

THE HISTORIANS' HISTORY OF THE WORLD

A Comprehensive Narrative
of the Rise and Development
of Nations from the Earliest
Times as recorded by over
Two Thousand of the Great
Writers of All Ages. Edited
with the Assistance of a Dis-
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and Contributors

BY

HENRY SMITH WILLIAMS, LL.D.



IN TWENTY-SEVEN VOLUMES

VOLUME VII—THE LATE ROMAN EMPIRE

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THE LATE ROMAN EMPIRE

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TOGETHER WITH

A SURVEY OF THE HISTORY OF THE MIDDLE AGES

BY

JAMES T. SHOTWELL

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A SURVEY OF THE HISTORY OF THE MIDDLE AGES

WRITTEN SPECIALLY FOR THE PRESENT WORK

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THE TRANSITION TO THE MIDDLE AGES

THE fifth century is, in a way, the beginning of the history of Europe. Until the hordes of Goths, Vandals, and Franks came out from the fastnesses beyond the Rhine and Danube and played their part upon the cleared arena of the empire itself, the history of the world was antique. The history of the later empire is still a part of the continuous but shifting history of the Mediterranean peoples. The civilisation which the legions of Constantine protected was not the product of Rome, it was the work of an antiquity which even then stretched farther back, three times farther, than all the distance which separates his time from ours. The empire was all antiquity, fused into a gigantic unit, and protected by the legions drawn from every quarter of the world, from Spain to Syria. As it grew old its roots sank deeper into the past. When it had taken all that Greece had to offer in art and literature, the tongue of Greece gave free access to the philosophy of the orient, and as its pantheon filled with all the gods of the world, its thought became the reflex of that of the Hellenised east. If Rome conquered the ancient world, it was made captive in return. The last pagan god to shine upon the standards of the legions was Mithras, the Sun-god of the Persians, while Isis shared with Jupiter the temple on the Capitol. This world entrenched behind the bulwarks that stretched from Solway to Nineveh, brooding upon its past, was quickened with but one new thought,—and that was an un-Roman one,—the strange, unworldly, Christian faith. The peoples that had become subjects of Rome were now to own a high allegiance to one whom it had condemned as a Jewish criminal; on the verge of its own destruction the empire became Christian. It is the fashion to decry the evil influences of the environment of early Christianity, but it was the best that human history has ever afforded. How would it have fared with Christian doctrine if it had had to do with German barbarians instead of with Greek philosophers, who could fit the new truths into accordance with the teachings of their own antiquity, and Roman administrators who could forge from the

molten enthusiasm of the wandering evangelists, the splendid structure of Catholicism. Before the storm burst which was to test the utility of all the antique civilisation, the church was already stronger than its protectors. And so, at the close, the empire stood for two things, antiquity and Christianity.

In structure, too, the government and society were no longer Roman in anything but name. The administration of the empire had become a Persian absolutism, and its society was verging towards oriental caste. If the art, philosophy, and science of the ancients could be preserved only by such conditions, it was well that they should pass away. The empire in ceasing to be Roman had taken up the worst as well as the best of the past, and as it grew respectable under Stoic or Christian teaching, it grew indifferent to the high impulses of patriotism, cold and formal outwardly, wearying inwardly of its burden.

The northern frontiers of this empire did not prove to be an unbroken barrier to the Germans, however, and for two centuries before the sack of Rome, they had been crossing, individually or in tribes, into the peaceful stretches of the civilised world. Their tribal wars at home made all the more alluring the attractions of the empire. For a long time the Roman armies kept these barbarians from anything resembling conquest, but even the vanquished who survived defeat found a home in Roman villas or among the federated troops. The fifth century merely brought to light what had been long preparing, and it took but few invaders to accomplish the final overthrow. The success of these last invasions has imposed an exaggeration of their extent upon historians. They were not true wanderings of nations, but rather incursions of adventurers. The barbarians we call by the name of Goths were a mixture of many nations, while the army of Clovis was hardly more than a single Roman legion. Yet the important fact is that the invasions of the fifth century were successful, and with them the new age begins.

There were two movements which brought about the overthrow of the Roman Empire; one among the barbarians, the other within the empire itself. The Huns were pressing from the east upon the German peoples, whom long civil wars had weakened to such a degree that they must yield or flee. Just as the strength of the Roman frontier was to be tested, whether it could hold back the combined impulsion of Teuton and Hun, the West Goth within the empire struck at its heart. The capture of Rome by Alaric did not end the empire; it does not seem to have created the universal consternation with which we now associate it. Poets and orators still spoke of Rome as the eternal city, and Alaric's successor, Ataulf, sought the service of that state which he felt unable to destroy. But the sack of Rome was not the worst of the injuries inflicted by Alaric; it was one of the slightest. A disaster had been wrought before he reached the walls of Rome for which all the zeal of Ataulf could not atone. For, so the story runs, Stilicho the last heroic defender of the old empire called in the garrisons from along the frontiers to stay the Gothic advance. The incursions of Alaric within the confines of Italy opened the way to the hesitating but still eager barbarians along the Rhine. The storm bursts at once; the Germans are across the Rhine before Alaric can reach Rome. Instead of their German forests, they have the vineyards of the Moselle and the olive orchards of Aquitaine. The proud nobles in Gaul, unaccustomed to war or peril, can but stand by and watch while their villas lend their plunder to the raiders. After all, the storm,—this one at least,—soon passes. The Suabians and the Vandals cross the Pyrenees and the West Goths come up from Italy, with the varnish of culture upon them, to repress their lawless cousins, and drive them

into the fastnesses of Leon or across to Africa. But in Gaul, as Salvianus tells us, the "barbarians" come as a welcome relief to a portion of the over-taxed population. The country has been only partly changed. The noble Sidonius Apollinaris dines with the king Theodoric and is genially interested in his Burgundian neighbours who have settled in the eastern part. By the middle of the century, unaided by the shadow emperors in Italy, this mixture of peoples, conscious of the value of their present advantages, unite to defeat the invading Huns at the battle of Chalons. But another and more barbarous people is now taking possession of the North. The Franks are almost as different from the Visigoths as the Iroquois from the Norman Crusaders. Continually recruited from the forests of the lower Rhine, they do not cut themselves off from their ancient home and lose themselves in the midst of civilisation; they first break the Roman state north of the Loire and then crowd down the Visigoths towards Spain. By the year 500 Gaul has become Frankland, and the Franks have become Catholic Christians. Add to these facts the Saxon conquest of England, the Ostrogothic kingdom in Italy, and the overthrow of the empire in the West, and we have a survey of part of the transformation which the fifth century wrought in Western Europe. With it we enter upon the Middle Ages.

Such is our introduction to the new page of history. Behind us are now the fading glories of old Rome; the antique society is outwardly supplanted by the youthful and untutored vigour of the Teutonic peoples. But the numbers of the invaders is comparatively few and the world they conquered large in extent, and it had been romanising for four hundred years. The antique element still persisted; in the East it retained its sovereignty for another thousand years, in the West it compromised with the Teutonic element in the creation of a Roman Empire on a German basis, which was to last until the day of Napoleon, and in the recognition of the authority of the Roman hierarchy. The Church and the Empire, these two institutions of which we hear most in the Middle Ages, were both of them Roman, but both owed their political exaltation to the German Carolingian kings. It was Boniface the Saxon, that "proconsul of the Papacy," who bound the Germans to the Roman See; but Pepin lent his strong aid, and Charlemagne doubly sealed the compact.

The coronation of the great king of the Franks as emperor of the Romans forecasts a line of history that was not followed, however, in the way he had in mind. The union of Teuton and Roman, or better, of Teuton and antiquity, was not destined to proceed so simply and so peacefully. Instead of an early revival of the great past, the world went down into the dark age, and was forced to struggle for many centuries slowly upward towards the day when it could again appreciate the antiquity it had forgotten. In other words the Middle Ages intervened to divide the renaissance of Charlemagne from that which culminated in Erasmus. How can we explain this phenomenon? What is its significance? It is essential that we face these questions if we would understand in the slightest the history of Europe. And yet as we examine the phenomenon itself we may find some reconstruction of our own ideas of it will be necessary.

THE MIDDLE AGES

Let us now turn to the Middle Ages. We shall find something of novelty in the act, for in all the world's history there is no other period which ordinarily excites in us so little interest as this. Looking back across the

centuries from the heights of Modern Times, we have been taught to train our eyes upon the far but splendid table-lands of Rome, and to ignore the space that intervenes, as though it were nothing but a dreary blank between the two great epochs of our history. Dark Ages and Middle Ages are to most of us almost synonymous terms, — a thousand years filled with a confusion, with no other sign of life than the clash of battle or the chanting of hymns, a gruesome and unnatural world, dominated by either martial or monastic ideals, and void of almost everything we care for or seek after to-day.

It is strange that such a perspective has persisted so long, when it requires but the slightest analysis of the facts to prove its utter falsity. The merest glance along the centuries reveals the fact that this stretch of a thousand years is no level plain, no monotonous repetition of unprogressive generations, but is varying in character and progressive in all the deeper and more essential elements of civilisation; in short, is as marked by all the signs of evolution as any such sweep of years in all the world's history. Yet the mistake in perspective was made a long time ago; it is a heritage of the Renaissance. When men looked back from the attainments of the sixteenth century to the ancient world which so fascinated them, they forgot that the very elevation upon which they stood had been built by the patient work of their own ancestors, and that the enlightenment which they had attained, the culture of the Renaissance itself, would have been impossible but for the stern effort of those who had laid the foundations of our society upon Teutonic and Christian basis in the so-called Middle Ages. The error of the men of the Renaissance has passed into history and lived there, clothed with all the rhetoric of the modern literatures, and upheld with all the fire of religious controversy. How could there be anything worth considering in an age that on the one hand was void of a feeling for antique ideas and could not write the periods of Cicero, and on the other hand was dominated by a religious system which has not satisfied all classes of our modern world? But if we condemn the Middle Ages on these grounds, we are turning aside from the up-building of the Europe of to-day, because its æsthetic and religious ideals were not as varied or as radical as ours. And for this we are asked to pass by that brilliant twelfth century which gave us universities, politics, the dawn of science, a high philosophy, civic life, and national consciousness, or the thirteenth century that gave us parliaments. Is there nothing in all this teeming life but the gropings of superstition? It is clear that as we look into it, the error of the Renaissance grows more absurd. Our perspective should rather be that of a long slope of the ascending centuries, rising steadily but slowly from the time of the invasions till the full modern period.

Let us look at the details. The break-up of the Roman world which resulted in the first planting of the modern nations, did not cause that vast calamity which we call the Dark Age. The invasion of the Teutons and the infusion of their vigour into the effete society of southern Europe was not a fatal blow to civilisation. Rude as they were when first they crossed the frontiers of the empire, the German peoples, and especially their leaders, gave promise that almost in their own day whatever was of permanent value in the Roman world should be re-incorporated into the new society. This series of recoveries had to be repeated with every new people, but it finally seemed about to culminate in the wider renaissance of Charlemagne. By the year 800 it looked as though Europe were already on the clear path to modern times. But just as the young Teutonic civilisation reached the light, a second wave of invasion came dashing over it. The Vikings, whom Charlemagne's aged eyes may have watched stealing past the hills of Calais, not only swept the

northern seas, but harried Frankland from the Rhine to the Rhone, until progress was at a standstill and the only thought of the ninth century was that of defence. Then the Hungarians came raiding up the Danube valley, and the Slavs pressed in upon the North. Along the coasts of the Mediterranean the Moorish corsairs were stifling the weak commerce of Italian towns, and landing they attacked such ports as Pisa and even sacked a part of Rome. The nascent civilisation of the Teutons was forced to meet a danger such as would call for all the legions of Augustus. No wonder the weak Caroling kings sank under the burden and the war lords of the different tribes grew stronger as the nerveless state fell defenceless before the second great migration, or maintained but partial safety in the natural strongholds of the land.

In such a situation self-defence became a system. The palisade upon some central hill, the hedge and thicket in the plain, or the ditch in the morass, became the shelter and the centre of life for every neighbourhood that stood in the track of the new barbarians. The owner of the fastness led his neighbours and his tenants to battle; they gave him their labour for his protection, the palisades grew into stone walls and the "little camps" (*castella*) became the feudal castles. Those grim, battlemented towers, that rise up before us out of the dark age, were the signs of hope for the centuries that followed. Society was saved, but it was transformed. The protection of a time of danger became oppression in a time of safety, and the feudal tyranny fastened upon Europe with a strength that cities and kings could only moderate but not destroy.

From the tenth century to the present, however, the history of Europe is that of one continuous evolution, slow, discouraging at times, with many tragedies to record and many humiliations to be lived down. But all in all, no century from that to this has ended without some signal achievement in one line or another, in England, in France, in Italy, or in Germany. By the middle of the tenth century the first unyielding steps had been taken when the Saxon kings of Germany began to build their walled towns along the upper Elbe, and to plant the German colonists along the eastern frontiers, as Rome had long before shielded the northern frontiers of civilisation. By the end of the century the Magyars have settled in the middle Danube, under a king at once Christian and saint, and the greatest king of the Danes is champion of Christendom. In another fifty years the restless Normans are off on their conquests again, but now they carry with them to England and to Italy the invigorating touch of a youthful race who are in the front of their time, and not its enemies.

This new movement of the old Viking stock did good rather than harm in its own day, but it has done immeasurable harm to history. For writers and readers alike have turned at this point from the solid story of progress to follow the banners of these wandering knights, to live in the unreal world of chivalry at the hour when the whole society of Europe was forming itself into the nations of to-day, when the renaissance of commerce was building cities along all the highways of Europe, and the schools were crowded with the students of law and philosophy. From such a broad field of vital interests we are turned aside to follow the trail of some brutal noble who wins useless victories that decide nothing, or besieges cities to no discoverable purpose, and leaves a transient principedom for the spoil of his neighbours. These are the common paths of history through the Middle Ages, and what wonder if they are barren, in the track of such men.

But the age of chivalry was also the age of the universities. Turn from the knight-errant to the wandering scholar if we would find the true key to

the age, but still must leave it in the realm of romance. Few have ever guessed that the true Renaissance was not in the Florence of Lorenzo nor the Rome of Nicholas V, but rather in that earlier century when the great jurists of Bologna restored for all future time the code of Justinian. The greatest heritage of Rome was not its literature nor its philosophy, but its law. The best principles that had been evolved in all the ancient world, on justice, the rights of man, and property, — whose security is the basis of all progress, — all these invaluable truths were brought to light again through the revival of the Roman law, and incorporated again by mediæval legists into the structure of society two centuries before the literary Renaissance of the Italian cities. The crowds of students who flocked to Bologna to study law, and who formed their guild or university on so strange a basis, mark the dawn of modern times fully as well as the academy at Florence or the foundation of a Vatican library. Already the science of politics was revived and the problems of government given practical and scientific test.

Then came the gigantic tragedy of the Hundred Years' War, retarding for more than a century that growth of industry and commerce upon which even the political structure rests. But while English and French alike are laying waste the fairest provinces of France, the University of Paris is able to dictate the policy of the universal church and for a generation to reduce the greatest absolutism of the age, that of the papacy, to the restrictions of parliamentary government. The Council of Constance was in session in the year of the battle of Agincourt. And, meanwhile, there is another development, far more important than the battles of the Black Prince or the marches of Du Guesclin. Commerce thrives along the shores of Italy, and in spite of their countless feuds and petty wars, the cities of Tuscany and Lombardy grow ready for the great artistic awakening. The story of the Middle Ages, like that of our own times, comes less from the camp fire than from the city square. And even there, how much is omitted! The caravans that line the rude bazaar could never reach it but for the suppression of the robbers by the way, largely the work of royalty. The wealth of the people is the opportunity for culture, but without the security of law and order, neither the one nor the other can be attained. In the last analysis, therefore, the protection of society while it developed is the great political theme of the Middle Ages. And now it is time to confess that we have touched upon but one half of that theme. It was not alone feudalism that saved Europe, nor royalty alone that gave it form. Besides the castle there was another asylum of refuge, the church. However loath men have been in recent years to confess it, the mediæval church was a gigantic factor in the preservation and furthering of our civilisation.

The church was the only potent state in Europe for centuries, — an institution vastly different from our idea of it to-day. It was not only the religious monitor and the guardian of the salvation of mankind, it took up the duty of governing when the Roman Empire was gone. It helped to preserve the best things of antiquity; for when the barbarians were led to destroy what was of no use to them, it was the church, as Rashdall says, that widened the sphere of utility. It, more than the sword of Charlemagne tamed the barbarian Germans, and through its codes of penance with punishments almost as severe as the laws of Draco, it curbed the instincts of savagery, and taught our ancestors the ethics of Moses while promising them the salvation of Christ. It assumed much of the administration of justice in a lawless age, gave an inviolate asylum to the persecuted, and took in hand the education of the people. Its monks were not only the pioneer farmers in the fast-

nesses of the wilderness, but their entertainment of travellers made commerce possible. Its parish church furnished a nursery for democracy in the gatherings at the church door for counsel and deliberation. It opened to the sons of peasants a career that promised equality with the haughtiest seigneur, or even the dictation over kings. There was hardly a detail of daily life which did not come under the cognisance or control of the church, — questions of marriage and legitimacy, wills, oaths, even warfare, came under its surveillance.

But in depicting this wonderful system which so dominated Europe in the early Middle Ages, when kings were but shadows or military dictators over uncertain realms, we must be careful not to give too much of an air of religiosity to the whole Middle Age. The men of the Middle Ages did not all live in a cowl. Symonds in his brilliant history of the Renaissance in Italy likens the whole mediæval attitude to that of St. Bernard, the greatest of its ascetics. St. Bernard would walk by the blue waters of Lake Geneva intent only upon his rosary and prayer. Across the lake gleam the snows of Mont Blanc, — a sight no traveller forgets when once he has seen it; but the saint, with his cowl drawn over his eyes, sees only his own sin and the vision of the last judgment. So, says Symonds, humanity walked along its way, a careful pilgrim unheeding the beauty or delight of the world around. Now this is very striking, but is it true? First of all, the Middle Ages, as ordinarily reckoned, include a stretch of ten centuries. We have already seen how unlike these centuries were, how they differed from each other as much as any centuries before or since. The nineteenth is hardly more different from the eighteenth than the twelfth was different from the eleventh. So much for the universalisation as we go up and down the centuries; it can hardly apply to all. Some gave us the *Chansons des Gestes*, the *Song of Roland*, the legends of Charlemagne and his paladins. Others gave us the delicious lyrics of the minnesingers and troubadours, of Walter von der Vogelweide and Bertran de Born. And as for their variety, we must again recall that the same century that gave us St. Francis of Assisi — that jongleur of God — and the *Divine Comedy*, gave us also Magna Charta and representative government.

But even if we concede that the monks dominated mediæval society as Symonds paints it, we must not imagine that they were all St. Bernards. Few indeed — the sainted few — were alone able to abstract themselves so completely from this life as to be unconscious of their surroundings. The successive reforms, Clugny, Carthusians, Cistercians, beginning in poverty and ending in wealth and worldly influence, show what sort of men wore the cowl. The monks were not all alike; some were worldly, some were religious, some were scholars, and some were merely indolent. The monastery was a home for the scholar, a refuge for the disconsolate, and an asylum for the disgraced. And a monk might often be a man whose sensibilities, instead of being dull, were more sharply awake than our own to-day. His faith kindled an imagination that brought the next world down into his daily life, and one who is in communion with eternity is an unconscious poet as well as a devotee. Dante's great poem is just the essence of a thousand years of such visions. Those phases of the Middle Ages farthest removed from our times and our habits of thought are not necessarily sombre. They are gilded with the most alluring light that ever brightened humanity — the hope and vision of immortality.

It has seemed necessary to say this much at least about the ecclesiasticism of the Middle Ages so that we may get a new or at least a more sym-

pathetic point of view as we study its details. Humanity was not in a comatose condition for a thousand years, to wake up one fine day and discover itself again in a Renaissance. Such an idea gives false conceptions of both the Middle Ages and that slow change by which men acquired new interests, — the Renaissance.

What then was the Italian Renaissance? What was its significance and its result? First of all no new birth of the human spirit, as we have been commonly taught, could come after that wonderful twelfth and busy thirteenth centuries. It would sound strange to the wandering jongleur or the vagabond student, whose satirical and jovial songs of the twelfth century we still sing in our student societies, to be told that he had no joy in the world, no insight into its varying moods, no temperament capable of the comprehension of beauty. If any man ever "discovered himself," surely that keen-witted, freedom-loving scholar, the goliard, was the man, and yet between him and the fall of Constantinople, that commonest date for the Renaissance, there are two hundred years or more. A little study of preceding centuries shows a world brimming with life and great with the promise of modern times. Lawyers were governing in the name of kings; universities were growing in numbers and influence. It has been said, and perhaps it is not far wrong, that there were three great powers in Europe in the Middle Ages — the Church, the Empire, and the University of Paris. And not all the men at the universities of Paris or Oxford or Bologna were busy counting how many angels could dance on the point of a needle, as we are apt to think when we read Lord Bacon's denunciation of the scholastics. If half of them, — and that is a generous estimate, — were busied over theology, not all that half were examining it for their religious edification. Their interests were scientific. In a way they were scientists, — scientists of the world to come, — not of this transient life. They were analysing theology with about the same attitude of mind as that of the physicist of to-day in spite of all that has been said against their method. When one examines a world which he cannot yet reach, or a providence whose ways are not as the ways of man, he naturally will accept the authority of those whom he believes to be inspired, if he is to make even a little headway into the great unknown. The scholastics stretched the meaning of the word inspired, and accepted authority too easily. But they faced their problem with what seems something like a scientific spirit even if they had not yet attained a scientific method. And I may add in passing that to my mind the greatest tragedy of the human intellect is just here, — in this story of the abused scholastics. Starting out confident that all God's ways can be comprehended and reduced to definite data, relying in calm security upon the power of the human intellect to comprehend the ways of Divine governance, they were forced point by point, through irreconcilable conclusions and inexplicable points of controversy, to admit that this doctrine and that, this fact and that one, lie outside the realms of reason and must be accepted on faith. Baffled in its vast endeavour to build up a science of things divine the reason of man turned from the task and grappled with the closer problems of the present world. If the work of the scholastics was futile, as so many claim, it was a grand futility that reaches to tragedy. But out of its very futility grew the science of to-day.

And now with all this intellectual activity of which scholasticism is only a part, where did the so-called Renaissance come in? By the year 1300 the problem of the scholastics was finished. In the works of Thomas Aquinas lay codified and systematised the whole positive product of their work. Not

until after that was their work empty and frivolous, but when scholasticism turned back upon itself, even the genius of the great Duns Scotus but discovered more and more its futility. Men of culture began to find it distasteful; they did not care to study law, — the other main interest. It was time for a new element in the intellectual realm. The need was no sooner felt than supplied. The study of the antique pagan world afforded scholars and men of leisure the desired change. The discovery of this antique world was not a new process; but the features that had been ignored before, the art and literature of the pagan world, now absorbed all attention. The "humanities" gradually crowded their way into university curricula, especially in Germany and England, and from the sixteenth century to the present day the humanities have been the dominant study at the universities. Looking over the era of the Renaissance, we commonly begin it in the fourteenth century, just where our previous sketch of the other intellectual conditions stopped. The age of Petrarch was its dawn. France and England, where most progress had been made before, were now to be absorbed in the barbarism of international and civil wars; and so the last stage of that long Renaissance which we call the Middle Ages became the task and the glory of Italy.

It may seem at first as if, in exalting the achievements of the Middle Ages, we have undervalued the work of the humanists. It would not be in accord with the attempted scientific judicial attitude which it is now our ambition to attain, if this charge were to be admitted. We must give full credit to the influence of that new knowledge, that new criterion, and especially to that new and healthy criticism which came with the Italian Renaissance. Its work in the world was absolutely necessary if modern society was to take up properly its heritage of all those splendid ages which adorned the Parthenon and made the Forum the centre of the world. All the intellectual energy which had gone into antique society must be made over into our own. But after all, the roots of our society are Teutonic and Christian even more than they are Roman or antique. We must learn to date our modern times not merely from the literary revival which witnessed the recovery of a long-lost pagan past; but from the real and splendid youth of Europe when it grappled with the earnest problems of law and order and put between itself and the Viking days the barriers of the national state, — king and people guarding the highways of the world for the protection of the caravans that made the cities. It is as essential for us to watch those boats that ascended the Rhone and the Rhine, and the merchants whose tents were pitched at the fairs of Champagne, as it is to know who discovered the proper derivation of *agnus*.

BOOK I

THE LATER ROMAN EMPIRE IN THE EAST

INTRODUCTION

THE SCOPE, THE SOURCES, AND THE CHRONOLOGY OF LATER ROMAN HISTORY IN THE EAST

THE period upon which we are now entering presents peculiar difficulties for the historian. The body politic under consideration is in some respects unique. Historians are not even agreed as to the name by which it should properly be designated. It is an empire having its capital at Constantinople; an empire not come suddenly into being in the year 395, at which point, for the sake of convenience, we are now taking up this history; but which is in reality nothing more or less than the continuation of that Roman Empire in the East, the affairs of which we left with the death of Theodosius. That emperor, as we have seen, held sway over an undivided Roman commonwealth. On his death the power that he had wielded passed to his two sons, one of whom nominally held sway in the East, the other in the West. The affairs of the Western division of the empire under Honorius and his successors have claimed our attention up to the time of the final overthrow of Rome in the year 476. We are now returning to follow the fortunes of Arcadius, the other heir of Theodosius, and his successors.

But whether this Eastern principality should properly be spoken of as the Later Roman Empire, or as the Eastern, Byzantine, or Greek Empire, is, as has been suggested, a moot point among historians. The difficulty is perhaps met to the best advantage if we disregard the controversial aspects of the question and make free use of each and all of these names; indeed, in so doing, convenience joins hands with logicity. The empire of Arcadius and his immediate successors was certainly entitled to be called the Roman Empire quite as fully as, for example, were the dominions of Diocletian and Constantine. There was no sudden breach of continuity, no thought of entrance upon a new epoch with the accession of Arcadius. It was no new thing that power was divided, and that there should be two capitals, one in the East and one in the West. On the contrary, as we have seen, there had been not merely a two-fold but a four-fold division of power most of the time since the day of Diocletian. No contemporary could have predicted that after the death of Theodosius the Roman dominions in the East and in the West would never again be firmly united under a single head. Nor indeed is it quite true that the division was complete and permanent; for, as we shall see, there were to be rulers like Justinian and Zeno who had a

dominating influence over the Western territories, and who regarded themselves as masters of the entire Roman domain. And even when the division became complete and permanent, as it scarcely did before the time of Charlemagne, it could still be fairly held that the Roman Empire continued to exist with its sole capital at Constantinople, whither Constantine had transferred the seat of power, regardless of the fact that the Western dominion had been severed from the empire. The fact that this Western dominion included the city of Rome itself, which had given its name to the empire, and hence seemed indissoluble from it, is the chief reason for the seeming incongruity of applying the term Later Roman Empire to the dominion of the East.

It must not be overlooked, however, that there were other reasons for withholding the unqualified title of Roman Empire from the Eastern dominions. The chief of these is that the court of Constantinople departed very radically from the traditions of the West, taking on oriental manners and customs, and, what is most remarkable, gradually relinquishing the Latin speech and substituting for it the language of Greece. We have seen in our studies of earlier Roman history the marked tendency to the Hellenisation of Rome through the introduction of Greek culture from the time when the Roman Republic effected the final overthrow of Greece. It will be recalled that some of the most important histories of Rome, notably those of Polybius and Appian and Dionysius and Dion Cassius, were written in Greek. The emperor Marcus Aurelius wrote his *Meditations* in the same language. But this merely represented the tendency of the learned world. There was no propensity to substitute Greek for Latin as the language of everyday life so long as the seat of empire remained in the West. Now, however, as has been intimated, this strange substitution was effected; the writers of this Later Roman Empire in the East looked exclusively to classical Greece for their models, and in due course the language of court and of common people alike came to be Greek also, somewhat modified from the ancient idiom with the sweep of time, but in its essentials the same language which was spoken at Athens in the time of Pericles. Obviously there is a certain propriety in this use of the term Greek Empire as applied to a principality whose territory included the ancient realms of Athens, and whose customs and habits and speech thus preserved the traditions of ancient Hellas.

The use of the terms Eastern Empire and Byzantine Empire requires no elucidation, having an obvious propriety. As has been said, we shall find it convenient here to employ one or another of the four terms indiscriminately; giving preference perhaps, if a choice must be made, to the simplest and most non-committal form, Eastern Empire.

By whatever name designated, the principality whose fortunes we are to follow will hold our interest throughout a period of more than a thousand years, from the death of Theodosius in 395 to the final overthrow of Constantinople in 1456. This period is almost exactly coincident with the epoch pretty generally designated by historians as the Middle Ages, and usually estimated as a time of intellectual decadence.

As a general proposition this estimate is doubtless just. It must be born in mind, however, that the characterisation applies with far less force to the conditions of the Eastern Empire than to the conditions of Western Europe. The age of Justinian was certainly not a dark age in any proper acceptance of that term. If no subsequent period quite equalled this in brilliancy, yet there were epochs when the Eastern Empire showed something of its old-time vitality. Indeed, there was an almost incessant

intellectual output which served at least to sustain reminiscences of ancient culture, though it could not hope to rival the golden ages of the past. In point of fact, the chief defect of the literature of the time was that it did attempt to rival the classical literature. We have just pointed out that the later Byzantine Empire was essentially Greek in language and thought. Unfortunately the writers of the time failed to realise that in a thousand years of normal development the language — always a plastic, mobile thing, never a fixed structure — changes, grows, evolves.

Instead of contenting themselves with the use of the language with which they were familiar in everyday speech as the medium of their written thoughts, they insisted on harking back to the earlier classical period, consciously modelling their phraseology and style upon authors who had lived and died a thousand years earlier. No great art was ever produced by such conscious imitation. Great art is essentially spontaneous, never consciously imitative; the epoch-making works are done in the vernacular by artists whose first thought is to give expression to their spontaneous feelings and emotions, unhampered by tradition. It was thus that Homer, Sophocles, Euripides, Herodotus, and Aristophanes wrote; and if Virgil, Horace, Ovid, Livy, and Tacitus were more conscious craftsmen, somewhat in the same measure were they less great as artists.

But the Byzantine writers were rather to be compared with the Alexandrians of the age of the Ptolemies. They were far more scientific than their predecessors and proportionately less artistic. As grammarians they analysed and criticised the language, insisting on the retention of those chance forms of speech which the masters of the earlier day had used spontaneously. The critical spirit of the grammarian found its counterpart everywhere in the prevalence of the analytical rather than the synthetic cast of thought. As the masters of the past were the models, so were their stores of knowledge the chief sources on which to draw. What Aristotle had said must be considered the last word as regards physical knowledge. What the classical poets and historians had written must needs be copied, analysed, and praised as the final expression of human thought. Men who under different auspices and in a different atmosphere might perhaps have produced original works of some significance, contented themselves with elaborating anthologies, compiling dictionaries and encyclopædias, and epitomising chronicles of world history from the ancient sources. It is equally characteristic of the time that writers who did attempt creative work found prose romance the most congenial medium for the expression of their ideals. Even this measure of creative enthusiasm chiefly marked the earliest period of the Byzantine era and was stifled by the conservatism of the later epoch.

A BRIEF SURVEY OF THE SOURCES

But if the reminiscent culture of the Byzantine Empire failed to produce an Herodotus, a Thucydides, or a Livy, it gave to the world, nevertheless, a line of historians and chronologists of the humbler class, beginning with Procopius the secretary of Justinian's general, Belisarius, and ending with Ducas, Phrantzes, Laonicus Chalcocondyles, and Critobulus, the depictees of the final overthrow of Constantinople, who have left us a tolerably complete record of almost the entire life of the Eastern Empire. A list of these historians — numbering about half a hundred names — has been given in our general bibliography of Rome in Volume VI.

Here we shall add only a very brief résumé of the subject, naming the more important authors. For the later period of the undivided Roman Empire and the earlier Byzantine epoch we have, among others, the following works: the history of the war with Attila, bringing the story of the empire to the year 474, by Priscus, a Thracian, and the continuation of his history to the year 480 by Malchus of Philadelphia; the important history of Zosimus, which we have had occasion to quote in an earlier volume; and, most important of all, the historical works of Procopius of Cæsarea in Palestine. The last-named author was, as already mentioned, the secretary of Justinian's famous general, Belisarius. He accompanied that general on many of his campaigns and apparently was associated with him on very intimate terms. This association, together with the character of his writings, has caused Procopius to be spoken of rather generally in later times as the Polybius of the Eastern Empire,—a compliment not altogether unmerited.

His works are by far the most important of the Byzantine histories, partly because of their intrinsic merit and partly because of the character of the epoch with which they deal. The more pretentious of his works has two books on the Persian War, two on the war with the Vandals, and four on the Gothic war. Curiously enough, another work ascribed to Procopius, and now generally admitted to be his, deals with the lives of Justinian and Theodora and to some extent with that of Belisarius himself, in a very different manner from that employed in the other history just mentioned. This so-called secret history was apparently intended for publication after the author's death; it therefore gives vent to the expression of what are probably the true sentiments of the author, showing up the character of his patrons in a very different and much less complimentary light from that in which they are depicted in the earlier work. As an illustration of the difference between the diplomatic and the candid depiction of events this discrepancy of accounts coming from the same pen is of the highest interest. The moral for the historian—vividly illustrative of Sainte-Beuve's famous saying that history is a tradition agreed upon—need hardly be emphasised.

Among the later Byzantine historians the names of John Zonaras, of Nicetas Acominatus, of Nicephorus Gregoras, occur as depictees of the events of somewhat comprehensive periods; Agathias, Simocatta, Epiphaneia, Anna Comnena, and George Phrantzes as biographers or writers on more limited epochs. Of these Anna Comnena in particular is noteworthy because her life of her father Alexius I has been spoken of as the only really artistic historical production of the period. It is popularly known as having supplied Sir Walter Scott with the subject and some of the materials for his last romance, *Count Robert of Paris*. But most noteworthy of all is the fact that this is the first important historical production, so far as is known, that ever came from the pen of a female writer.

The list of chronologies or epitomes of world history includes the *Chronicon Paschale*, and the works of Georgius Syncellus, Malalas, Cedrenus, Michael Glycas, and Constantine Manasses. In some respects more important than any of these were the collections of excerpts from ancient authors which were made by Stobæus, by Photius, and by Suidas. These have preserved many fragments of the writings of historians of antiquity that would otherwise have been altogether lost. A very noteworthy collection of excerpts, comprising in the aggregate a comprehensive history of the world made up from the writings of the Greek historians, forms one portion of the encyclopædia which the emperor Constantine (VII) Porphyrogenitus—himself a writer of

some distinction — caused to be compiled in the tenth century. This work contained extracts, often very extensive, from the writings of most of the Greek classical historians. It was apparently very popular in the Middle Ages, and has been supposed to be responsible for the loss of many of the works from which it made excerpts. Unfortunately, the encyclopædia itself has come down to us only in fragments; but, even so, it gives us excerpts from such writers as Polybius, Dionysius of Halicarnassus, Diodorus, Nicholas of Damascus, Appian, and Dion Cassius, and of numerous Byzantine histories that are not otherwise preserved.

Taken together, even the extant portions of the Byzantine histories make up a very bulky literature. Being produced in this relatively recent time, a correspondingly large proportion of it has been preserved. Not, indeed, that many of the original manuscripts of the Byzantine historians have come down to us, but they appear to have been copied very extensively by the monks of western Europe, who found in them an interest which the classical writings often failed to arouse. The very fact that so many of these writings epitomise ancient history furnishes, perhaps, the explanation of this popularity. In the day when the reproduction of books was so laborious a process, condensation was naturally a merit that appealed to the bookmaker. Hence, as has been suggested, the epitome was often made to do service for the more elaborate original work, which latter was allowed to drop altogether out of view. But the modern world has not looked upon the Byzantine writings with the same interest. For the most part they had never been translated into modern European languages, and the original texts have been collated, edited, and printed in comparatively recent times.

On the other hand, these writings were almost the first to be subjected to the critical analysis of the historian, working with what we speak of as the modern spirit. Tillemont began the laborious process of reconstructing in detail the chronology of later Roman history, with the aid of these materials, and the work was taken up a little later by Edward Gibbon, and carried to completion in what is incontestably the greatest historical work of modern times, — if not, indeed, the greatest of any age, — *The Decline and Fall of the Roman Empire*. In this work, Gibbon not only set an epochal standard for future historians, but he so exhaustively covered the ground as to leave almost nothing for a successor in the same field. His work is the more remarkable because it was produced at a time when the general tendency was to accept the writings of the ancients in a much less critical spirit than that to which they have been more recently subjected. Gibbon, however, vaulted at once to the critical heights. Indeed, he went a step beyond most critics of more recent generations, in that he insisted on applying to the traditions and superstitions of all ancient nations the same critical standards. Most of Gibbon's contemporaries and a large proportion of his successors, until very recent times, while looking askance at the traditions of Greece and Rome, have wished to adjudge Hebrew traditions by a different standard. It has been a curious illustration of the illogicality of even critical minds, that the very critics who have inveighed against the credulity of the ages which could accept the myths of Greece and Rome as historical, should have inveighed also against the mind which had the breadth of view to see that all ancient myths and traditions must be weighed in the same historical balance. Only in our own day have considerable numbers of critics attained the plane of historical impartiality which Gibbon had reached a century and a quarter ago, but in most other regards his example found a readier following.

THE CHRONOLOGY OF LATER ROMAN HISTORY IN THE EAST

EARLY DAYS OF THE EASTERN EMPIRE (395-505 A.D.)

The Roman Empire, permanently divided at the death of Theodosius (395) into an eastern and a western section does not, nevertheless, lose its unity as an organisation. The period of disintegration has set in, and the extinction of the western section in 476 is an event in this disintegration rather than the "fall" of an empire. It was not until 800, the year of Charlemagne's accession, that there were really two empires, and that the term "Eastern Empire" may properly be applied. But for convenience we call the history of Arcadius and his successors that of the Eastern Roman Empire.

A.D.

- 395 **Arcadius**, co-regent, and elder son of Theodosius, continues to reign at Constantinople. The Huns ravage Asia Minor, and the Visigoths, under Alaric, rise in Moesia and Thrace. At the death of Rufinus, the eunuch Eutropius becomes chief adviser of the emperor, supported by Gainas.
- 398 Alaric becomes governor of Eastern Illyricum.
- 399 Death of Eutropius.
- 401 Death of Gainas. The emperor comes entirely under the influence of his dissolute wife, Eudoxia.
- 408 **Theodosius II** succeeds his father. He is but seven years of age and is controlled by his sister Pulcheria. Alaric moves upon Rome.
- 410 Death of Alaric.
- 421 Theodosius marries Athenais (Eudocia) War breaks out with Persia.
- 425 Organisation of the University of Constantinople.
- 438 Publication of the Theodosian Code.
- 439 Genseric takes Carthage.
- 441 War with Persia. War with the Huns and Vandals continues.
- 442 Invasion of Thrace and Macedonia by Attila.
- 447 Peace of Anatolius made with the Huns
- 450 Death of Theodosius. **Marcian** is raised to the throne by Pulcheria, whom he marries. He makes a wise ruler and resists payment of tribute to the Huns
- 457 The Theodosian dynasty comes to an end with Marcian. The choice of the emperor rests with the army, and the general Aspar brings about the election of **Leo I**, a native of Thrace
- 465 Great fire at Constantinople.
- 468 With the co-operation of Anthemius, Leo plans a great expedition against Genseric in Africa, but it fails through treachery of Aspar, who is executed, 469.
- 474 Leo I dies, leaving empire to his grandson **Leo II**. The latter dies the same year and **Zeno**, his father, reigns, but **Basilius** at once drives him out and rules for twenty months, when Zeno recovers the throne.
- 476 With the resignation of Romulus Augustulus the western division is definitely detached from the empire.
- 478-481 The Ostrogoths invade the Balkan peninsula.
- 483 Promulgation of the *Henoticon*.
- 488 Zeno induces Theodoric and the Ostrogoths to leave Illyricum and attack Rome.
- 491 At death of Zeno, **Anastasius I** is proclaimed emperor, through influence of the empress Ariadne, who marries him.
- 491-496 The Isaurian War instigated by the supporters of Longinus results favourably for Anastasius.
- 499 The Bulgarians invade Thrace.
- 502-505 Unsuccessful war with Persians, who take several provinces.
- 507 The "Long Wall" of Thrace is built to keep out the Goths.
- 514 Revolt of Vitalianus
- 518 Death of Anastasius; **Justin I**, an illiterate Illyrian peasant, obtains the emperorship through the army. With him the empire enters on a new era. He prepares his nephew Justinian to succeed him.
- 527 Justinian created augustus.
- 528 Justin dies; **Justinian I**, "the great," sole monarch. He is the chief figure of his time. His wife is the empress Theodora. He begins active warfare at once against the Arians, Jews, and pagans. Belisarius appointed commander-in-chief in the East.
- 529 First edition of the Justinian Code published.
- 530 Belisarius defeats the Persians at Dara.
- 531 Chosroes ascends the Persian throne.

- 532 Peace made with Persia. Insurrections break out in Constantinople. St. Sophia burned. Belisarius quells the riots.
- 533 Belisarius begins a campaign against the Vandals in Africa. The *Panlects* published.
- 534 Belisarius captures the Vandal king Gelimer and destroys his kingdom, and for this is made sole consul.
- 535-540 Belisarius in Italy and Sicily against the Ostrogoths. He makes himself master of Rome and other cities.
- 540 Recall of Belisarius Persian invasion of Syria.
- 542 Repulse of the Persians. Belisarius degraded by Theodora on his return from the campaign. The great plague.
- 543 Totila, king of the Goths, captures Naples.
- 544 Belisarius proceeds to Italy against Totila.
- 545 Five years' peace with Persia. Totila besieges Rome. Belisarius has not sufficient forces to resist him.
- 546 Capture of Rome by Totila.
- 547 Romans recover Rome.
- 548 Totila retakes Rome. Belisarius returns to Constantinople. Death of Theodora. Conspiracy against Justinian.
- 549 The imperial armies occupy the lands of the Lazi.
- 550 Slavonians and Huns invade the empire
- 551 Battle of Sinigaglia. The Goths lose Sicily
- 552 The eunuch Narses arrives in Italy as commander-in-chief. Recovers Rome. Defeat and death of Totila.
- 553 End of the Ostrogothic War.
- 554-557 Terrible earthquakes visit Constantinople and other cities.
- 558 Belisarius repels the invading Huns under Zabegan.
- 562 Fifty years' peace with Persia. Narses continues his victorious career in Italy.
- 565 Death of Justinian.

FROM JUSTIN II TO THE DEPOSITION OF JUSTINIAN II (565-695 A.D.)

- 565 **Justin II** succeeds Justinian I. He determines to change Justinian's unpopular system and refuses payment to an embassy of Avars, which is the cause of serious depredations in the provinces.
- 567 The Gepid kingdom overthrown by Lombards and Avars.
- 568 Lombard invasion of Italy.
- 571 Birth of Mohammed
- 572 War breaks out with the Persians. They make several important conquests, and
- 574 Justin, realising his inability to govern, makes Tiberius, the captain of the guard, *caesar*.
- 575 Peace with Persia.
- 576 Battle of Melitene. The Romans reach the Caspian Sea.
- 578 Justin dies. **Tiberius** emperor.
- 581 The imperial army led by Maurice defeats the Persians at Constantina.
- 582 **Maurice** elected emperor. Death of Tiberius
- 584 Treaty with the Avars, whose depredations have become very serious.
- 586 Roman victory at Solachon.
- 589 Persian victory at Martyropolis. Slavonic colonies begin to settle in the Peloponnesus.
- 590 Maurice crowns his son Theodosius at Easter. Rebellion of Vahan of Persia, who deposes Hormisdas or Hormuz
- 591 Maurice puts Chosroes II on the Persian throne. He proceeds against the Avar invasion of Thrace
- 602 Rebellion in the army. **Phocas**, the centurion, made emperor. Maurice put to death.
- 603 War with Persia breaks out.
- 604 Treaty of peace with the Avars.
- 606-608 Disastrous invasion of Asia Minor by the Persians. They advance to Chalcedon.
- 609 Revolts in Africa and Alexandria.
- 610 **Heraclius**, son of the governor of Africa, accomplishes the overthrow and death of Phocas.
- 614 The Persian War continues. Damascus captured.
- 615 Jerusalem taken by the Persians.
- 616 Persian invasion of Egypt.
- 617 Occupation of Chalcedon by the Persians. Heraclius contemplates moving to Carthage.
- 620 Peace made with Avars who have attempted to seize the emperor.
- 622 Heraclius takes command in person of the Persian War

- 622-628 The war is vigorously conducted. Campaigns in Cappadocia, Pontus, Armenia, Cilicia, and Assyria, ending
- 628 With treaty of peace with Siroes
- 629 Heraclius restores the holy cross to Jerusalem.
- 632 Death of Mohammed.
- 633 The Mohammedan conquests begin. The imperial cities fall before them in the following order. Bosra (634), Damascus (635), Emesa, Heliopolis, Antioch, Chalcis, Beroea, Edessa (636), Jerusalem (637)
- 638 Constantine, the king's son, fails in an attempt to recover Syria. Mesopotamia lost to the Mohammedans.
- 639 Amru invades Egypt.
- 641 Death of Heraclius. Death of **Constantine III**, after three months' reign. Another son of Heraclius, by Martina, **Heracleonas**, whom Heraclius appointed to reign conjointly with Constantine, reigns alone for five months and then is banished. His brother David is appointed emperor under the name of Tiberius. His fate is unknown. **Constans II**, son of Constantine, becomes emperor. Alexandria taken by the Mohammedans
- 647 Mohammedans drive the Romans out of Africa.
- 648 The *Type* of Constans published.
- 649 Mohammedans invade Cyprus.
- 650 They take Aradus.
- 652 Armenia falls into their hands.
- 654 They capture Rhodes.
- 655 They defeat Constans in the great naval battle off Mount Phoenix in Lycia. Pope Martin is banished to the Chersonesus.
- 658 Campaign of Constans against the Slavs. Peace made with the Mohammedans.
- 661 Constans leaves Constantinople and spends winter at Athens.
- 662-663 Great Mohammedan invasion of Asia Minor.
- 663 Constans in Rome.
- 668 Mohammedans advance to Chalcedon and hold Amorium for a short time. Assassination of Constans at Syracuse. His son **Constantine (IV) Pogonatus** succeeds.
- 669 Mohammedans invade Sicily and carry off 180,000 prisoners from Africa.
- 670 Foundation of Kairwan, near Carthage.
- 673-677 Mohammedans besiege Constantinople. The Romans use the newly invented Greek fire against them.
- 678 Peace concluded with the Mohammedans.
- 679 Bulgarian War and foundation of the Bulgarian kingdom.
- 681 Constantine deprives his brothers Heraclius and Tiberius of the imperial title. The troops of the Orient had demanded that they, too, should receive the crown, and thus the Trinity in heaven might be represented on earth.
- 685 **Justinian II** succeeds his father. The caliph and emperor make peace.
- 687 Transference of the Mardaites from Lebanon to Thrace and Asia Minor.
- 689-690 Successful expedition of Justinian against the Bulgarians and Slavs. The Greeks are forced to emigrate from Cyprus; two hundred thousand Slavs transported to Asia Minor.
- 692 Battle of Sebastopolis. Symbatius revolts. Mohammedan subjection of Armenia.

THE TWENTY YEARS' ANARCHY (695-716 A D)

- 695 In consequence of his cruelties the general Leontius deposes Justinian, cuts off his nose, and banishes him to the Chersonesus. **Leontius** emperor.
- 697 Revolt of Lazica. Great Mohammedan invasion of Asia Minor. Hassan proceeds against Africa with success. Carthage taken.
- 698 The Mohammedans retake Carthage. Leontius dethroned. Aspimar becomes emperor as **Tiberius III**. The Mohammedans continue to ravage the empire.
- 705 **Justinian II**, now named **Rhinotmetus**, from his nasal mutilation, recovers the throne.
- 709 Tyana falls before the Mohammedans in their ravages on the Bosphorus.
- 710 Great cruelty shown to Ravenna and the Chersonesus by the emperor.
- 711 Justinian overthrown by Bardanes, who becomes emperor under the name of **Philippicus**. In his reign the Mohammedans invade Spain (711) and the Bulgarians ravage Thrace (712). The Mohammedans take Antioch in Pisidia.
- 713 Philippicus dethroned and his eyes put out. Artemius his secretary is raised to the emperorship as **Anastasius II**. He tries honestly to bring about reforms, and sends an embassy to Damascus to arrange a peace with the Mohammedans.

- 715 The army determines to depose Anastasius, and chooses an obscure person, **Theodosius III**, who unwillingly assumes the purple.
 716 The Mohammedans again invade Asia Minor and besiege Amorium. **Leo III the Isaurian** relieves the town, makes a truce with the besiegers, and is proclaimed emperor by the army.

· THE ISAURIAN DYNASTY AND SUCCEEDING KINGS (716-820 A.D.)

- 717 Mohammedans besiege Pergamus. They begin the siege of Constantinople, which is raised the following year.
 726 The dispute over image-worship arises. Publication of the first iconoclastic decree. The great iconoclastic schism begins, immersing the empire in many calamities and revolts, leading to the final separation of the Greek and Latin churches.
 The Mohammedans invade Cappadocia.
 727-728 Revolts in Italy and Greece.
 734 Mohammedan invasion of Asia Minor.
 739 Battle of Acronum.
 740 **Constantine (V) Capronymus** succeeds his father.
 742 Defeat of the rebel Artavasdes, who has obtained possession of Constantinople
 744-747 The Great Plague devastates the empire.
 746 Mohammedan invasion of Cyprus.
 750 Fall of the Omayyad dynasty. Two rival Saracen powers are formed. Ravenna taken by the Lombards.
 751 Capture of Melitene and Theodosiopolis by Constantine.
 753 Invasion of Italy by Pepin. Council of Constantinople favours iconoclasm.
 755 Invasion of Thrace by the Bulgarians. Pepin continues invasion of Italy.
 757 The Bulgarians driven back to their own territory with great slaughter.
 760-765 Constantine invades Bulgaria. Victory of Anchialus, 762.
 766 Wreck of the Roman fleet at the mouth of the Danube. Edicts against image-worship extended and vigorously enforced.
 773-774 Campaigns against the Bulgarians. Victory of Lithosoria. Peace made with the Bulgarian monarch, which Constantine breaks.
 775 **Leo IV**, son of Constantine, succeeds him. He is a zealous iconoclast. He marries the empress Irene.
 778 Successful campaign against the Bulgarians.
 780 Capture of Semalucos by Harun-ar-Rashid. Death of Leo. Irene becomes regent for the ten-year-old **Constantine VI**.
 781 Revolt of Elpidius in Sicily.
 782 The Mohammedans under Harun-ar-Rashid invade Asia Minor.
 787 Council of Nicæa sanctions image-worship.
 788 The Bulgarians gain a victory at the Strymon.
 789 The Arabs invade Rumania.
 790 Constantine assumes control of the government. Irene is unwilling to relinquish power and a struggle between the two begins.
 791 The emperor conducts a campaign against the Bulgarians.
 792 A conspiracy formed against Constantine by his uncles is suppressed and severely punished. Irene's dignity restored. Second campaign against the Bulgarians.
 795 Constantine divorces his wife Maria and marries Theodota
 796 Third Bulgarian campaign of Constantine.
 797 Irene, taking advantage of Constantine's unpopularity on account of his treatment of Maria, imprisons him and has his eyes put out. She now reigns alone. Conspiracy to place one of Constantine V's sons on the throne.
 798 Peace made with the Mohammedans.
 800 Revival of the western division of the empire by the coronation of Charlemagne. There are now two distinct empires.
 802 Conspiracy against and deposition of Irene. **Nicephorus I**, the treasurer, chosen emperor. He maintains political order but is a hard fiscal oppressor.
 803 Death of Irene in exile. Bardanes, the general, proclaims himself emperor, but receiving no support, negotiates for his own pardon. Treaty with Charlemagne, regulating confines of the two empires.
 806 Humiliating peace with Harun-ar-Rashid.
 808 Unsuccessful attempt of Arsaber to obtain throne.
 809 Death of Harun-ar-Rashid reopens the struggle with the Mohammedans.
 810 Treaty of peace with Charlemagne, who unsuccessfully tries to make the Venetians and their allies tributary to him.

- 811 The emperor at war with the Mohammedans and Bulgarians. Death of Nicephorus in an attack by the Bulgarians. His son **Stauracius** succeeds. He is unable to hold out against the unpopularity of his father's fiscal severity. After two months' reign, a revolution places **Michael (I) Rhangabe** on the throne. The Mohammedans, owing to civil strife, do not trouble the empire, but the Bulgarians continue their attacks, with such success that
- 813 Michael is deposed, and the general **Leo (V) the Armenian** is saluted as emperor. Michael retires to a monastery. The Bulgarians approach the walls of Constantinople.
- 814 Annihilation of the Bulgarian army by Leo, at Mesembria. Thirty years' truce concluded. Leo pursues a variable policy in regard to image-worship
- 820 Leo assassinated in a conspiracy in favour of **Michael (II) the Stammerer**, who takes the throne.

THE AMORIAN DYNASTY (820-867 A.D.)

- 821 Rebellion of Thomas, a claimant of the throne. He is crowned at Antioch, and lays siege to Constantinople.
- 822 The Bulgarians, taking advantage of civil discord, invade the empire. Thomas delivered up to Michael, and hanged.
- 823 The Mohammedans capture Crete.
- 827 Mohammedan conquest of Sicily begun. It is not completed until 878.
- 829 **Theophilus** succeeds his father. He is a zealous iconoclast.
- 831 A Mohammedan invasion of long duration begins.
- 832 Brilliant victory of Theophilus in Charsiana. The Mohammedans capture Heraclea.
- 836 Theophilus destroys Zapetra
- 838 Mohammedan victory at Dasymon. Amorium is captured
- 842 Death of Theophilus, due to chagrin at Mohammedan successes. His son **Michael (III) Porphyrogenitus**, or the **Drunkard**, succeeds at the age of four, with his mother **Theodora** as regent. Image-worship restored at Council of Constantinople. End of the Iconoclastic controversy. Slavonic insurrection in the Peloponnesus suppressed. Failure of an attempt to conquer the Abasges, and to recover Crete. War with the Mohammedans continues.
- 845 Truce with the Mohammedans
- 847 Conversion of the Khazars to Christianity. The Bulgarians follow then example a few years later.
- 848 Revolt of the Paulicians, who join the Arabs.
- 854 Theodora retires to private life.
- 856 Bardas, her brother, becomes caesar. Photius elected patriarch in place of the deposed Ignatius.
- 858 A great war with the Arabs begins. Omar lays Pontus waste. Successful campaign of Leo, the commander-in-chief, who is finally captured by the Mohammedans.
- 860 Michael badly defeated near Melitene.
- 862 Omar invades Cappadocia, Pontus, and Cilicia
- 863 Battle of Amasia. Great victory of Petronas, the emperor's uncle. Death of Omar. The end of trouble with the Mohammedans for some years.
- 865 First appearance of the Russians in the empire. They attack Constantinople, but are driven off
- 866 Michael kills Bardas with the aid of Basil the Macedonian, who becomes caesar.
- 867 Assassination of Michael at the instigation of **Basil**, who takes the throne. Basil removes Photius and restores Ignatius.

THE BASILIAN DYNASTY (867-1057 A.D.)

- 871 The Paulicians attacked and reduced to obedience.
- 872 Basil takes the field against the Mohammedans.
- 875-876 Victories of Basil in Cilicia.
- 877 Death of Ignatius. Photius regains the patriarchate.
- 881 Basil plans to drive the Mohammedans out of Sicily and Italy. Cyprus recovered and held for eleven years
- 885 Nicephorus Phocas expels the Mohammedans from Italy. They still hold Sicily. Accusation against Leo, the emperor's son, by Santabaien, in which the former narrowly escapes death.
- 886 Death of Basil, who is wounded while hunting. His son, **Leo (VI) the Philosopher**, succeeds. He has Santabaren's eyes put out, and banishes him. Photius deposed.

- 887-888 Arabs invade Asia Minor, and attempt to regain Italy. They give up the attempt on the latter country in 891.
- Stylianus, Leo's father-in-law and prime minister, by his treatment of Bulgarian merchants, precipitates a war with Bulgaria. This country wins several victories, and
- 893 Leo makes a treaty of peace.
- 895 Conspiracy of Samonas against the emperor. Further Arab invasions of Sicily.
- 904 The Arabs capture Thessalonica with a fleet. The last remains of the senate's authority destroyed by a constitution of Leo. Second Russian expedition to Constantinople
- 911 Mohammedan naval victory off Samos. Death of Leo. His infant son, **Constantine (VII) Porphyrogenitus**, and his brother **Alexander** rule together.
- 912 Death of Alexander. He nominates, before dying, a regency of six members, exclusive of the patriarch, to act during Constantine's minority. Attempt of Constantine Ducas to gain the throne suppressed by John Eladas, one of the regents **Zoe Carbonopsina**, mother of Constantine, admitted to supreme power by the regency.
- 913-914 Simeon, king of Bulgaria, invades the empire with no positive results.
- 917 The Patzinaks defeat Leo Phocas at Achelous, which causes Romanus Lecapenus to intrigue for the throne
- 919 Constantine marries Romanus' daughter Helena. **Romanus (I) Lecapenus** crowned emperor as colleague to Constantine
- 920 **Christopher**, son of Romanus, is raised to the imperial dignity.
- 921 The war with the Bulgarians assumes serious proportions, further increased
- 923 by an alliance between King Simeon of Bulgaria and the Mohammedans
- 926 A temporary end is put to the troubles with the Bulgarians and Arabs by an interview between Romanus and Simeon
- 927 Peter, Simeon's successor, enters Byzantine territory, demanding war on the hand of the emperor's granddaughter. Romanus agrees to the latter alternative.
- 928 Romanus makes his sons, **Stephanus** and **Constantine VIII**, associate emperors. There are now five emperors.
- 931 Death of Christopher.
- 934-940 Period of complete peace in the empire, except for petty warfare with Lombard princes. Constantine VII plans to regain the sole power
- 941 A Russian fleet of ten thousand galleys appears before Constantinople. Romans drive them off with small force
- 944 Stephanus and Constantine VIII at instigation of Constantine VII banish their father to Protia. Constantine VII then regains full power, and banishes Stephanus and Constantine VIII likewise to Protia, 945
- During the remainder of Constantine's reign the war with the Mohammedans is prosecuted with great vigour, especially when Nicephorus Phocas succeeds in assembling a large army. Many conspiracies against Constantine by the deposed emperors.
- 959 Death of Constantine, the result of poison administered by his son **Romanus II**, who becomes emperor.
- 961 Brilliant conquest of Crete by Nicephorus. The Mohammedans expelled after occupation of 150 years.
- 962 Nicephorus attacks Aleppo, but is unable to take the citadel
- 963 Death of Romanus, which has been attributed to poison administered by the empress Theophano. **Nicephorus (II) Phocas** marries Theophano and obtains the throne. His chief aim is to break the Mohammedan power
- 964-965 Conquest of Tarsus by the Byzantines. Nicephorus recalled to Constantinople by troubles with Bulgarians and Hungarians. To repel them he makes alliance with Sviatoslaff, prince of Kieff, which causes a bloody war with the Russians
- 965 Embassy of Luitpand to Constantinople. The emperor imprisons him.
- 968 Nicephorus returns to Asia Minor and recovers Antioch, 328 years in the Mohammedan power. He prepares to attack Baghdad
- 969 Joannes Zimisce, the general, and Theophano conspire against Nicephorus, who is assassinated. **Joannes (I) Zimisce** takes the throne. He associates with him the young sons of Romanus II, **Basil II**, and **Constantine IX**, who were nominal rulers during reign of Nicephorus. The brother of Nicephorus, Leo, and his son Baidas Phocas make unsuccessful attempts to invite rebellion and regain the throne. They are banished.
- 970 Sviatoslaff conquers Bulgaria and invades Thrace. Philippopolis taken and inhabitants massacred
- 971 Joannes proceeds against the Russians. Capture of Presthlava and King Boris of Bulgaria. Siege and capture of Dorystolon. Peace with the Russians. Bulgaria again a part of the empire and Boris a pensioner of the Byzantine court. The Mohammedan wars carried on.

- 972 Marriage of Otto the Great and Theophano, daughter of Romanus II.
 973 Imperial victory at Nisibis. Defeat at Amida.
 974 Joannes takes command of the Mohammedan War.
 975 Many victories but futile siege of Tripolis. Antioch shuts out the imperial force
 976 Death of Joannes Zimisceus, probably by poison. **Basil II** head of affairs with his brother for colleague. He is one of the greatest of the Eastern emperors.

Beginning of Period of Greatest Splendour of the Empire

- 979 Defeat of Sclerus by Bardas Phocas, the general, after a desperate revolt to capture the throne. The Bulgarians begin a long struggle to regain their independence.
 982 On death of Otto, Basil consolidates his authority in southern Italy.
 989 Death of Bardas Phocas, who for two years has been in revolt against the emperor. Sclerus, conspiring for the second time against the throne, dies.
 991 Southern Iberia ceded to the empire by King David.
 995 Campaign of Basil in Syria. Aleppo taken. Unsuccessful attack on Tripolis.
 996 Great defeat of King Samuel of Bulgaria at the Speichius
 1002 Samuel invades Thrace, takes Hadrianopolis, but is driven off. The war now proceeds for some years in desultory fashion.
 1014 Basil resumes the Bulgarian War in earnest. Great victory under Nicephorus Xiphias at Zetunum. Basil puts out the eyes of 15,000 prisoners. Death of Samuel. The emperor's cruelty engenders a last effort in the Bulgarians, but by 1018 the destruction of the kingdom is complete. Gibbon calls this the most important triumph of Roman arms since the time of Belisarius.
 1022 Victory of Basil over a coalition of Armenian princes. They sue for peace.
 1025 Basil prepares to expel Mohammedans from Sicily, but dies. His brother **Constantine IX** becomes sole emperor.
 1027 Attack by the Patzinaks and Mohammedans repulsed.
 1028 Constantine on his deathbed appoints **Romanus (III) Argyrus** his successor, makes him divorce his wife, and marry his daughter Zoe.
 1030 Romanus defeated by the Mohammedans at Azaz and takes refuge in Antioch. He becomes the prey of melancholy, and Zoe takes the reins of government.
 1031 Mohammedan pirates ravage Illyricum and Corfu. They are driven off by the people of Ragusa.
 1032 Conspiracy and death of Constantine Diogenes
 1033 Capture of Edessa by the imperial fleet.
 1034 Death of Romanus, probably by slow poison administered by Zoe, who now causes her paramour, **Michael (IV) the Paphlagonian**, to be proclaimed emperor, and marries him the day of her husband's death. Earthquake at Jerusalem lasting forty days. Great famine throughout the empire.
 1037 The Mohammedans attack the empire on all sides. They capture Edessa. The Patzinaks invade Thrace.
 1038 The Mohammedans regain Edessa, by a stratagem that is the origin of the Tale of Ali Baba and the Forty Thieves.
 1039 The imperial force and the Normans attack the Mohammedans in Sicily. Messina (Messana) and Syracuse taken.
 1040 A fresh Mohammedan army from Africa utterly defeated in Sicily. The Norman power begins to get the control in the island. The Bulgarians attempt to recover independence. They invade Thrace and Macedonia.
 1041 Michael drives them back and brings the country again to Byzantine rule. Death of Michael. Zoe attempts to rule alone, but finds herself unequal to the task. She adopts her husband's nephew, **Michael (V) Calaphates**, and makes him emperor. He expels Zoe. At his imprudent acts the people rise in rebellion.
 1042 After a fierce battle between the people of Constantinople and the adherents of Michael, the latter and his uncle flee. Zoe and her sister **Theodora** are proclaimed co-empresses. Zoe has the eyes of Michael and his uncle put out. Jealous of her sister, Zoe marries **Constantine (X) Monomachus**. Rebellion of Maniaces, brother of Constantine's mistress Sclerena. He is murdered in the midst of his camp.
 1043 Invasion of the Russians; driven back after a defeat by Catacalon.
 1045 Successful war with Cacicus, vassal king of Armenia and Iberia, ending in destruction of his kingdom.
 1047 Rebellion of Tornicius
 1048 The Patzinaks invade the empire with a large army. Attack of the Seljuk Turks under Toghril. Indecisive battle of Capetion

- 1050 Toghril retires to Persia. Death of Zoe.
- 1052 Second invasion of Toghril.
- 1053 The Patzinaks driven back to their own territory.
- 1054 The great schism between the Greek and Roman churches begins. Death of Michael. **Theodora** reigns alone.
- 1056 Death of Theodora, after appointing **Michael (VI) Stratoticus** her successor. Attempt of Theodosius Monomachus to seize throne.
- 1057 Battle of Hades. Defeat of Michael by Isaac Comnenus and Catacalon.

DECLINE AND FALL OF THE BYZANTINE GOVERNMENT (1057-1204 A.D.)

- 1057 **Isaac (I) Comnenus** proclaimed emperor. Michael retires to a monastery. The emperor introduces a system of great economy into all branches of the government.
- 1059 Invasion of the northern frontier by Hungarians and Patzinaks. Treaty of peace concluded. Isaac, after a severe illness, resigns crown into the hands of **Constantine (XI) Ducas**. Through motives of economy the latter materially reduces the size of the army.
- 1060-1064 Toghril Beg and Alp Arslan invade the empire from Mesopotamia. Ani captured, 1064.
- 1064 The Uzes, a nomad Turkish tribe, invade from the north. They are driven back by outbreak of the plague.
- 1067 Death of Constantine. The imperial title conferred on his young sons, **Michael (VII) Ducas Parapinaces Andronicus**, and **Constantine (XII) Ducas**. The empress **Eudocia** is regent. She marries **Romanus (IV) Diogenes**, who is proclaimed as emperor. Great ravage of the Turks. Massacre of Caesarea.
- 1068-1069 Successful campaign of Romanus against the Turks.
- 1070 Manuel Comnenus takes command against the Turks. Alp Arslan captures Manzikert. Romanus returns to the command.
- 1071 Byzantine expedition to Sicily defeated by Normans. Surrender of Bari. End of the imperial authority in Italy. Romanus taken prisoner by Alp Arslan at Manzikert. Restored to liberty and makes a treaty of peace. Refused admittance to Constantinople. Michael VII regains power reigning conjointly with Constantine XII. Romanus blinded, dies of his wounds.
- 1072 Alp Arslan, unable to obtain payment of Romanus' ransom, invades empire. He finally conquers the Byzantine part of Asia Minor, giving it to Suleiman to rule.
- 1074 Rebellion of Ursel. Treaty with the Turks.
- 1076 The Turks take possession of Jerusalem.
- 1078 Bryennius attempts to gain the throne. After a severe struggle Michael abdicates in favour of **Nicephorus (III) Botaniates**.
- 1081 Nicephorus, after a constant struggle with many aspirants, is dethroned by **Alexius (I) Comnenus** after the capture and sack of Constantinople. Many pretenders are put down. Treaty of peace with Suleiman. Defeat of Alexius by Robert Guiscard.
- 1084 Defeat of Bohemond, the Norman leader. Relief of Larissa.
- 1085 Alexius recovers Dyrrhachium from the Normans.
- 1087-1099 Patzinak war ending in imperial victory at Levounion.
- 1092 Tzachas, emir of Smyrna, assumes title of emperor.
- 1093 Murder of Tzachas at instigation of Alexius.
- 1096 The first crusaders appear at Constantinople.
- 1097-1098 With the help of the crusaders, Alexius regains Nicæa, Antioch, and the whole of Asia Minor.
- 1103-1108 War of Alexius with Bohemond, prince of Antioch.
- 1110-1116 War against the Turks in Asia Minor, ending in many Turkish losses, enabling Alexius to make treaty of peace.
- 1111 Hostilities of Alexius with Tancied and the crusaders.
- 1118 Death of Alexius. **Joannes Comnenus**, his son, succeeds. Failure of conspiracy of Anna Comnena and Nicephorus Bryennius to place latter on throne.
- 1119 Joannes takes Laodicea and
- 1120 Sozopolis in campaigns against the Turks.
- 1122 Great victory of Joannes over the Patzinaks in Macedonia.
- 1124 Joannes drives back the Servians who have seized Belgrade and Branitzova. He now proceeds again against the Turks of Iconium and holds Castamonia and Gangra for a short time.
- 1131 Campaign against Livo of Cilicia, whose dominions
- 1137 are united to the empire.
- 1138 Joannes proceeds against Raymond of Antioch, who refuses to recognise him for his

- hege-lord. Raymond apologises and helps Joannes in a successful campaign against the Turks in Syria.
- 1141 Joannes defeats the sultan of Iconium.
- 1142 He sets out for Cilicia to conquer all the Latin principalities taken from the empire, but
- 1143 dies as the result of a wound received while hunting. His son **Manuel (I) Comnenus** succeeds.
- 1144 Raymond, prince of Antioch, compelled to renew bonds of vassalage.
- 1145 Manuel invades Isauria and concludes treaty of peace with Turks.
- 1147 Manuel promises to aid the Second Crusade, but gives secret information of it to the Turks
- 1148 War with Roger of Sicily, who attempts to invade Greece. Manuel quickly repels an invasion of Patzinaks, and with the help of Venice proceeds against the Normans at Corfu.
- 1149 Fortress at Corfu taken. Roger invites the Hungarians and Servians to attack from the north.
- 1152 Imperial repulse in Cilicia, but great successes in Italy.
- 1153 Peace made with King Geisa of Hungary.
- 1153-1155 The Norman war turns against the empire. Many defeats. Maius, the Sicilian admiral, lands at Constantinople.
- 1155 Peace made with William of Sicily, Roger's successor. Punishment of Reynolf of Antioch, successor of Raymond, and his reduction to vassalage.
- 1157 Renewal of war with sultan of Iconium. Peace made.
- 1161 War breaks out with Stephen III of Hungary
- 1163 Short interval of peace in Hungarian War
- 1168 Battle of Zeugmin. Great imperial victory. End of Hungarian War. Manuel joins with Almeric of Jerusalem in an attack on Egypt.
- 1171 Failure of attack through jealousy of Almeric. War with Venice over, Manuel attacks the Lombards. After an unprofitable contest
- 1174 peace made with Venice.
- 1176 Renewal of war with Kilidj-Arslan, sultan of Iconium. Crushing defeat of Manuel near Myriocephalus. Dishonourable peace made by Manuel.
- 1177 Manuel breaks peace. Imperial victory on the Mæander. Honourable peace
- 1180 Death of Manuel. His son, **Alexius (II) Comnenus**, succeeds, under guardianship of mother, Maria of Antioch
- 1183 **Andronicus (I) Comnenus** usurps the throne after inducing Alexius to have his mother put to death, and then killing him. Marries Alexius' widow, Agnes, daughter of Louis VII of France.
- 1184 Isaac, sent to Cyprus to govern by the emperor, causes rebellion by his misgovernment, which entirely separates the island from the empire
- 1185 Sicilian invasion at instigation of Greek fugitives. William II destroys Thessalonica, but is induced to desist from attack on Constantinople. The lieutenant, Hagiochistophorites, incites rebellion at Constantinople against Isaac. The people take Isaac's part and proclaim him emperor. Death of Andronicus at hands of mob. **Isaac (II) Angelus** emperor. Victory at Demetize over Sicilian invaders.
- 1186 Rebellion of the Bulgarians and Wallachians owing to unjust taxation.
- 1187 Defeat of rebels by Joannes Cantacuzenus. Alexius Brianas given command of army. He takes advantage of victories to proclaim himself emperor and appears before Constantinople, but is defeated and killed by Isaac's brother-in-law, Conrad of Montferrat. William II of Sicily gives up his conquests in Greece.
- 1188 Wallachian successes lead to formation of independent kingdom.
- 1189 Emperor Frederick I of Germany appears with 150,000 crusaders. The terrified Isaac offers to make alliance with Saladin, but the latter declines
- Theodore Mancaphas proclaims himself emperor. He is pardoned, and gives up claim. Careers of the "False Alexius" and other pretenders.
- 1191 Capture of Cyprus by Richard I of England. It is lost forever to the empire.
- 1194 Isaac recognises the Wallachian kingdom.
- 1195 Isaac deposed by the nobles, and his brother **Alexius (III) Angelus-Comnenus** "the tyrant" made emperor. Alexius has Isaac's eyes put out, and imprisons him in a Constantinople dungeon. Alexius' extravagant conduct completes the destruction of the financial mechanism of the Roman Empire. Great disorder and anarchy throughout the empire.
- 1197 Peace purchased from Mueddin, sultan of Angora.
- 1198 War with the sultan of Iconium.
- 1199 Rebellion of Chryses, the Wallachian officer. Alexius makes peace, leaving him in possession of several towns
- 1200 Ivan the Bulgarian attempts to found independent monarchy in Thrace and Macedonia.

- 1202 Alexius, son of Isaac II, escaping to Italy, brings about treaty between Venetians and crusaders to replace Isaac and himself on the throne.
- 1203 Siege of Constantinople. Flight of Alexius III to Italy. Crusaders occupy the city. **Isaac III** and **Alexius (IV) Angelus** on the throne. Great fire in Constantinople. Constant trouble between Alexius and the crusaders, in consequence of which
- 1204 **Alexius (V) Ducas "Murzuphlus,"** a party leader, seizes the throne. Murder of Alexius IV. Isaac dies of grief. Alexius finds it impossible to hold out against the crusaders. Capture and sack of Constantinople by crusaders and Venetians. Treaty of partition. End of true Byzantine Empire. The Latin Empire of Romania founded with Baldwin, count of Flanders. The Greek Empire continues at Nicæa.

THE LATIN EMPIRE OF ROMANIA (1204-1261 A.D.)

- 1204 **Baldwin I** elected emperor. His dominions consist only of Constantinople and Thrace, for the rest of the empire is divided among the Flemish, French, and Venetian leaders.
- 1205 Joannice of Bulgaria revolts, and obtains possession of Hadrianopolis. Capture of Baldwin in siege of town. He dies in captivity. His brother **Henry I** succeeds.
- 1206 Treaty with David Comnenus, brother of the emperor of Trebizond, in the interest of the latter.
- 1207 Death of Joannice. Henry marries his daughter, and thus effects peace with Bulgaria. Treaty with Theodore Lascaris, emperor of Nicæa.
- 1209 Parliament of Ravenika (ancient Chalcidice) summoned by Henry to determine definitely the feudal relations of all subjects of the empire.
- 1214 War between Henry and Theodore. Defeat of Henry in Bithynia. Siege of Pemanene. Peace, ceding to Theodore all territory east of Sardis and Nicæa.
- 1215 A mock union between the Greek and Roman churches in Henry's dominions.
- 1216 Death of Henry during expedition against Theodore, the despot of Epirus. **Pierre de Courtenai**, then in France, chosen emperor. He falls into the hands of Theodore of Epirus on his way to Constantinople, and dies in captivity, 1219.
- 1221 His second son, **Robert de Courtenai**, after a delay of two years, is made emperor.
- 1222 Theodore of Epirus takes possession of the Lombard kingdom of Thessalonica. Defeat of Robert at Serres.
- 1223-1224 Robert invades Nicæa with many losses. Revolt of the Greeks in Hadrianopolis. Theodore of Epirus takes the city.
- 1228 Death of Robert. His young brother, **Baldwin II**, succeeds. **Jean de Brienne**, titular king of Jerusalem, elected guardian and colleague. The empire is attacked by Joannes Vatatzes of Nicæa and John Asan, king of Bulgaria.
- 1233 Jean de Brienne routed in Bithynia.
- 1234 Alliance between Vatatzes and Asan to attack Constantinople. They ravage the whole Latin Empire.
- 1236 Danger to Constantinople averted by help from the Venetians and Geoffrey of Achaia.
- 1237 Death of Jean de Brienne. The Bulgarian king abandons Nicæa and makes alliance with Latins. Baldwin visits western Europe to obtain help. Louis IX of France gives pecuniary assistance.
- 1240 Baldwin with his new army attacks Nicæa and obtains some advantage.
- 1243 Baldwin makes alliance with Seljuk Turks, but in spite of this is compelled to
- 1245 revisit western Europe for assistance.
- 1259 On the accession of Michael Palæologus, the Nicæan Empire attacks the Latin Empire.
- 1261 Recovery of Constantinople by the Greeks of Nicæa. End of the Latin Empire of Romania. Although driven from their dominions, the descendants of Baldwin II are known in eastern Europe as titular emperors until 1383 when, with the death of James de Baux, the family of Baldwin became extinct.

THE GREEK EMPERORS AT NICÆA (1204-1261 A.D.)

- 1204 After the capture of Constantinople Theodore Lascaris, leader of the anti-Latin party, flees to Bithynia, and makes himself master of the city of Nicæa.
- 1206 **Theodore (I) Lascaris** crowned emperor by the Greek patriarch. His title is contested by several princes, among them Alexius Comnenus, reigning as emperor of Trebizond. David Comnenus, the latter's brother, proceeds against him, but is badly defeated on the Sangarius.

- 1210 **Alexius**, father-in-law of Theodore, claims throne, supported by the sultan of Iconium. The latter slain in battle, Alexius falls into Theodore's hand, and is put into a monastery.
- 1214 War with Henry of Romania. Peace defining limits of empire
- 1214-1222 Years of peace.
- 1222 Death of Theodore. His son-in-law, **Joannes (III) Ducas Vatatzes**, succeeds. Theodore Angelus, despot of Epirus and Ætolia, assumes title of emperor of Thessalonica.
- 1224 Victory of Pemanene over Robert, the Latin emperor.
- 1225 Peace with the Latins. Conspiracy of Nestongos.
- 1233 Defeat of the Latins by Joannes in Bithynia. Naval campaign to obtain sovereignty of the sea. The Greek fleets driven back to Asia by the Venetian, Marino Sanuti.
- 1234 Alliance of Joannes Vatatzes and Asan of Bulgaria against Baldwin II. Vatatzes reduces the empire of Thessalonica to a despotat (despotat of Epirus).
- 1236 Attack of the allies on Constantinople unsuccessful.
- 1237 Asan breaks the alliance as Constantinople is about to be attacked the second time.
- 1241 On the death of John Asan of Bulgaria, Vatatzes begins to assert his supremacy over the emperor of Thessalonica.
- 1242 Joannes Comnenus, the Thessalonian emperor, reduced to rank of despot by Vatatzes. Alliance with the sultan of Iconium to resist threatened invasion of Mongols who have already destroyed the Seljuk empire.
- 1245 Joannes Vatatzes reconquers Byzantine dominions in Thrace from the infant king Michael of Bulgaria.
- 1246 Vatatzes unites despotat of Epirus to the empire.
- 1251-1253 War with Michael II, despot of Epirus, ending in a peace ceding some Thracian territory to Vatatzes.
- 1254 Death of Joannes Vatatzes. His son **Theodore (II) Lascaris** succeeds
- 1255-1256 War with Bulgaria resulting in slight concessions to Theodore.
- 1257 War with Michael of Epirus conducted by Michael Palæologus, with unfavourable results.
- 1258 Death of Theodore. Succeeded by his young son **Joannes (IV) Lascaris**. The prime minister Muzalon and the patriarch Arsenius are regents.
- 1259 **Michael (VIII) Palæologus** proclaimed emperor as the result of a successful conspiracy. Muzalon murdered. The emperor goes to war with Michael of Epirus and puts him to flight. Battle of Pelagonia. Capture of William Villehardouin, prince of Achaia.
- 1261 The general Strategopulus captures Constantinople. Fall of the Latin Empire. Michael removes the seat of empire thither.

THE PALÆOLOGUS DYNASTY AT CONSTANTINOPLE (1261-1453 A.D.)

- 1261 Michael imprisons Joannes IV and has his eyes put out. For this Arsenius excommunicates Michael. Important commercial treaty with the Genoese renewed after hostilities in 1275. Pope Urban IV frees Villehardouin from his promises to Michael on his release. Warfare results.
- 1263 Urban IV mediates between Michael and Villehardouin.
- 1264 Peace between the emperor and Michael of Epirus.
- 1265 Deposition of Arsenius causing the Arsenite schism.
- 1269 Charles of Anjou, aided by Joannes of Thessaly and Michael of Epirus, takes up arms against the emperor to restore Baldwin II.
- 1271 Great defeat of the imperial forces at Demetriades (Volo) Constantinople in danger. Michael proposes union of Greek and Latin churches as a means of saving his throne.
- 1274 Union of churches effected at council of Lyons. It is opposed by a large faction in the Greek church. It was never really completed, and falls to pieces at Michael's death.
- 1380 The Seljuk Turks take Nyssa.
- 1281 Treaty of Oviotto between the pope, Naples, and Venice to conquer the Greek Empire for Philip, son of Baldwin II. The plan is frustrated by the Sicilian Vespers.
- 1282 Death of Michael in an expedition against Joannes Ducas of Thessaly. He is a conspicuous example of the misuse of despotic power. His son **Andronicus (II) Palæologus** succeeds. Ecclesiastical troubles compel the emperor to neglect military matters for a time.
- 1290 Unsuccessful attack upon Nicephorus of Epirus.
- 1295 **Michael IX**, son of Andronicus, receives the imperial title from his father.
- 1301 Foundation of Ottoman Empire by Osman, who attacks the Greek Empire. Disgraceful defeat of Greeks commanded by Michael, near Nicomedia. The command

- given to a Tatar chief. The Ottomans gradually conquer all the Byzantine possessions in Asia.
- 1303 The Catalan Grand Company, engaged by Michael to help fight the Turks, and headed by Roger de Flor, lands in Constantinople.
- 1304 Relief of Philadelphia by Roger. He conceives the idea of forming a principality in the East.
- 1305 Roger de Flor visits Constantinople to demand pay for his men.
- 1306 Turks retake Philadelphia. Plan of Ferdinand of Majorca to conquer a kingdom in the Greek Empire.
- 1307 Roger de Flor created *cæsar*. He sets out for Asia but is assassinated. The company breaks its ties with Michael, and sets out to conquer territory for itself. Battle of Apros. The company takes possession of several districts. Excommunication of Andronicus by Clement V.
- 1310 The company and their Turkish auxiliaries enter service of the duke of Athens. Conquest of Rhodes by knights of St John.
- 1311 Battle of the Cephissus and victory of the Catalan Grand Company over the duke of Athens pave way for the conquest of Attica. The Turkish auxiliaries return home.
- 1315 Victory of Philes Palæologus over Turks at Bizya.
- 1320 The emperor Michael dies
- 1321 Beginning of civil war by partisans of the emperor's grandson Andronicus led by Cantacuzenus and Synadenus.
- 1322 Peace of Epibates concludes civil war.
- 1325 Andronicus compelled to bestow imperial crown on his grandson **Andronicus (III) Palæologus**, the two reign together.
- 1327 Andronicus II brings charges against Andronicus III. Civil war breaks out again.
- 1328 Synadenus overcomes garrison of Constantinople. Abdication of Andronicus II puts an end to civil war, but the court remains full of intrigue.
- 1329 Imperial defeat at Pelekanon by the Ottoman Oikhan.
- 1330 Surrender of Nicæa to Oikhan.
- 1330-1337 Ottoman invasions of the European provinces.
- 1334-1337 Expedition of Andronicus into Epirus.
- 1337 The Mongols cross the Danube and ravage northern district. **Anne** regent for Nicephorus II, despot of Epirus, turns the despotat over to Andronicus.
- 1338 Surrender of Nicomedia to Oikhan.
- 1339 Revolt in the despotat of Epirus put down.
- 1341 Death of Andronicus. His young son **Joannes (V) Palæologus** succeeds with Empress **Anne** of Savoy as regent. Rebellion of the prime minister **Joannes (VI) Cantacuzenus**, who is proclaimed emperor and guardian of Joannes. He often calls himself Joannes V. Apocauchus and Joannes Apri intrigue against Cantacuzenus. A long civil struggle commences.
- 1342 Stephen Dushan of Servia allies himself with rebels and invades empire.
- 1343 Cantacuzenus makes alliance with Turks. The war continues with violence.
- 1344 Cantacuzenus takes Gratianopolis and makes treaties with Servia and Bulgaria.
- 1345 Murder of Apocauchus. Vicinity of Constantinople devastated.
- 1346 Defection of Oikhan from Anne's cause leads to triumph of Cantacuzenus. Earthquake at Constantinople destroys portion of St Sophia.
- 1347 Treaty of Cantacuzenus with Anne recognises right of former to rule for ten years. The Black Death rages.
- 1350 Cantacuzenus uses money sent by Russians to rebuild St. Sophia to pay Ottoman mercenaries.
- 1351 Joannes V takes up arms against Cantacuzenus.
- 1352 Peace with Genoa after three years' war. Cantacuzenus hires Turkish mercenaries to fight Bulgarians and Servians.
- 1353 Cantacuzenus proclaims his son Matthæus emperor, and a deadly strife between him and the Palæologus family ensues.
- 1354 Cantacuzenus dethroned. Joannes V sole emperor. Matthæus Cantacuzenus continues civil war.
- 1357 Matthæus Cantacuzenus delivered to Joannes by his captors the Servians and made to renounce all rights to the throne
- 1361 The Ottoman Turks under Murad I take Hadrianopolis. This seals the fate of the Greek Empire.
- 1363 The Ottomans take Philippolis and Serres. Defeat of Louis of Hungary.
- 1369-1370 Joannes visits Rome to obtain help for his falling empire, but is unsuccessful. On way home is arrested for debt in Venice and released with money raised by his son, Manuel
- 1375 Andronicus, Joannes' eldest son, conspires against him while the emperor is absent on

- a visit to Murad. He is aided by Saugdi, eldest son of Murad. Murad hastens to Europe and quells rebellion. Both Andronicus and Saugdi have their eyes put out.
- 1377 Andronicus escapes from prison, imprisons his father, and confers title on his own son.
- 1381 Joannes rescued by Venetians under Carlo Zeno. Concludes treaty with Andronicus, recognising his and his son's rights to the title. Treaty with Murad in which Joannes acknowledges himself the vassal of the Ottoman Empire.
- 1384 Manuel, second son of Joannes, proclaimed emperor and crowned.
- 1389 Battle of Kossova. Great Ottoman victory over the Servians. Assassination of Murad. Bajazet succeeds, renews treaty with Joannes, and puts Manuel at head of Greek troops in Ottoman army.
- 1390 Ottomans capture Philadelphia the last independent Greek community in Asia Minor.
- 1391 Death of Joannes. **Manuel (II) Palæologus** sole emperor. He hastens to Constantinople, fearing his brother will seize the crown.
- 1396 Great victory of Bajazet at Nicopolis. He now determines to proceed against Constantinople. Manuel visits France for help.
- 1398 Marshal Boucicault arrives at Constantinople with his fleet. The Tatar conqueror, Timur, distracts Bajazet's attention from the empire.
- 1399 Joannes of Selymbria, son of Andronicus, enters Constantinople and is proclaimed emperor. Manuel visits European courts for help.
- 1402 Manuel returns home, his mission unsuccessful. Battle of Angora. Crushing defeat of Bajazet by Timur.
- 1403 Treaty of Suleiman and Manuel, the former yielding up territory in Macedonia and Thessaly.
- 1410 Musa, Suleiman's brother, after the latter's death, reconquers territory ceded by Suleiman to Manuel.
- 1412 Musa begins a feeble siege of Constantinople, but is soon distracted by civil troubles.
- 1413-1421 During reign of Muhammed I, the Greek Empire enjoys uninterrupted peace. Manuel employs time in reorganising administration and consolidating his power.
- 1419 Manuel makes his son, **Joannes (VII) Palæologus**, co-emperor.
- 1422 Murad II besieges Constantinople to punish Manuel for his intrigues. He is obliged to raise siege in order to proceed against his brother, Mustapha.
- 1423 Manuel assumes monastic habit, taking name of Matthew. Joannes sole emperor. The empire is now reduced to the city of Constantinople and vicinity, Thessalonica, and a part of the Peloponnesus. The finances are exhausted through payment of tribute to the Turks. The empire enters its final stage of lethargy.
- 1430 Murad II conquers Thessalonica. The Genoese of Galata attack Constantinople on account of trade dispute in Black Sea.
- 1431 Terrible epidemic in Constantinople.
- 1439 Joannes and the Greek patriarch attend council of Florence and ratify union of the Greek and Roman church. The pope promises to aid the empire, but forgets agreement to send fleet to Constantinople.
- 1440 On return of the emperor, the bishop of Ephesus succeeds in confining the union only to the palace. The emperor's brother Demetrius attempts to gain throne, but fails.
- 1447 Murad marches against the emperor's brother Constantine, who is ruling over the Peloponnesus. Corinth and Patras taken. Treaty with Constantine, who pays tribute.
- 1448 Death of Joannes. His brother **Constantine (XIII) Palæologus** or **Diagases**, despot of Sparta, succeeds.
- 1449 Muhammed II succeeds Murad II. His chief ambition is the conquest of Constantinople, and he at once prepares for it. Builds a fort on the Bosphorus.
- 1452 Joannes appeals to Pope Nicholas V for aid. Cardinal Isidore and a small body of auxiliaries are sent.
- 1453 Siege and capture of Constantinople by Muhammed II. Death of Constantine in battle. Muhammed enters his new capital. End of the Eastern Empire.

THE EMPIRE OF TREBIZOND (1204-1461 A.D.)

- Isaac Angelus, as soon as he is placed on the throne by the exasperated mob that slew the tyrannical Andronicus I (1185), has the eyes of Manuel Comnenus, the murdered emperor's eldest son, put out. Manuel dies under the operation, leaving two sons, Alexius and David. They live in obscurity in Constantinople until the crusaders besiege the capital (1203), when they escape to the coast of Colchis. Alexius gathers around him a small force and
- 1204 about the time of the fall of Constantinople enters Trebizond, the ancient Trapezus,

- on the Black Sea, having been proclaimed "emperor of the Romans." He calls himself **Alexius (I) Grand-Comnenus**, to distinguish himself from the family of Alexius Angelus-Comnenus. The weakness of the expelled house of Angelus permits Alexius to found his empire and begin a career of conquest. In the course of a few months the whole country from the Phasis to the Thermodon is his. David Comnenus adds the coast from Sinope to Heraclea to the new empire.
- 1206 Defeat of David on the Sangarius, by Theodore (I) Lascaris. Alexius badly beaten at Amisus by the sultan of Iconium or Rum in league with Theodore. David makes treaty with the emperor Henry of Romania, in the interest of his possessions.
- 1214 Theodore I attempts to reunite David's territory to the empire of Nicæa. Death of David in defence of Sinope, besieged and captured by the Turks. Pontus assailed by the Turks. Colchis by the Georgians.
- 1216 Alexius compelled to declare himself a vassal of the sultan of Iconium
- 1222 Death of Alexius. His son-in-law, **Andronicus (I) Ghidus**, succeeds. Joannes the eldest son being passed over.
- 1224 Treaty with Ala ad-Din, sultan of Iconium. Hayton, Turkish governor of Sinope, seizes a Trebizantine ship. Andronicus attacks Sinope, Ala ad-Din breaks treaty and attacks Trebizond. Andronicus drives him off and by a treaty frees himself from vassalage.
- 1226 Andronicus acknowledges himself vassal of Gela ad-Din, shah of Khwarizm.
- 1230 On defeat of Gela ad-Din by the Mongols, Andronicus renews vassalage to Iconium. The Iberian provinces of Trebizond unite with the new Iberian kingdom where King David still retains his independence against the Turks
- 1235 Death of Andronicus. His brother-in-law, **Joannes (I) Auxuchus**, succeeds.
- 1238 Death of Joannes. His brother, **Manuel (I) the Great Captain**, succeeds. There is little information about the events of his reign, but he was a vassal of the Seljuks, and, after their defeat, in 1244, at Kusadac of the Mongol khan, Oclar.
- 1263 **Andronicus II** succeeds his father
- 1266 **George** succeeds his brother. The power of the Mongols and Seljuks in Asia Minor declines, and George frees himself from them. He attempts to conquer more territory but in
- 1280 is deserted by his nobles on an expedition and captured by the Turkomans. **Joannes III** succeeds. He is invited by a party in Constantinople, disgusted at Michael VIII's union with the Latin church, to place himself at the head of the orthodox Christians and of the Greek Empire, but Joannes fears to do this
- 1281 Michael sends George Acropolita, the historian, on a mission to Joannes to induce him to lay aside title of emperor of the Romans or accept matrimonial alliance with his family. It is unsuccessful. An insurrection at Trebizond deprives Joannes of his power, but he soon recovers it.
- 1282 Joannes agrees to marry Michael's daughter Eudocia. The ceremony is performed at Constantinople, and Joannes gives up title "emperor of the Romans," taking that of "emperor of all the East, Iberia, and Peratea." David of Iberia makes an unsuccessful attack on Trebizond. George released by Turkomans, but fails in an attempt to regain throne
- 1285 Joannes' sister, **Theodora**, assembles an army and mounts throne, but Joannes soon recovers it and drives her from it. Pope Nicholas IV invites Joannes to assist in crusade to recover Ptolemais, but affairs at home prevent his doing so
- 1297 Death of Joannes. His son **Alexius II** succeeds at age of fifteen. He soon frees himself from his guardian, Andronicus II of Constantinople
- 1302 Alexius repels a Turkoman invasion in a great battle near Kerasunt.
- 1310 After many trade disputes with the Genoese establishments on the Black Sea, Genoa demands a favourable treaty with Alexius, which he refuses. The enraged Genoese burn a portion of Trebizond, but fear of the Venetians compels them to agree to trading on the old terms
- 1314 Sinopians put fire to Trebizond and much damage is done.
- 1330 Death of Alexius. His eldest son, **Andronicus III**, succeeds. A period of anarchy and civil war begins. Andronicus supposed to have put two brothers to death. Another brother and an uncle flee to Constantinople.
- 1332 Death of Andronicus. Accession of his young son, **Manuel II**, with everyone in power attempting to gain the direction of affairs. Taking advantage of the condition of affairs the Turkomans invade the empire, which is in great danger, and **Basil**, the fugitive son of Alexius II, is invited to become emperor. Manuel deposed. Basil proves a profligate monarch, and marries his mistress in spite of the fact that he has a wife. The power becomes decentralised
- 1340 Death of Basil. His lawful wife, **Irene Palæologina**, daughter of the Byzantine emperor, is placed on the throne by her adherents. Civil war breaks out.

- 1341 **Anna Anachoulu**, daughter of Alexius II, is placed by the Comnenian party on the throne. Irene deposed. Michael, second son of Joannes II, claims throne. He is imprisoned, but a party forms around his son, Joannes.
- 1342 **Joannes III** gains throne from Anna. She is strangled.
- 1344 Disgusted with Joannes' conduct the young nobles release his father, **Michael**, from prison and make him emperor. Michael confines Joannes in a monastery, and afterwards sends him to Hadrianopolis. He tries to improve the condition of affairs and decrease the power of the nobles, but is not strong enough for the task.
- 1347 The Great Plague (Black Death) rages in Trebizond. The Turkomans ravage the empire up to the walls of the capital.
- 1348 Turks capture Keiasunt. Genoese men of war attack Trebizond. The Greeks massacre the Franks for revenge.
- 1349 Michael makes peace with Genoese, ceding them fortress of Leontokastion. Civil riots break out. Michael dethroned and **Alexius III**, son of Basil, and his mistress, Irene of Trebizond, are brought from Constantinople to occupy the throne. The rebellions of the aristocracy continue.
- 1355 The rebels headed by the grand duke Nicetas appear with a fleet before Trebizond. Alexius drives them off. He begins to consolidate his power, but the Turkomans gradually seize territory from the empire until there is only a narrow strip of sea-coast left.
- 1380 Alexius quarrels with Megollo Lescari, a Genoese merchant, who fits out galleys to ravage the Black Sea. Alexius submits and confirms trade privileges of the Genoese.
- 1390 Death of Alexius. His son **Manuel III** succeeds.
- 1400 Manuel sends troops to the army of Timur, but does not himself take part in the battle of Angora (1402).
- 1405 After Timur's death Manuel delivers empire from tribute to the Mongols.
- 1417 Death of Manuel. His son **Alexius IV** succeeds. After the retreat of the Mongols the empire is overrun by the two great Turkoman hordes of the Black and White Sheep. Kara Yusuf, chief of the Black Horde, compels Alexis to send a daughter to marry his son, and exacts tribute.
- 1420 Death of Kara Yusuf—the emperor ceases to pay tribute to the Black Horde.
- 1426 Rebellion of Alexius' son Calo-Joannes, who has been raised to imperial dignity. The nobles rescue the emperor. Alexius confers rights of heir apparent and imperial dignity on his second son Alexander, who dies soon afterwards.
- 1442 First attack of Ottoman Turks on Trebizond is repulsed.
- 1446 Second rebellion of Calo-Joannes. He murders Alexius and succeeds as **Joannes IV**. He is hated for his crimes.
- 1449 The sheikh of Ertebil fails in an attempt to capture Trebizond. Joannes forms plan to expel Ottomans from Asia Minor and Muhammed II forced to invade the empire. Joannes compelled to become vassal of Muhammed and pay tribute.
- 1458 Death of Joannes as he is forming a great league against the Ottomans. A four-year-old son is set aside in favour of his brother **David** who continues Joannes' work on the league.
- 1461 Siege and capture of Trebizond by Muhammed II. End of the empire of Trebizond. David retires to Mavronaros which he receives in exchange for his empire, and a few years later is put to death at Constantinople for refusing to join the Moslem faith.

THE KINGDOM OF SALONICA (1204–1222 A.D.)

- 1204 In the division of the Byzantine Empire among the crusaders, **Boniface**, marquis of Montferrat, commander-in-chief, receives a feudatory kingdom in Asia, but not liking to be so far from his Italian domains, he exchanges it for the province of Macedonia with Thessalonica for his capital. He calls it the kingdom of Salonica. He also believes himself entitled to Crete, and exchanges it with the Venetians for portions of Thessaly. Boniface would like to maintain an independent realm, but Baldwin I of Romania promptly compels him to do homage.
- 1204–1207 Boniface defeats attempts of the Greeks to recover his kingdom. He marches into the Peloponnesus and lays siege to Corinth and Argos, but is recalled by a rebellion in Thessalonica.
- 1207 Death of Boniface in a skirmish with the Bulgarians. **Demetrius** his son two years old succeeds with the queen, Margaret, as regent. The kingdom is protected against the prince of Epirus and the king of Bulgaria by the Romanian emperor, until after the death of Pierre de Courtenai.
- 1222 While Demetrius is still completing his education in Italy, Theodore, prince of Epirus, conquers the kingdom and is crowned emperor of Thessalonica. Demetrius makes

unsuccessful attempts to recover his kingdom. The title is held by the descendants of Demetrius until William marquis of Montferrat cedes it to the Byzantine emperor in 1284.

- 1266 Baldwin II, then titular emperor of Romania, granted the kingdom of Salonica to the house of Burgundy, where it remained until Eudes IV sold it to Philip of Tarentum, titular emperor of Romania in 1320.

THE DESPOTAT OF EPIRUS AND EMPIRE OF THESSALONICA (1204-1469 A.D.)

- 1204 After the conquest of Constantinople, **Michael I**, a natural son of Constantine Angelus and uncle of Isaac II and Alexius III, escapes into Epirus, marries a native lady, and establishes a government in the territory west of the Pindus Mountains. His capital is at Joannina. It is a typical Byzantine state, totally different from the Frankish feudatory governments. Michael and his descendants all take name of Angelus Comnenus Ducas. He is an able military leader, and extends his principality over all Epirus, Acarnania, Ætolia, and a part of Macedonia and Thessaly. He is virtually independent, but acknowledges Theodore Lascaris I as the lawful emperor of the East.
- 1214 Assassination of Michael by one of his slaves. His brother **Theodore** succeeds, having sworn fidelity to the throne of Nicæa. He at once begins to extend his dominions.
- 1217 Theodore captures the Latin emperor, Pierre de Courtenai, who is on his way to Constantinople.
- 1222 Theodore drives the Lombards out of Salonica, and is crowned emperor of Thessalonica.

The Empire of Thessalonica

- 1224 Theodore takes Hadrianopolis. His empire now extends from the Adriatic to the Black Sea. He plans attack on Constantinople, but becomes involved in war with John Asan of Bulgaria.
- 1230 John Asan takes Theodore prisoner and puts out his eyes. Theodore's brother **Manuel** assumes imperial title.
- 1232 John Asan marries Theodore's daughter and releases him. Theodore returns to Thessalonica and forms party strong enough to drive Manuel out. Theodore's blindness prevents him from reigning, so his son **Joannes** takes the title. Manuel escapes to Nicæa and returns with aid from Joannes Vatatzes, but Theodore persuades him and his brother Constantine to aid in defending the empire against Nicæa.
- 1234 Vatatzes takes Thessalonica. Joannes compelled to give up imperial dignity and assume rank of despot.

The Despotat of Epirus

- 1244 **Demetrius** succeeds his brother Joannes.
- 1246 Joannes Vatatzes, owing to disputes, drives Demetrius from office and unites Thessalonica to the Greek Empire. A natural son of Michael I, Michael is, however, in possession of a portion of the despotat and the blind Theodore of another. Joannes Vatatzes makes **Michael II** despot under promise of absolute fidelity, but Theodore, 1251-1255 by his intrigues, involves Michael in war with Vatatzes.
- 1255 Michael delivers up Theodore and makes peace with Vatatzes. Michael is expelled from his dominions, but recovers the southern portion and rules there.
- 1267 Death of Michael. **Nicephorus**, his son, receives title and marries daughter of Theodore Lascaris II. He extends his territory in Acarnania and Ætolia.
- 1290 Nicephorus attacked by Andronicus II and the Genoese, but he repels them with help of the prince of Achaia and the count of Cephalonia.
- 1293 Death of Nicephorus. His son **Thomas** succeeds.
- 1318 Murder of David by his nephew, **Thomas II**, the count of Cephalonia, who is murdered by his wife **Anne**, who is guardian of her son, Nicephorus II, twelve years old, when in
- 1337 Andronicus III invades the country. Anne turns the despotat over to him. Nicephorus killed, 1358, in a battle with the Albanians while attempting to recover the despotat.

The Wallachian Princes of Thessaly

- 1259 **Joannes Ducas I**, natural son of the despot Michael II, marries daughter of the Wallachian chief in Thessaly. He founds an independent government, fighting with or against Epirus or Constantinople, as suits his interests.

- 1290 Succeeded by his son, name not known.
 1300 **Joannes Ducas (II)** succeeds under guardianship of Guy II, duke of Athens, his cousin.
 1308 On death of Joannes, his possessions are divided among the frontier states.

The Servian Despots of Epirus

- 1367 **Thomas Prelubos** recognised by Stephen Dushan as prince of Joannina or Arta.
 1385 Assassination of Prelubos on account of his cruelties. His widow marries **Esau Buondelmonte**, who wais with the Albanians until captured in 1399.

The Tocco Family in Epirus (Despotat of Romania)

- 1400 **Charles Tocco**, grandson of Leonardo Tocco, who was invested with Cephalonia by Robert of Taientum, titular emperor of Romania, invades Epirus about 1390, and finally conquers enough territory to declare himself despot of Romania.
 1429 **Charles II** succeeds his uncle.
 1431 The Turks capture Joannina and Ætolia.
 1433 Charles becomes a citizen of Venice in order to obtain the protection of that republic.
 1452 **Leonard** succeeds his father
 1469 The Turks drive Leonard from the throne.

THE DUCHY OF ATHENS (1205-1456 A.D)

The House of de la Roche

Between the kingdom of Salonica and the Peloponnesus lie several feudal states apportioned among the crusaders. Of these the duchy of Athens is the most important.

- 1205 **Otto de la Roche**, a Burgundian noble, takes possession of Athens. He is master of all Attica and Boeotia, but does homage to Boniface of Salonica
 1207 On death of Boniface Thebes is taken from Otto and added to Salonica, but is returned later by Henry of Romania
 1225 Otto prefers to return to his fief in France and resigns in favour of his nephew, **Guy I**.
 1264 **John** succeeds his father. He assists Joannes Ducas against the Byzantine army and forms a close alliance with him later on John captured in the battle of Ores by the forces of Michael VIII and is released without payment of ransom.
 1275 John succeeded by his brother, **William I**
 1280 William assumes the government of Achaia during minority of Isabella Villehardouin.
 1290 Death of William His son, **Guy II**, succeeds.
 1293 Guy is invited to administer the dominions of the despot of Wallachia, his ward. Anna, widow of Nicephorus of Epirus, prepares to attack him, but withdraws through fear.
 1304 Guy on his marriage to Maud of Hainault receives a fief in the Morea, but claims the whole principality of Achaia.
 1308 Death of Guy before he can force his claim His cousin, **Walter de Brienne**, succeeds.

The House of Brienne

The despots of Epirus and Wallachia threaten invasion. Walter makes alliance with Catalan Grand Company for defence and

- 1310 Walter defeats his enemies, but the Catalans refuse to quit the land.
 1311 The Catalans defeat Walter at the battle of Cephissus. The Frankish power falls in northern Greece, the house of Brienne still holds fiefs in Nauplia and Aigos.

The Catalan Grand Company

Roger Deslau appointed duke of Athens. His dominions are extended north and west.

The House of Aragon, Duke of Athens and Neopatras

- 1326 On death of Roger, Manfred, son of Frederick II of Sicily, is invested with the duchy, which becomes an appanage of the house of Aragon.
 1330 **William**, Manfred's brother, succeeds.
 1331 The son of Walter de Brienne makes unsuccessful attempt to regain duchy.
 1338 **John**, brother of William and Manfred, succeeds.

- 1348 **Frederick**, marquis of Randazzo, son of John, succeeds. He never visits Athens.
 1355 **Frederick III**, king of Sicily, succeeds the marquis of Randazzo.
 1377 **Maria**, daughter of Frederick III, succeeds to the duchy
 1386 Conquest of Athens by Nerio Acciajuoli, governor of Corinth, in a war concerning the countess of Salona and her heritage.

The House of Acciajuoli

- 1394 **Nerio I** confirmed in the duchy by King Ladislaus of Naples. Nerio taken prisoner by Navarrese troops and purchases his liberty. Death of Nerio, his natural son, **Antonio**, succeeds. Bajazet recognises his authority. Athens enjoys a tranquil rule of forty years.
 1435 **Nerio II**, grand-nephew of Nerio I, succeeds on death of Antonio. The administration comes into hands of his brother, Antonio, while Nerio is in western Europe.
 1443 Nerio pays tribute to the despot of Morea.
 1450 Nerio joins forces with Muhammed II and becomes Ottoman vassal.
 1453 Infant son of Nerio succeeds on his father's death with his mother as regent.
 1455 Muhammed orders duchy conferred on **Franco**, nephew of Nerio II.
 1456 Muhammed finding the Athenians disgusted with Franco annexes duchy to the Ottoman Empire.
 There are other feudal states north of the isthmus of Corinth, ruled by the lords of Budonitza, Salona, and Negropont, but details of their history are lacking. Like Athens they are finally merged in the Ottoman Empire.

THE PRINCIPALITY OF ACHAIA (1205-1460 A.D.)

- 1205-1208 **Guillaume de Champlitte**, receiving territory in the Peloponnesus as his share of the Byzantine Empire, is joined by Geoffrey Villehardouin, nephew of the chronicler, and conquering about half the peninsula within three years organises a strong feudal government. Geoffrey is his most important feudal vassal, and receives the fief of Kalamata.
 1210 Guillaume returns to France leaving his relative Hugh in charge, but the latter dying, Geoffrey is elected in his place. Geoffrey possesses himself of the principality. He strengthens it in every possible way.
 1218 **Geoffrey II** succeeds his father.
 1219-1222 Serious quarrel of Geoffrey with the pope. The ban of excommunication is finally removed.
 1246 Death of Geoffrey. His brother **Guillaume Villehardouin** succeeds. He proposes to complete conquest of Peloponnesus.
 1247 Conquest of Nauplia with help of Venetians of Modon.
 1248 Conquest of Monemvasia. Before the end of the year the entire Peloponnesus is under Frankish domination.
 1250 Guillaume assists his father-in-law Michael II of Epiros in his war against Michael VIII of Constantinople. Battle of Pelagonia, and capture of Guillaume, by Michael VIII.
 1261 Guillaume released by ceding Monemvasia, Misithra, and Maina, three strong cities, to Michael VIII.
 Pope Urban IV releases Guillaume from promise not to wage war on Michael. Warfare results in the Morea.
 1263 Urban IV mediates between Michael and Guillaume.
 1267 The principality becomes a dependency of the kingdom of Naples, having been that of the Romanian emperors.
 1277 Death of Guillaume. His daughter **Isabella** succeeds.
 1278 Death of Isabella's husband Philip of Anjou. **Guillaume de la Roche**, duke of Athens, governs for ten years.
 1291 Isabella marries Florenz of Hainault.
 1297 Death of Florenz and end of last prosperous period of the principality. The suzerainty of Achaia has been transferred to Philip of Tarentum.
 1301 Isabella marries Philip of Savoy.
 1304 Isabella and Philip leave Greece in consequence of disputes with their vassals and with Philip of Tarentum.
 1311 Death of Isabella in Italy. Her daughter **Maud of Hainault**, widow of Guy II of Athens, succeeds.
 1313 Maud marries Louis of Burgundy.

- 1315 Maud and Louis leave for Greece. Ferdinand of Majorca claims principality and sets out to take it.
- 1316 Death of Ferdinand in battle with Louis.
- 1317 Death of Louis The house of Anjou try to marry Maud to Count John of Gravina, but finds she has already married Hugh de la Pallisse. King of Naples declares this marriage null, and Maud is compelled to go through ceremony with John. She is then imprisoned and dies about 1324 Philip of Tarentum takes title of prince
- 1332 Robert, titular emperor of Romania, succeeds his father Philip as prince, while his mother Catherine of Valois becomes suzerain. John of Gravina still disputes the principality. The Achaean barons fail in attempt to transfer their fealty to Constantinople and to Don Jayme II of Majorca.
- 1340 At death of Catherine de Valois, Robert becomes suzerain of Achaia as well as prince
- 1364 Death of Robert, leaving principality to his widow Mary of Bourbon, the suzerainty devolving on Philip III titular emperor of Romania. Mary establishes herself in Greece, but is unable to hold the position.
- 1373 James de Baux becomes suzerain.
- 1387 Mary retires to Italy. She is last sovereign to rule over the whole of the principality. Achaia falls into a state of anarchy. The country is ravaged by the Seljuk and Ottoman Turks; the strategi and despots of the Palæologus family established by the emperor of Constantinople in the Morean territory that was the price of William Villehardouin's ransom, gradually reconquer the Peloponnesus from the French feudal lords. About 1425, Murad II sets about ruining the Byzantine possessions in the Peloponnesus. After this the Ottoman power in the land steadily increases. In 1458 Muhammed II visits the Peloponnesus, and it is finally conquered by him in 1460, except some cities still in the hands of the Venetians. For world-historic interest, perhaps the most important feature of the feudal states in Greece is thus stated by Finlay: "The Franks ruled the greater part of the Peloponnesus for two centuries, and the feudal system which they introduced was maintained in full vigour for sufficient time to admit of its effects on civilised communities living under the simpler system of personal rights, traced out in the Roman law, being fully developed. The result was that the Franks were demoralised, the Greeks impoverished, and Greece ruined."

THE VENETIAN ACQUISITIONS (1207-1566 A.D.)

In the partition of the Byzantine Empire, the republic of Venice receives about three-eighths of the whole empire of Romania, but her resources not being adequate to conquer this amount of territory, she makes no effort to take a considerable portion of her share. We have seen how a portion of Thessaly was exchanged with Boniface of Montferrat, and a considerable amount of land falls into the hands of the other adventurers. Venice pursues the policy, allowing her barons personally to conquer certain territories, on condition that they be held as fiefs of the republic. Thus the Dandolo and Viaro families take Gallipoli and the island of Andros; the Ghisi seize Tinos, Scyros, Mycone, and other islands. Ceos falls to the Justiniani and Michiele, Lemnos to the Navigajosa, Astypalia to the Quirini. The twelve islands of the Archipelago forming the Byzantine theme of the Ægean Sea are taken by Mark Sanduno. He invades Naxos about 1207. The Sanduno and Della Carceri rule the islands, vassals of Romania and Venice — uneventful rules in which a fierce Seljuk invasion of Naxos in 1330 is perhaps the most important event — until 1381 when through conspiracy the Crispo family seizes the duchy. In the treaty between Muhammed II and Venice after the capture of Constantinople, the dukes of the Archipelago act as subjects of Venice. When the republic and the Ottoman Empire engage in hostilities, the duke of the Archipelago is compelled to become a vassal of the Sublime Porte, 1537. In 1566, on complaint of the Greek residents, the sultan Selim II seizes the duchy and adds it to his empire, and the last fief of the Romanian Empire is extinguished.



CHAPTER I

THE REIGN OF ARCADIUS

[395-408 A.D.]

THE Emperor Theodosius I died in Mediolanum on the 17th of January, 395, after a long illness. A few months before this he had defeated at Frigidus, in the pass of the Julian Alps, Eugenius, the second pretender to lay claim to the throne during his reign. The pious monarch met his death in a different manner from his young co-rulers, Gratian and Valentinian II, but as had many of his predecessors. No murderous steel of mercenary aspirants put an end to his life, but surrounded by faithful friends and followers, and attended by the venerable Bishop Ambrose, his great soul departed from a body long worn out with trouble and anxiety and the many struggles of an almost incessant war. He was not old when he died, for having been born in 346 he had not yet reached the age of fifty, and so, according to the prospect of longevity, it had been thought that he would have a much longer reign.

There had never been a more prosperous time for the Roman world than just then ; for, after the defeat of Eugenius, the whole of the Roman Empire had once more passed under the undivided control of one man. Theodosius with his two-sided policy — openly to welcome the Germans pressing into his country, if they agreed to keep peace and friendship, or strongly to oppose their hostile advances — would have been well able to withstand the overcrowding of the west by the tribes persecuted by the Huns for many years longer ; but the death of so powerful an enemy, who was greatly feared even by the barbarians, was the signal for an internal rising as well as for an external revolt.

In the midst of all this trouble and distress the ruler now died, leaving the kingdom to his two sons Arcadius and Honorius, the former but a youth, the latter a child of eleven years. With regard to the dividing of the empire, that was all settled, at least as far as Arcadius was concerned, for it was certainly not on his death-bed that the careful Theodosius had first considered the matter. The eastern half, formerly ruled by the father, was left to Arcadius as the elder son ; whilst before the murder of Valentinian II a part of the Occident was probably intended to be divided between him (Valentinian) and Honorius.

A COMPARISON OF THE TWO EMPIRES

The Western Empire consisted of Britain as far as the frontier wall of Hadrian, of Gaul, of Germany up to the *limes transrhenanus*, of Spain, of Italy, of the western part of the province of Illyricum which embraced Noricum,

Pannonia, and Dalmatia, and of which the boundary stretched south-eastwards from the mouth of the Scodra (Scutari) over the Bosnian Mountains, along the Drinus (Drina) to the Savus (Save), and of the entire north coast of Africa from the Atlantic Ocean to the Barca plain. The eastern half bequeathed to Arcadius included the Balkan peninsula, bound on the north by the Danube, Asia Minor, the Tauric peninsula (Crimea), Syria, Palestine, Egypt, Lower Libya, and the Pentapolis.

A mere glance on the map shows that the area of the western half by far exceeded that of the east. Indeed, Honorius' realm spread over about one and one half times the area of that of his brother Arcadius. The productiveness and fertility of the individual quarters of the Occident also exceeded that of the Orient; Britain, the farthest link of the Western Roman Empire, brought, according to Strabo's report, tin from the Cornwall peninsula, corn and splendid cattle from the flat southeast; from the hills of the west and north, gold, silver, and ore. The Gauls were renowned pig and sheep breeders, Italy supplied cloth and pickled meats, whilst the flat north and east produced such quantities of grain that at the end of the fourth century the inhabitants of Rome could well have dispensed with the corn sent from Africa and had their wheat brought from Gaul. Spain, although not successful in the cultivation of grain, was amply compensated by the splendid wines which it produced; the rivers yielded gold dust, the mountains silver, copper, and iron, and the sea a wealth of fish.

Africa, owing to the fertility which for centuries filled the granaries of Rome, was so thickly populated that in the fourth century there were 123 bishops' sees in Numidia, and 170 in the consular province of Africa, compared with which Tripolis on the borders of the Sahara was far behind. Italy was and is still to a far greater extent a land of agriculture than Greece.

The Eastern Empire on the other hand shows at first glance a remarkable lack of flat land and a great number of mountains. The Balkan peninsula, for instance, is almost entirely composed of chains of mountains which cross and recross in such a manner as to render exploration very difficult; even up to the present day little is known of the country. Owing to the mountainous character of the Balkan peninsula only a portion of the ground (of which to-day 30 per cent. is unproductive in Turkey, but in Greece quite 58.9 per cent.) could be cultivated. The expansive north was so favourable to the cultivation of corn, especially in the valleys near the rivers, that Thrace once enjoyed the distinction of producing the finest and heaviest wheat for exportation to Greece; whilst in Greece itself only Thessaly and Bœotia were noted for their agricultural soil, the remaining districts being best suited to pasture land for cattle.

Furthermore, in Asia Minor and on the east coast of the Mediterranean but a part of the land repays the trouble of cultivation, for it is only the western valleys of the rivers emptying themselves into the Ægean Sea and the northern border of the Black Sea which yield good harvests of wine, oil, and corn; for the Mediterranean coast, with the exception of the rich district of Adana, offers no specially productive ground.

The eastern portion of the Roman Empire, though certainly far behind the west not only in size but also in its products, enjoyed in other ways many advantages denied to the Occident. On account of the vastness of the Western Empire the various cities and places of importance were widely scattered and separated from the chief centre by great distances, which arrangement was undoubtedly advantageous to discontented legions and

[395 A.D.]

ambitious officers desirous of revolting against the lawful head of the state. The wide expanse to the northwest, however, occasioned a fatal lengthening of the eastern border line guarded by the easily crossed Rhine and Danube.

The Orient, on the contrary, had its sole coast-line bound by the Mediterranean, a much navigated and frequented sea. No city or town was separated from the others by long stretches of land, for the sea enabled the troops from one garrison to reach another in a few days. The Danube was a weak defence against the barbarians marching from the north, and the natural highway of Baku would not lead invaders into the valley of a river opening into Asia Minor, but straight into Armenia, which being full of chasms and ravines, was easy to defend. Even in the case of an invasion from the north the whole of the East, excepting Egypt, would offer but wild uninhabited country to the enemy.

It was not only the sameness of climate and the consequent similarity of products which bound the various divisions of the East closer together than were those of the West, but it was rather the one spiritual teaching and the equable advancement of education which placed the Orient before the Occident. This latter dominion had two great works of civilisation before it—to instil religious knowledge into the minds of the inhabitants of the northwestern provinces, and to introduce Catholic Christianity, as yet unknown to them. The East on the other hand consisted entirely of pure Greeks or of those who had long learned not only to speak but to think in Greek from their ancestors who, seven centuries before, had accompanied Alexander in his glorious triumphal march to the Hydaspes. The whole populace had long since been turned from the Arian belief, so that any differences in the interpretation of a dogma were now taken up and carefully thought over by all, rich and poor, from north to south alike.

In the Occident, however, there was a strong pagan party at court which had only been outwardly overthrown by the downfall of Eugenius, and needed but a favourable opportunity to reproclaim polytheism, even though it were at the cost of their patriotism.

Ambrose states that Theodosius, when on his death-bed, was far more concerned about the sanctity of the church than the welfare of the state, for he little thought that the two portions of his empire would be separated and become as two worlds with totally different histories. He died in the firm belief that his sons and descendants would never lose sight of the value and importance of unity, and that each would make his own the perils of the other.

By reason of this the two dominions remained united, at least to all outward appearances, for many centuries. All laws and regulations of both were without exception headed by the names of the two rulers, and they were all drawn up in Latin up to the time of Justinian; the year was then as now named after the two consuls, one of whom was appointed by each division.

In Europe north of the Danube the country was being constantly invaded, and consequently the neighbouring provinces, such as Scythia, Mœsia Secunda, Dacia Ripensis, and Mœsia Prima, had numerous troops which were under the command of *duces*. Thirty-one regiments of cavalry, thirty-nine auxiliaries, a portion of which consisted of well-trained scouts (*exploratores*), thirty-two legiones riparenses, three of them being *exploratores*, and three detachments of sailors (*naucleri*) were quartered in the numerous fortresses situated either right on the banks of the Danube or as close as possible, especially in Noviodunum, Durostorum, Viminacium, Cebrum, and

Margus. The whole of the active military forces consisted, as far as infantry is concerned, of seventy legions, which, all told, would present an army of 420,000 men and thus exceed the Turkish peace army of 151,129 (in war 758,000 men) which occupied that territory in 1885.

As the frontiers of the country were so well protected it may be supposed, though there is but scanty information on the subject, that there was also a strong navy. The fleet served to protect military transports and the grain ships, and helped in the transmission of troops and baggage.

The Eastern as well as the Western Empire had a fleet on the Rhine and on the Danube controlled by those governing the army in that quarter, but the positions of the stations cannot be given with certainty.

Arms for the entire forces by land and by sea were manufactured in enormous state factories, the post of a workman being an hereditary one, like that of a *decurio*. Everything was under the direct supervision of the *magister officiorum*. In the Orient Damascus forged shields and other weapons, and Antioch shields and mail for horse and man. In Odessa shields and necessities for fitting out the ships were manufactured, and in Irenopolis (Cilicia) spears and lances. The diocese of Pontus in *Cæsarea* (Cappadocia) supplied mail and shields; in Asia there was only one manufactory for weapons and that was in Sardis, whilst in Thrace for the same purpose there were many buildings.

GREATNESS OF CONSTANTINOPLE

The capital of the Eastern dominions, now separated forever from the Western, was Constantinople, the city which had hitherto stood second to Rome. It would be impossible even to compare its history and existence with that of Rome, yet, owing to its excellent position, it was superior. It would have been the greatest possible mistake for Constantine the Great to have chosen either Sardica, Thessalonica, the territory of Ilium or Chalcedon, between which places he hesitated some time, to be the new Rome of the East, for however richly nature may have endowed them all, to elect any one would have seemed but the satisfying of a princely caprice; as Constantinople on the straits of the Bosphorus was then and always will be the one natural city commanding the whole of the Balkan peninsula, Asia Minor, and the numerous seas and rivers uniting at this spot.

Where is such another city on the main sea to be found on which nature's favours have been so profusely showered? It is from here that the way leads by Thessalonica and Dyrrhachium to the Occident; by Philippopolis, Hadrianopolis, Sardica, and along the Morava into the heart of Europe; on the other side one goes across country over the plains of Asia Minor to the great metropolis of Antioch, to Babylon, and yet further on straight to the spices, pearls, and precious stones of rich India. By sea the way is open to the rich corn districts on the coast of Pontus, eastward to Trebizond, the Phasis, and still further in this direction is Tiflis with the Caspian Sea and central Asia; southward to the flourishing Grecian colonies on the west coast of Asia Minor and past Rhodes to the valuable land of Egypt; and lastly southwards to the island world in the *Ægean* Sea, Athens, and away to the west of the Mediterranean. Constantinople was specially suited to the carrying on of such a gigantic shipping trade, since, in the deeply indented "Golden Horn," it possessed one of the most beautiful and best sheltered harbours that may be found the world over.

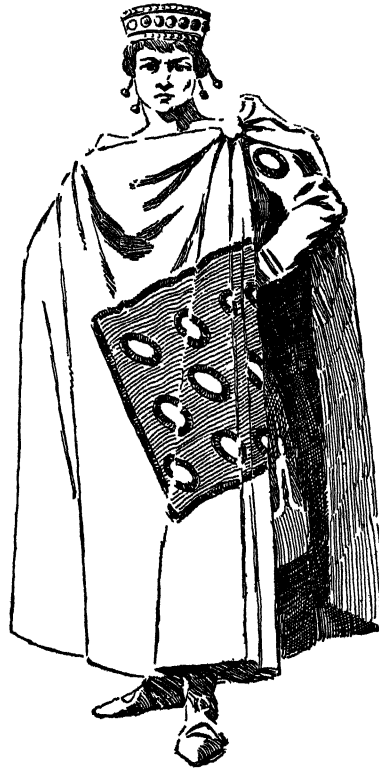
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For the maintenance of the inhabitants the sea was richly supplied with fish, and millions of tunny fish passed yearly through the sea of Marmora, which when caught were salted and smoked. Although in the course of years this wealth of fish began to diminish, a number of the people could and do still earn their livelihood by fishing; for besides this special species quantities of sword-fish, anchovies, etc., are caught. The land provided hares, swine, and pheasants, splendid quail and partridges, and the generally mild climate was favourable to the growth of nourishing figs.

Although the environs of Thrace had in earlier days supplied sufficient wheat to supply the wants of the people, the increase of population now demanded more food, and Pontian and Egyptian corn were introduced into the country.

Unfortunately this city, otherwise so perfect, was frequently disturbed by earthquakes, sometimes accompanied by great upheavals of the sea; but in spite of the unsafe foundations of the buildings, especially of the larger and more important ones, the emperors did not hesitate to enrich the city, rebuilt by Constantine the Great in 330, with imposing edifices. As Constantine himself, with a perennial passion for building, had endeavoured to cover the land for about fifteen furlongs around the city with edifices of every possible kind, the succeeding emperors were not to be thought lacking; and so, up to the time when the two empires were separated, the residences of the emperors on the seven hills in the fourteen departments were, according to models of Rome, of no mean pretensions.

In the first division, which took in the east points of the neck of land washed by the Golden Horn and the Bosphorus, was the great imperial palace, which included, besides the private residence of the emperor, with the throne room and the apartment made entirely of porphyry in which the princes and princesses were born, the houses of all the chief people in office at court, extensive laundries, and a host of most beautiful halls, courts, and gardens. Other palaces were attached, as the one inhabited by Theodosius' daughter Placidia, and there were also fifteen private baths supplied by the warm springs of Arcadia; and through the chalcæ, with its surrounding piazza and gilded roofed entrance, the way led to the second division, in which stood the "great church" built by Constantine and rebuilt later by Justinian as St. Sophia, and the residences of the senators, all carried out in the best style with the costliest marble. The inartistic Constantine had had the statues of the Rhodian Zeus and the Athene of Lindos taken from their original standing places and put in front of these buildings. Lastly came the Baths of Zeuxippus in the Grove of Zeus, sufficiently immense to enable two thousand men to bathe there daily.^b



BYZANTINE EMPEROR
(Based on Mongez)

THE EAST AND THE WEST

The number and importance of the Gothic forces in the Roman armies during the reign of Theodosius had enabled several of their commanders to attain the highest rank; and among these officers, Alaric was the most distinguished by his future greatness.

The death of Theodosius threw the administration of the Eastern Empire into the hands of Rufinus, the minister of Arcadius; and that of the Western, into those of Stilicho, the guardian of Honorius. The discordant elements which composed the Roman Empire began to reveal all their incongruities under these two ministers. Rufinus was a civilian from Gaul; and, from his Roman habits and feelings and western prejudices, disagreeable to the Greeks. Stilicho was of barbarian descent, and consequently equally unacceptable to the aristocracy of Rome; but he was an able and popular soldier, and had served with distinction both in the East and in the West. As Stilicho was the husband of Serena, the niece and adopted daughter of Theodosius the Great, his alliance with the imperial family gave him an unusual influence in the administration. The two ministers hated one another with all the violence of aspiring ambition; and, unrestrained by any feeling of patriotism, each was more intent on ruining his rival than on serving the state. The greater number of the officers in the Roman service, both civil and military, were equally inclined to sacrifice every public duty for the gratification of their avarice or ambition.

ALARIC'S REVOLT

At this time Alaric, partly from disgust at not receiving all the preferment which he expected, and partly in the hope of compelling the government of the Eastern Empire to agree to his terms, quitted the imperial service and retired towards the frontiers, where he assembled a force sufficiently large to enable him to act independently of all authority. Availing himself of the disputes between the ministers of the two emperors, and perhaps instigated by Rufinus or Stilicho to aid their intrigues, he established himself in the provinces to the south of the Danube. In the year 395 he advanced to the walls of Constantinople; but the movement was evidently a feint, as he must have known his inability to attack a large and populous city defended by a powerful garrison, and which even in ordinary times received the greater part of its supplies by sea. After this demonstration, Alaric marched into Thrace and Macedonia, and extended his ravages into Thessaly. Rufinus has been accused of assisting Alaric's invasion, and his negotiations with him while in the vicinity of Constantinople authorise the suspicion. When the Goth found the northern provinces exhausted, he resolved to invade Greece and Peloponnesus, which had long enjoyed profound tranquillity. The cowardly behaviour of Antiochus the proconsul of Achaia, and of Gerontius the commander of the Roman troops, both friends of Rufinus, was considered a confirmation of his treachery. Thermopylæ was left unguarded, and Alaric entered Greece without encountering any resistance.

The ravages committed by Alaric's army have been described in fearful terms; villages and towns were burned, the men were murdered, and the women and children carried away to be sold as slaves by the Goths. But even this invasion affords proofs that Greece had recovered from the desolate condition in which it had been seen by Pausanias. The walls of Thebes

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had been rebuilt, and it was in such a state of defence that Alaric could not venture to besiege it, but hurried forward to Athens. He concluded a treaty with the civil and military authorities, which enabled him to enter that city without opposition; his success was probably assisted by treacherous arrangements with Rufinus, and by the treaty with the municipal authorities, which secured the town from being plundered by the Gothic soldiers; for he appears to have really occupied Athens rather as a federate leader than as a foreign conqueror.

The tale recorded by Zosimus^e of the Christian Alaric having been induced by the apparition of the goddess Minerva to spare Athens, is refuted by the direct testimony of other writers, who mention the capitulation of the city. The fact that the depredations of Alaric hardly exceeded the ordinary license of a rebellious general, is, at the same time, perfectly established. The public buildings and monuments of ancient splendour suffered no wanton destruction from his visit; but there can be no doubt that Alaric and his troops levied heavy contributions on the city and its inhabitants. Athens evidently owed its good treatment to the condition of its population, and perhaps to the strength of its walls, which imposed some respect on the Goths; for the rest of Attica did not escape the usual fate of the districts through which the barbarians marched. The town of Eleusis, and the great temple of Ceres, were plundered and then destroyed. Whether this work of devastation was caused by the Christian monks who attended the Gothic host, and excited their bigoted Arian votaries to avenge the cause of religion on the temples of the pagans at Eleusis, because they had been compelled to spare the shrines at Athens, or whether it was the accidental effect of the eager desire of plunder or of the wanton love of destruction among a disorderly body of troops, is not very material. Bigoted monks, avaricious officers, and disorderly soldiers were numerous in Alaric's band.

Gerontius, who had abandoned the pass of Thermopylæ, took no measures to defend the Isthmus of Corinth, or the difficult passes of Mount Geranion, so that Alaric marched unopposed into the Peloponnesus, and, in a short time, captured every city in it without meeting with any resistance. Corinth, Argos, and Sparta, were all plundered by the Goths. The security in which Greece had long remained, and the policy of the government, which discouraged their independent institutions, had conspired to leave the province without protection, and the people without arms. The facility which Alaric met with in effecting his conquest, and his views, which were directed to obtain an establishment in the empire as an imperial officer or feudatory governor, rendered the conduct of his army not that of avowed enemies. Yet it often happened that they laid waste everything in the line of their march, burned villages, and massacred the inhabitants.

Alaric passed the winter in the Peloponnesus without encountering any opposition from the people; yet many of the Greek cities still kept a body of municipal police, which might surely have taken the field, had the imperial officers performed their duty and endeavoured to organise a regular resistance in the country districts. The moderation of the Goth, and the treason of the Roman governor, seem both attested by this circumstance. The government of the Eastern Empire had fallen into such disorder at the commencement of the reign of Arcadius, that even after Rufinus had been assassinated by the army the new ministers of the empire gave themselves very little concern about the fate of Greece.

Honorius had a more able, active, and ambitious minister in Stilicho, and he determined to punish the Goths for their audacity in daring to establish

themselves in the empire without the imperial authority. Stilicho had attempted to save Thessaly in the preceding year, but had been compelled to return to Italy, after he had reached Thessalonica, by an express order of the emperor Arcadius, or rather of his minister Rufinus. In the spring of the year 396, he assembled a fleet at Ravenna, and transported his army directly to Corinth, which the Goths do not appear to have garrisoned, and where, probably, the Roman governor still resided. Stilicho's army, aided by the inhabitants, soon cleared the open country of the Gothic bands, and Alaric drew together the remains of his diminished army in the elevated plain of Mount Pholoe, which has since served as a point of retreat for the northern invaders of Greece. Stilicho contented himself with occupying the passes with his army; but his carelessness, or the relaxed discipline of his troops, soon afforded the watchful Alaric an opportunity of escaping with his army, of carrying off all the plunder which they had collected, and, by forced marches, of gaining the Isthmus of Corinth.



BYZANTINE PEASANT

Alaric succeeded in conducting his army into Epirus, where he disposed his forces to govern and plunder that province, as he had expected to rule Peloponnesus. Stilicho was supposed to have winked at his proceedings, in order to render his own services indispensable by leaving a dangerous enemy in the heart of the Eastern Empire; but the truth appears to be that Alaric availed himself so ably of the jealousy with which the court of Constantinople viewed the proceedings of Stilicho, as to negotiate a treaty, by which he was received into the Roman service, and that he really entered Epirus as a general of Arcadius. Stilicho was again ordered to retire from the Eastern Empire, and he obeyed rather than commence a civil war by pursuing Alaric. The conduct of the Gothic troops in Epirus was, perhaps, quite as orderly as that of the Roman legionaries; so that Alaric was probably welcomed as a protector when he obtained the appointment of commander-in-chief of the imperial forces in eastern Illyricum, which he held for four years. During this time he prepared

his troops to seek his fortune in the Western Empire. The military commanders, whether Roman or barbarian, were equally indifferent to the fate of the people whom they were employed to defend; and the Greeks appear to have suffered equal oppression from the armies of Stilicho and Alaric.

The condition of the European Greeks underwent a great change for the worse, in consequence of this unfortunate plundering expedition of the Goths. The destruction of their property and the loss of their slaves were so great, that the evil could only have been slowly repaired under the best government and perfect security of their possessions. In the miserable condition to which the Eastern Empire was reduced, this was hopeless; and a long period elapsed before the mass of the population of Greece again attained the prosperous condition in which Alaric had found it; nor were some of the cities which he destroyed ever rebuilt. The ruin of roads, aqueducts, cisterns, and public

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buildings, erected by the accumulation of capital in prosperous and enterprising ages, was a loss which could never be repaired by a diminished and impoverished population.

History generally preserves but few traces of the devastations which affect only the people; but the sudden misery inflicted on Greece was so great, when contrasted with her previous tranquillity, that testimonies of her sufferings are to be found in the laws of the empire. Her condition excited the compassion of the government during the reign of Theodosius II. There exists a law which exempts the cities of Illyricum from the charge of contributing towards the expenses of the public spectacles at Constantinople, in consequence of the sufferings which the ravages of the Goths and the oppressive administration of Alaric had inflicted on the inhabitants. There is another law which proves that many estates were without owners, in consequence of the depopulation caused by the Gothic invasions; and a third law relieves Greece from two-thirds of the ordinary contributions to government, in consequence of the poverty to which the inhabitants were reduced.

This unfortunate period is as remarkable for the devastations committed by the Huns in Asia as for those of the Goths in Europe, and marks the commencement of the rapid decrease of the Greek race and of the decline of Greek civilisation throughout the empire. While Alaric was laying waste the provinces of European Greece, an army of Huns from the banks of the Tanais penetrated through Armenia into Cappadocia, and extended their ravages over Syria, Cilicia, and Mesopotamia. Antioch, at last, resisted their assaults and arrested their progress; but they took many Greek cities of importance, and inflicted an incalculable injury on the population of the provinces which they entered. In a few months they retreated to their seats on the Palus Mæotis, having contributed much to accelerate the ruin of the richest and most populous portion of the civilised world.^c

EUTROPIUS THE EUNUCH

The first events of the reign of Arcadius and Honorius are so intimately connected that the rebellion of the Goths and the fall of Rufinus have already claimed a place in the history of the West.

Eutropius, one of the principal eunuchs of the palace of Constantinople, succeeded the haughty minister whose ruin he had accomplished, and whose vices he soon imitated. Every order of the state bowed to the new favourite; and their tame and obsequious submission encouraged him to insult the laws and, what is still more difficult and dangerous, the manners of his country. Under the weakest of the predecessors of Arcadius, the reign of the eunuchs had been secret and almost invisible. They insinuated themselves into the confidence of the prince; but their ostensible functions were confined to the menial service of the wardrobe and imperial bedchamber.

Now in the senate, the capital, and the provinces, the statues of Eutropius were erected in brass or marble, decorated with the symbols of his civil and military virtues, and inscribed with the pompous title of the third founder of Constantinople. He was promoted to the rank of patrician, which began to signify, in a popular and even legal acceptance, the father of the emperor; and the last year of the fourth century was polluted by the consulship of a eunuch and a slave.

The bold and vigorous mind of Rufinus seems to have been actuated by a more sanguinary and revengeful spirit: but the avarice of the eunuch was

not less insatiate than that of the prefect. As long as he despoiled the oppressors, who had enriched themselves with the plunder of the people, Eutropius might gratify his covetous disposition without much envy or injustice; but the progress of his rapine soon invaded the wealth which had been acquired by lawful inheritance or laudable industry.

Among the generals and consuls of the East, Abundantius had reason to dread the first effects of the resentment of Eutropius. He had been guilty of the unpardonable crime of introducing that abject slave to the palace of Constantinople; and some degree of praise must be allowed to a powerful and ungrateful favourite who was satisfied with the disgrace of his benefactor. Abundantius was stripped of his ample fortunes by an imperial rescript, and banished to Pityus, on the Euxine, the last frontier of the Roman world, where he subsisted by the precarious mercy of the barbarians, till he could obtain, after the fall of Eutropius, a milder exile at Sidon in Phœnicia.

The destruction of Timasius required a more serious and regular mode of attack. That great officer, the master-general of the armies of Theodosius, had signalled his valour by a decisive victory which he obtained over the Goths of Thessaly; but he was too prone, after the example of his sovereign, to enjoy the luxury of peace and to abandon his confidence to wicked and designing flatterers. Timasius had despised the public clamour, by promoting an infamous dependent to the command of a cohort; and he deserved to feel the ingratitude of Bargus, who was secretly instigated by the favourite to accuse his patron of a treasonable conspiracy.

The general was arraigned before the tribunal of Arcadius himself; and the principal eunuch stood by the side of the throne to suggest the questions and answers of his sovereign. But as this form of trial might be deemed partial and arbitrary, the further inquiry into the crimes of Timasius was delegated to Saturninus and Procopius; the former of consular rank, the latter still respected as the father-in-law of the emperor Valens. The appearances of a fair and legal proceeding were maintained by the blunt honesty of Procopius; and he yielded with reluctance to the obsequious dexterity of his colleague, who pronounced a sentence of condemnation against the unfortunate Timasius. His immense riches were confiscated, in the name of the emperor and for the benefit of the favourite; and he was doomed to perpetual exile at Oasis, a solitary spot in the midst of the sandy deserts of Libya (399).

The public hatred and the despair of individuals, continually threatened, or seemed to threaten, the personal safety of Eutropius, as well as of the numerous adherents who were attached to his fortune and had been promoted by his venal favour. For their mutual defence, he contrived the safeguard of a law, which violated every principle of humanity and justice.

(1) It is enacted, in the name and by the authority of Arcadius, that all those who shall conspire, either with subjects or with strangers, against the lives of any of the persons whom the emperor considers as the members of his own body, shall be punished with death and confiscation.

(2) This extreme severity might, perhaps, be justified, had it been only directed to secure the representatives of the sovereign from any actual violence in the execution of their office. But the whole body of imperial dependents claimed a privilege, or rather impunity, which screened them, in the loosest moments of their lives, from the hasty, perhaps the justifiable, resentment of their fellow-citizens; and, by a strange perversion of the laws, the same degree of guilt and punishment was applied to a private quarrel and to a deliberate conspiracy against the emperor and the empire. The edict of

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Arcadius most positively and most absurdly declares that, in such cases of treason, thoughts and actions ought to be punished with equal severity; that the knowledge of a mischievous intention, unless it be instantly revealed, becomes equally criminal with the intention itself; and that those rash men who shall presume to solicit the pardon of traitors, shall themselves be branded with public and perpetual infamy.

(3) "With regard to the sons of the traitors," continues the emperor, "although they ought to share the punishment, since they will probably imitate the guilt, of their parents, yet, by the special effect of our imperial lenity, we grant them their lives; but, at the same time, we declare them incapable of inheriting, either on the father's or on the mother's side, or of receiving any gift or legacy from the testament either of kinsmen or of strangers. Stigmatised with hereditary infamy, excluded from the hopes of honours or fortune, let them endure the pangs of poverty and contempt, till they shall consider life as a calamity, and death as a comfort and relief." In such words, so well adapted to insult the feelings of mankind, did the emperor, or rather his favourite eunuch, applaud the moderation of a law which transferred the same unjust and inhuman penalties to the children of all those who had seconded or who had not disclosed these fictitious conspiracies. Some of the noblest regulations of Roman jurisprudence have been suffered to expire; but this edict, a convenient and forcible engine of ministerial tyranny, was carefully inserted in the codes of Theodosius and Justinian; and the same maxims have been revived in modern ages to protect the electors of Germany and the cardinals of the church of Rome.

TRIBIGILD THE OSTROGOTH; THE FALL OF EUTROPIUS

Yet the sanguinary laws which spread terror among a disarmed and dispirited people were of too weak a texture to restrain the bold enterprise of Tribigild the Ostrogoth. The colony of that warlike nation, which had been planted by Theodosius in one of the most fertile districts of Phrygia, impatiently compared the slow returns of laborious husbandry with the successful rapine and liberal rewards of Alaric; and their leader resented, as a personal affront, his own ungracious reception in the palace of Constantinople.

A soft and wealthy province, in the heart of the empire, was astonished by the sound of war; and the faithful vassal who had been disregarded or oppressed was again respected as soon as he resumed the hostile character of a barbarian. The vineyards and fruitful fields, between the rapid Marsyas and the winding Mæander, were consumed with fire; the decayed walls of the city crumbled into dust at the first stroke of an enemy, the trembling inhabitants escaped from a bloody massacre to the shores of the Hellespont; and a considerable part of Asia Minor was desolated by the rebellion of Tribigild. His rapid progress was checked by the resistance of the peasants of Pamphylia; and the Ostrogoths, attacked in a narrow pass, between the city of Selgæ, a deep morass, and the craggy cliffs of Mount Taurus, were defeated with the loss of their bravest troops. But the spirit of their chief was not daunted by misfortune; and his army was continually recruited by swarms of barbarians and outlaws, who were desirous of exercising the profession of robbery under the more honourable names of war and conquest. The rumours of the success of Tribigild might for some time be suppressed by fear or disguised by flattery; yet they gradually alarmed both the court and the capital.

The approach of danger and the obstinacy of Tribigild, who refused all terms of accommodation, compelled Eutropius to summon a council of war. After claiming for himself the privilege of a veteran soldier, the eunuch intrusted the guard of Thrace and the Hellespont to Gainas the Goth, and the command of the Asiatic army to his favourite Leo; two generals who differently, but effectually, promoted the cause of the rebels. Leo, who from the bulk of his body and the dulness of his mind was surnamed the Ajax of the East, had deserted his original trade of a woolcomber to exercise, with much less skill and success, the military profession; and his uncertain operations were capriciously framed and executed, with an ignorance of real difficulties and a tumorous neglect of every favourable opportunity. The rashness of the Ostrogoths had drawn them into a disadvantageous position between the rivers Melas and Eurymedon, where they were almost besieged by the peasants of Pamphylia; but the arrival of an imperial army, instead of completing their destruction, afforded the means of safety and victory. Tribigild surprised the unguarded camp of the Romans in the darkness of the night; seduced the faith of the greater part of the barbarian auxiliaries, and dissipated, without much effort, the troops which had been corrupted by the relaxation of discipline and the luxury of the capital.

The bold satirist, who has indulged his discontent by the partial and passionate censure of the Christian emperors, violates the dignity rather than the truth of history by comparing the son of Theodosius to one of those harmless and simple animals who scarcely feel that they are the property of their shepherd. Two passions, however, fear and conjugal affection, awakened the languid soul of Arcadius; he was terrified by the threats of a victorious barbarian; and he yielded to the tender eloquence of his wife, Eudoxia, who, with a flood of artificial tears, presenting her infant children to their father, implored his justice for some real or imaginary insult which she imputed to the audacious eunuch. The emperor's hand was directed to sign the condemnation of Eutropius; the magic spell, which during four years had bound the prince and the people, was instantly dissolved; and the acclamations that so lately hailed the merit and fortune of the favourite, were converted into the clamours of the soldiers and people, who reproached his crimes and pressed his immediate execution.

In this hour of distress and despair his only refuge was in the sanctuary of the church, whose privileges he had wisely or profanely attempted to circumscribe; and the most eloquent of the saints, John Chrysostom, enjoyed the triumph of protecting a prostrate minister, whose choice had raised him to the ecclesiastical throne of Constantinople. The archbishop, ascending the pulpit of the cathedral, that he might be distinctly seen and heard by an innumerable crowd of either sex and of every age, pronounced a seasonable and pathetic discourse on the forgiveness of injuries and the instability of human greatness. The agonies of the pale and affrighted wretch who lay grovelling under the table of the altar, exhibited a solemn and instructive spectacle; and the orator, who was afterwards accused of insulting the misfortunes of Eutropius, laboured to excite the contempt that he might assuage the fury of the people. The powers of humanity, of superstition, and of eloquence prevailed. The empress Eudoxia was restrained, by her own prejudices or by those of her subjects, from violating the sanctuary of the church; and Eutropius was tempted to capitulate, by the milder arts of persuasion and by an oath that his life should be spared.

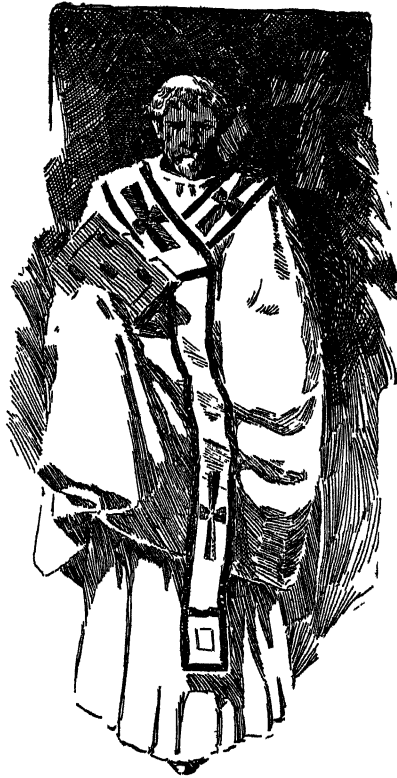
Careless of the dignity of their sovereign, the new ministers of the palace immediately published an edict to declare that his late favourite had dis-

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graced the names of consul and patrician, to abolish his statues, to confiscate his wealth, and to inflict a perpetual exile in the island of Cyprus. A despicable and decrepit eunuch could no longer alarm the fears of his enemies; nor was he capable of enjoying what yet remained—the comforts of peace, of solitude, and of a happy climate. But their implacable revenge still envied him the last moments of a miserable life, and Eutropius had no sooner touched the shores of Cyprus than he was hastily recalled. The vain hope of eluding by a change of place the obligation of an oath, engaged the empress to transfer the scene of his trial and execution from Constantinople to the adjacent suburb of Chalcedon. The consul Aurelian pronounced the sentence; and the motives of that sentence expose the jurisprudence of a despotic government. The crimes which Eutropius had committed against the people might have justified his death, but he was found guilty of harnessing to his chariot the sacred animals which, from their breed or colour, were reserved for the use of the emperor alone.

While this domestic revolution was transacted, Gainas openly revolted from his allegiance; united his forces, at Thyatira in Lydia, with those of Tribigild; and still maintained his superior ascendant over the rebellious leader of the Ostrogoths. The confederate armies advanced, without resistance, to the straits of the Hellespont and the Bosphorus; and Arcadius was instructed to prevent the loss of his Asiatic dominions by resigning his authority and his person to the faith of the barbarians. The church of the holy martyr Euphemia, situate on a lofty eminence near Chalcedon, was chosen for the place of the interview. Gainas bowed with reverence at the feet of the emperor, whilst he required the sacrifice of Aurelian and Saturninus, two ministers of consular rank; and their naked necks were exposed by the haughty rebel to the edge of the sword, till he condescended to grant them a precarious and disgraceful respite. The Goths, according to the terms of the agreement, were immediately transported from Asia into Europe; and their victorious chief, who accepted the title of master-general of the Roman armies, soon filled Constantinople with his troops and distributed among his dependents the honours and rewards of the empire.

In his early youth, Gainas had passed the Danube as a suppliant and a fugitive; his elevation had been the work of valour and fortune, and his indiscreet or perfidious conduct was the cause of his rapid downfall. Notwithstanding the vigorous opposition of the archbishop, he importunately claimed for his Arian sectaries the possession of a peculiar church; and the pride of the Catholics was offended by the public toleration of heresy. [The Emperor, at Gainas' demand, melted the plate of the church of the Apostles.]



BYZANTINE PRIEST

Every quarter of Constantinople was filled with tumult and disorder; and the barbarians gazed with such ardour on the rich shops of the jewellers and the tables of the bankers, which were covered with gold and silver, that it was judged prudent to remove those dangerous temptations from their sight. They resented the injurious precaution; and some alarming attempts were made, during the night, to attack and destroy with fire the imperial palace. In this state of mutual and suspicious hostility, the guards and the people of Constantinople shut the gates and rose in arms to prevent or to punish the conspiracy of the Goths. During the absence of Gainas, his troops were surprised and oppressed; seven thousand barbarians perished in this bloody massacre. In the fury of the pursuit the Catholics uncovered the roof, and continued to throw down flaming logs of wood, till they overwhelmed their adversaries, who had retreated to the church or conventicle of the Arians. Gainas was either innocent of the design or too confident of his success; he was astonished by the intelligence that the flower of his army had been ingloriously destroyed, that he himself was declared a public enemy, and that his countryman, Fravitta, a brave and loyal confederate, had assumed the management of the war by sea and land.

The enterprises of the rebel against the cities of Thrace were encountered by a firm and well-ordered defence; his hungry soldiers were soon reduced to the grass that grew on the margin of the fortifications; and Gainas, who vainly regretted the wealth and luxury of Asia, embraced a desperate resolution of forcing the passage of the Hellespont. He was destitute of vessels; but the woods of the Chersonesus afforded material for rafts, and his intrepid barbarians did not refuse to trust themselves to the waves. But Fravitta attentively watched the progress of their undertaking. As soon as they had gained the middle of the stream, the Roman galleys, impelled by the full force of oars, of the current, and of a favourable wind, rushed forwards in compact order and with irresistible weight; and the Hellespont was covered with the fragments of the Gothic shipwreck.

After the destruction of his hopes and the loss of many thousands of his bravest soldiers, Gainas, who could no longer aspire to govern or to subdue the Romans, determined to resume the independence of a savage life. A light and active body of barbarian horse, disengaged from their infantry and baggage, might perform in eight or ten days a march of three hundred miles from the Hellespont to the Danube. This design was secretly communicated to the national troops, who devoted themselves to the fortunes of their leader; and before the signal of departure was given, a great number of provincial auxiliaries whom he suspected of an attachment to their native country, were perfidiously massacred.

But a formidable ally appeared in arms to vindicate the majesty of the empire, and to guard the peace and liberty of Scythia. The superior forces of Uldin, king of the Huns, opposed the progress of Gainas; a hostile and ruined country prohibited his retreat; he disdained to capitulate, and after repeatedly attempting to cut his way through the ranks of the enemy, he was slain, with his desperate followers, in the field of battle. Eleven days after the naval victory of the Hellespont, the head of Gainas, the inestimable gift of the conqueror, was received at Constantinople with the most liberal expressions of gratitude; and the public deliverance was celebrated by festivals and illuminations. The triumphs of Arcadius became the subject of epic poems; and the monarch, no longer oppressed by any hostile terrors, resigned himself to the mild and absolute dominion of his wife, the fair and artful Eudoxia, who has sullied her fame by the persecution of St. John Chrysostom.

ST. JOHN CHRYSOSTOM

Born of a noble and opulent family in the capital of Syria, Chrysostom had been educated by the care of a tender mother, under the tuition of the most skilful masters. His piety soon disposed him to renounce the lucrative and honourable profession of the law, and to bury himself in the adjacent desert, where he subdued the lusts of the flesh by an austere penance of six years. His infirmities compelled him to return to the society of mankind, but in the midst of his family and afterwards on the archiepiscopal throne Chrysostom still persevered in the practice of the monastic virtues. The ample revenues which his predecessors had consumed in pomp and luxury he diligently applied to the establishment of hospitals; and the multitudes who were supported by his charity preferred the eloquent and edifying discourses of their archbishop to the amusements of the theatre or the circus.

The pastoral labours of the archbishop of Constantinople provoked and gradually united against him two sorts of enemies—the aspiring clergy who envied his success, and the obstinate sinners who were offended by his reproofs. [Chrysostom's sermons from the pulpit of St. Sophia on the degeneracy of the Christians had their severest application in court circles where there was a large share of guilt to be divided among a relatively small number of criminals.] The secret resentment of the court encouraged the discontent of the clergy and monks of Constantinople, who were too hastily reformed by the fervent zeal of their archbishop. He had condemned from the pulpit the domestic females of the clergy of Constantinople, who, under the name of servants or sisters, afforded a perpetual occasion either of sin or of scandal.

The silent and solitary ascetics who had secluded themselves from the world were entitled to the warmest approbation of Chrysostom; but he despised and stigmatised, as the disgrace of their holy profession, the crowd of degenerate monks who, from some unworthy motives of pleasure or profit, so frequently infested the streets of the capital. To the voice of persuasion the archbishop was obliged to add the terrors of authority; and his ardour in the exercise of ecclesiastical jurisdiction was not always exempt from passion; nor was it always guided by prudence. Chrysostom was naturally of a choleric disposition. Although he struggled, according to the precepts of the gospel, to love his private enemies, he indulged himself in the privilege of hating the enemies of God and of the church; and his sentiments were sometimes delivered with too much energy of countenance and expression.

Conscious of the purity of his intentions, and perhaps of the superiority of his genius, the archbishop of Constantinople extended the jurisdiction of the imperial city, that he might enlarge the sphere of his pastoral labours; and the conduct which the profane imputed to an ambitious motive appeared to Chrysostom himself in the light of a sacred and indispensable duty. In his visitation through the Asiatic provinces, he deposed thirteen bishops of Lydia and Phrygia; and indiscreetly declared that a deep corruption of simony and licentiousness had infected the whole episcopal order. If those bishops were innocent, such a rash and unjust condemnation must excite a well-grounded discontent. If they were guilty, the numerous associates of their guilt would soon discover that their own safety depended on the ruin of the archbishop, whom they studied to represent as the tyrant of the Eastern church.

This ecclesiastical conspiracy was managed by Theophilus, archbishop of Alexandria, an active and ambitious prelate, who displayed the fruits of

rapine in monuments of ostentation. His national dislike to the rising greatness of a city which degraded him from the second to the third rank in the Christian world, was exasperated by some personal disputes with Chrysostom himself. By the private invitation of the empress, Theophilus landed at Constantinople with a stout body of Egyptian mariners to encounter the populace, and a train of dependent bishops to secure, by their voices, the majority of a synod.

The synod was convened in the suburb of Chalcedon, surnamed the Oak, where Rufinus had erected a stately church and monastery; and their proceedings were continued during fourteen days or sessions. A bishop and a deacon accused the archbishop of Constantinople; but the frivolous or improbable nature of the forty-seven articles which they presented against him may justly be considered as a fair and unexceptionable panegyric. Four successive summons were signified to Chrysostom; but he still refused to trust either his person or his reputation in the hands of his implacable enemies, who, prudently declining the examination on any particular charges, condemned his contumacious disobedience and hastily pronounced a sentence of deposition. The synod of the Oak immediately addressed the emperor to ratify and execute their judgment, and charitably insinuated that the penalties of treason might be inflicted on the audacious preacher, who had reviled, under the name of Jezebel, the empress Eudoxia herself. The archbishop was rudely arrested, and conducted through the city by one of the imperial messengers, who landed him, after a short navigation, near the entrance of the Euxine; but two days later he was gloriously recalled.

The first astonishment of his faithful people had been mute and passive; they suddenly rose with unanimous and irresistible fury. Theophilus escaped; but the promiscuous crowd of monks and Egyptian mariners was slaughtered without pity in the streets of Constantinople. A seasonable earthquake justified the interposition of heaven; the torrent of sedition rolled forwards to the gates of the palace; and the empress, agitated by fear or remorse, threw herself at the feet of Arcadius and confessed that the public safety could be purchased only by the restoration of Chrysostom.

The short interval of a perfidious truce was employed to concert more effectual measures for the disgrace and ruin of the archbishop. A numerous council of the Eastern prelates, who were guided from a distance by the advice of Theophilus, confirmed the validity, without examining the justice, of the former sentence; and a detachment of barbarian troops was introduced into the city, to suppress the emotions of the people. On the vigil of Easter, the solemn administration of baptism was rudely interrupted by the soldiers, who alarmed the modesty of the naked catechumens, and violated by their presence the awful mysteries of the Christian worship. Arsacius occupied the church of St. Sophia and the archiepiscopal throne. The Catholics retreated to the baths of Constantine, and afterwards to the fields; where they were still pursued and insulted by the guards, the bishops, and the magistrates. The fatal day of the second and final exile of Chrysostom was marked by the conflagration of the cathedral, of the senate house, and of the adjacent buildings; and this calamity was imputed, without proof but not without probability, to the despair of a persecuted faction.

Instead of listening to his humble prayer that he might be permitted to reside at Cyzicus or Nicomedia, the inflexible empress assigned for his exile the remote and desolate town of Cucusus, among the ridges of Mount Taurus in the Lesser Armenia. A secret hope was entertained that the archbishop might perish in a difficult and dangerous march of seventy days, in the heat

[404-408 A.D.]

of summer, through the provinces of Asia Minor, where he was continually threatened by the hostile attacks of the Isaurians and the more implacable fury of the monks. Yet Chrysostom arrived in safety at the place of his confinement; and the three years which he spent at Cucusus, and the neighbouring town of Arabissus, were the last and most glorious of his life. His character was consecrated by absence and persecution; the faults of his administration were no longer remembered, but every tongue repeated the praises of his genius and virtue; and the respectful attention of the Christian world was fixed on a desert spot among the mountains of Taurus.

From that solitude the archbishop, his active mind invigorated by misfortunes, maintained a strict and frequent correspondence with the most distant provinces; exhorted the separate congregation of his faithful adherents to persevere in their allegiance; urged the destruction of the temples of Phœnicia, and the extirpation of heresy in the isle of Cyprus; extended his pastoral care to the missions of Persia and Scythia; negotiated, by his ambassadors, with the Roman pontiff and the emperor Honorius; and boldly appealed from a partial synod to the supreme tribunal of a free and general council. The mind of the illustrious exile was still independent; but his captive body was exposed to the revenge of the oppressors, who continued to abuse the name and authority of Arcadius. An order was despatched for the instant removal of Chrysostom to the extreme desert of Pityus; and his guards so faithfully obeyed their cruel instructions that, before he reached the sea-coast of the Euxine, he expired at Comana, in Pontus, in the sixtieth year of his age. The succeeding generation acknowledged his innocence and merit. The archbishops of the East, who might blush that their predecessors had been the enemies of Chrysostom, were gradually disposed, by the firmness of the Roman pontiff, to restore the honours of that venerable name. At the pious solicitation of the clergy and people of Constantinople, his relics, thirty years after his death, were transported from their obscure sepulchre to the royal city. The emperor Theodosius advanced to receive them as far as Chalcedon; and falling prostrate on the coffin implored, in the name of his guilty parents, Arcadius and Eudoxia, the forgiveness of the injured saint. Yet a reasonable doubt may be entertained whether any stain of hereditary guilt could be derived from Arcadius to his successor. Eudoxia was a young and beautiful woman, who indulged her passions and despised her husband; Count John enjoyed, at least, the confidence of the empress; and the public named him as the real father of Theodosius the Younger. The birth of a son was accepted, however, by the pious husband as an event the most fortunate and honourable to himself, to his family, and to the Eastern world. In less than four years afterwards, Eudoxia, in the bloom of youth, was destroyed by the consequence of a miscarriage (404), and in four more years (May, 408), after a reign (if we may abuse that word) of thirteen years, three months and fifteen days, Arcadius expired in the palace of Constantinople. It is impossible to delineate his character; since in a period very copiously furnished with historical materials, it has not been possible to remark one action that properly belongs to the son of the great Theodosius.^d



CHAPTER II. REIGN OF THEODOSIUS THE YOUNGER TO THE ELEVATION OF JUSTINIAN

[408-527 A.D.]

ARCADIUS was succeeded by his son Theodosius, who at the time of his father's death was a mere child. The Roman world was deeply interested in the education of its master. A regular course of study and exercise was judiciously instituted, of the military exercises of riding and shooting with the bow; of the liberal studies of grammar, rhetoric, and philosophy; the most skilful masters of the East ambitiously solicited the attention of their royal pupil, and several noble youths were introduced into the palace, to animate his diligence by the emulation of friendship. Pulcheria alone discharged the important task of instructing her brother in the arts of government; but her precepts may countenance some suspicion of the extent of her capacity or of the purity of her intentions.¹

But Theodosius was never excited to support the weight and glory of an illustrious name; and instead of aspiring to imitate his ancestors, he degenerated (if we may presume to measure the degrees of incapacity) below the weakness of his father and his uncle. Arcadius and Honorius had been assisted by the guardian care of a parent whose lessons were enforced by his authority and example. But the unfortunate prince who is born in the purple must remain a stranger to the voice of truth; and the son of Arcadius was condemned to pass his perpetual infancy encompassed only by a servile train of women and eunuchs. The ample leisure which he acquired by neglecting the essential duties of his high office, was filled by idle amusements and unprofitable studies. Hunting was the only active pursuit that could tempt him beyond the limits of the palace; but he most assiduously laboured in the mechanic occupations of painting and carving; and the elegance with which he transcribed religious books entitled the Roman emperor to the singular epithet of Calligraphes, or a fair writer.

Separated from the world by an impenetrable veil, Theodosius trusted the persons whom he loved; he loved those who were accustomed to amuse

[¹ The prætorian prefect Anthemius assumed the guidance of the state until Pulcheria was created augusta in 414, and, says Bury, "the measures which were passed during these six years exhibit an intelligent and sincere solicitude for the welfare of the people and the correction of abuses." Anthemius protected the borders of Mœsia and Scythia against the Huns and materially assisted the Illyrian provinces to recover from the ravages of the Visigoths.]

[408-444 A.D.]

and flatter his indolence, and as he never perused the papers that were presented for the royal signature, acts of injustice the most repugnant to his character were frequently perpetrated in his name. The emperor himself was chaste, temperate, liberal, and merciful; but these qualities, which can only deserve the name of virtues when they are supported by courage and regulated by discretion, were seldom beneficial and they sometimes proved mischievous to mankind. His mind, enervated by a royal education, was oppressed and degraded by abject superstition; he fasted, he sang psalms, he blindly accepted the miracles and doctrines with which his faith was continually nourished. He devoutly worshipped the dead and living saints of the Catholic church.

The story of a fair and virtuous maiden exalted from a private condition to the imperial throne might be deemed an incredible romance, if such a romance had not been verified in the marriage of Theodosius. The celebrated Athenais was educated by her father Leontius in the religion and sciences of the Greeks; and so advantageous was the opinion which the Athenian philosopher entertained of his contemporaries, that he divided his patrimony between his two sons, bequeathing to his daughter a small legacy of one hundred pieces of gold, in the lively confidence that her beauty and merit would be a sufficient portion. The jealousy and avarice of her brothers soon compelled Athenais to seek a refuge at Constantinople; and, with some hopes either of justice or favour, to throw herself at the feet of Pulcheria. That sagacious princess listened to her eloquent complaint; and secretly destined the daughter of the philosopher Leontius for the future wife of the emperor of the East, who had now attained the twentieth year of his age.

Athenais, who was easily persuaded to renounce the errors of paganism, received at her baptism the Christian name of Eudocia; but the cautious Pulcheria withheld the title of Augusta till the wife of Theodosius had approved her fruitfulness by the birth of a daughter, who espoused, fifteen years afterwards, the emperor of the West. The brothers of Eudocia obeyed, with some anxiety, her imperial summons; but as she could easily forgive their fortunate unkindness, she indulged the tenderness, or perhaps the vanity, of a sister, by promoting them to the rank of consuls and prefects. In the luxury of the palace she still cultivated those ingenuous arts which had contributed to her greatness; and wisely dedicated her talents to the honour of religion and of her husband. Eudocia composed a poetical paraphrase of the first eight books of the Old Testament, and of the prophecies of Daniel and Zachariah; a cento of the verses of Homer, applied to the life and miracles of Christ, the legend of St. Cyprian, and a panegyric on the Persian victories of Theodosius; and her writings, which were applauded by a servile and superstitious age, have not been disdained by the candour of impartial criticism.

The fondness of the emperor was not abated by time and possession; and Eudocia, after the marriage of her daughter, was permitted to discharge her grateful vows by a solemn pilgrimage to Jerusalem. Her ostentatious progress through the East may seem inconsistent with the spirit of Christian humility. But this pilgrimage was the fatal term of the glories of Eudocia. Satiated with empty pomp, and unmindful perhaps of her obligations to Pulcheria, she ambitiously aspired to the government of the Eastern Empire; the palace was distracted by female discord, but the victory was at last decided by the superior ascendancy of the sister of Theodosius.

As soon as the empress perceived that the affection of Theodosius was irretrievably lost, she requested the permission of retiring to the distant

solitude of Jerusalem. She obtained her request; but the jealousy of Theodosius, or the vindictive spirit of Pulcheria, pursued her in her last retreat. The remainder of the life of Eudocia, about sixteen years, was spent in exile and devotion; and the approach of age, the death of Theodosius, the misfortunes of her only daughter, who was led a captive from Rome to Carthage, and the society of the holy monks of Palestine, insensibly confirmed the religious temper of her mind. After a full experience of the vicissitudes of human life, the daughter of the philosopher Leontius expired at Jerusalem, in the sixty-seventh year of her age; protesting with her dying breath that she had never transgressed the bounds of innocence and friendship (460).¹

The gentle mind of Theodosius was never inflamed by the ambition of conquest or military renown, and the slight alarm of a Persian war scarcely interrupted the tranquillity of the East. The motives of this war were just and honourable. In the last year of the reign of Jezdegerd, the Persian king, a bishop, who aspired to the crown of martyrdom, destroyed one of the fire-temples of Susa. His zeal and obstinacy were revenged on his brethren: the Magi excited a cruel persecution; and the intolerant zeal of Jezdegerd was imitated by his son Varanes, or Balram, who soon afterwards ascended the throne. Some Christian fugitives, who escaped to the Roman frontier, were sternly demanded and generously refused; and the refusal, aggravated by commercial disputes, soon kindled a war between the rival monarchies. The mountains of Armenia and the plains of Mesopotamia were filled with hostile armies; but the operations of two successive campaigns were not productive of any decisive events.

A truce of one hundred years was solemnly ratified, and although the revolution of Armenia might threaten the public tranquillity, the essential conditions of the treaty were respected near fourscore years by the successors of Constantine and Artaxerxes.^b

Before taking up the subject of the coming of the Huns the following extract from J. B. Bury's *History of the Later Roman Empire* will enable the reader to understand how it was that the barbaric invasions had such different effects on the Eastern and Western divisions of the Empire.^c

"When we read the chronicles of the reign of Theodosius II, we at first receive the impression that it was a period of few important events, though set with curious stories. The invasions of Attila and the general council of Ephesus are the only facts which seem to stand out prominently in the chronicles, while they are full of stories and interesting traits which attract the imagination, such as the life of Athenais, the martyrdom of Hypatia, the monastic life of the imperial votaries Pulcheria and her sisters, the story of the waking of the seven sleepers—the young saints who in the reign of Decius had fallen asleep in a cave. But on further study we come to the conclusion that it was a period of capital importance,—a period in which the empire was passing a vital crisis.

"To an unprejudiced observer in the reign of Arcadius it might have seemed that the empire in its eastern parts was doomed to a speedy decline. One possessed of the insight of Synesius might have thought it impossible that it could last for eight hundred years more when he considered the threatening masses of barbarians who environed it, the corruptions and divisions of the imperial court, the oppression of the subjects, and all the evils which Synesius actually pointed out. For with the beginning of the fifth century a

[¹ There was a rumour at court that a certain Paulinus, master of the offices, who was executed when Pulcheria became powerful, had been Eudocia's lover.]

[175-375 A.D.]

critical time approached for the whole empire. At the end of the same century we find that while the western half had been found wanting in the day of its trial, the eastern half had passed the crisis and all the dangers successfully; we find strong and prudent emperors ruling at New Rome, disposed to alleviate the burdens of the subjects, and in the court a different atmosphere from that of the days of Arcadius.

"Now the significance of the reign of Theodosius II is that it was the transition from the court of Arcadius to the court of the steady reforming emperors in the latter half of the century, and it partook of both characters. This double-sidedness is its peculiarity. Theodosius was weak, like his father, but he was not so weak, and he seems to have profited more by his education. The senate struggles with effect against irresponsible officialism, and although we hear that there was venality and corruption in the days of Pulcheria, a great improvement is in progress. In the chronicles we do not hear much about the senate, everything is attributed to Pulcheria or Theodosius; but the words of Socrates that the emperor was much beloved 'by the senate and people' are significant, and there is no doubt that the much-lauded wisdom of Pulcheria's regency consisted in the wisdom of the senate which she supported. And although towards the close of the reign eunuchs had power, the ground gained by the senate was not lost; the spirit of its administration and the lines of its policy were followed by the succeeding emperors, and it guided the state safely through a most momentous period which proved fatal to the integrity of the western provinces.

"The two most important acts of Theodosius were the foundation of a university at Constantinople and the compilation of the code called after his name. The inauguration of the university was an important measure for Byzantine life, and indicates the enlightenment of Theodosius' reign. It was intended to supersede the university of Athens, the headquarters of paganism, and thereby to further the cause of Christianity.

"In the year 429 Theodosius determined to form a collection of all the constitutions issued by the 'renowned Constantine, the divine emperors who succeeded him, and ourselves.' The new code was to be drawn up on the model of the Gregorian and Hermogenian codes, and the execution of the work was entrusted to a commission of nine persons, among whom was Apelles, professor of law at the new university. In 438 the work was completed and published."^e

THE HUNS

The question of the race affinities of the Huns has been the occasion for a great deal of controversy. By various writers they have been connected with the Mongols, the Turks, the Ugrians, etc., but as yet no agreement has been reached that has placed this question on a safe basis.^a

The history of the Huns is generally commenced with the narratives of Ammianus Marcellinus and Jordanes; but they were known in Europe at an earlier date. Ptolemy (175-182 A.D.) mentions the Chunni between the Bastarnæ and Roxolani, and places them on the Dnieper; but Schafarik suggests that this may be an interpolated passage; see the *Slavische Alterthümer*, 1-322. Dionysius Periegetes, about 200 A.D., names them among the borderers of the Caspian, in this order: Scyths, Huns, Caspiani, Albani.

It was in 374 or 375 that the Huns made their first really important advance into Europe. Jordanes tells us their leader was named Balamir, or, as some of the Mss. make it, Balamber; see Thierry, *History of Attila and His*

Successors, p. 617. Ammianus tells us that the Huns, being excited by an unrestrainable desire of plundering the possessions of others, went on ravaging and slaughtering all the nations in their neighbourhood, till they reached the Alani. Having attacked and defeated them, they enlisted them in their service, and then proceeded to invade the empire of the Ostrogoths, or Grutungs, ruled over by Hermanric. Having been beaten in two encounters with them, Hermanric committed suicide. His son, Withimir, continued the struggle; but was also defeated and killed in battle, and the Ostrogoths became subject to the Huns. The latter now marched on towards the Dniester, on which lived the Visigoths or Thervings. Athanaric, the king of the latter, took great precautions, but was nevertheless surprised by the Huns, who forded the river in the night, fell suddenly upon his camp, and utterly defeated him. He now attempted to raise a line of fortifications between the Pruth and the Danube, behind which to take shelter; but was abandoned by the greater portion of his subjects, who, under the command of Alavivus, crossed the Danube, and by permission of the emperor Valens settled in Thrace.

The Huns now occupied the country vacated by the Goths; they succeeded in fact to the empire of Hermanric, and apparently subjected the various nations over which he ruled. They did not disturb the Roman world by their invasions for fifty years, but contented themselves with overpowering the various tribes who lived north of the Danube, in Sarmatia and Germany. Many of them, in fact, entered the service of the Romans. Thus, in 405 one Huldin, a king of the Huns, assisted Honorius in his struggle against the Visigoths of Radagaisus.

During the regency of Placidia, sixty thousand Huns were in the Roman service, according to Thierry. Meanwhile, although they did not attack Rome directly, the Huns were gradually forcing the tribes of Germany, the Suevi, the Vandals, the Alans, etc., across the Rhine, and gradually pushing themselves along the valley of the Danube. In 407, they appeared under their chief, Octar, in the valley of the Rhine, and fought with the Burgundians on the Main; [see Thierry]. This Octar was the brother of Mundzuk, the father of Attila; there were two other brothers, Abarre and Ruas, who divided between them the greater part of the Hunnic tribes.

The latter became a notable sovereign, and has lost a reputation, as so many others have, by having a more fortunate successor. He was the friend of Aetius. The emperor Theodosius the Second paid him an annual stipend of 350 pounds of gold, and created him a Roman general. This good feeling was disturbed by the Romans having given refuge to certain revolted Hunnic tribes, the Annuldsuri, Ithimari, Tonosuri, and Boisi (according to Priscus, cited by Thierry), the same confederacy that, as I have already mentioned from Jordanes was the first to cross the Mæotis. This quarrel led to the sending of envoys who arrived after the death of Ruas, and were received by his nephews, Attila and Bleda.

In 448, Attila conquered the Akatziri Unni, says Priscus, another Hunnic confederacy on the Pontus, which afterwards revived under the name of Khazars. Having destroyed their chiefs, except one named Kuridakh, he placed his son Ellah in authority over them. He then proceeded to subdue the various Slavic and Germanic tribes that still remained independent, extending his conquests to the Battick. There followed the long and generally victorious struggle which he carried on against Rome, and which concluded with the terrible fight on the Catalaunian fields^c [Châlons, in which Theodoric I king of the Visigoths was slain].

AMMIANUS MARCELLINUS DESCRIBES THE HUNS

They never shelter themselves under roofed houses, but avoid them as people ordinarily avoid sepulchres, as things not fitted for common use. Nor is there even to be found among them a cabin thatched with reeds: but they wander about, roaming over the mountains and the woods, and accustom themselves to bear frost and hunger and thirst from their very cradles. And even when abroad they never enter a house unless under the compulsion of extreme necessity; nor, indeed, do they think people under roofs as safe as others.

They wear linen clothes, or else garments made of the skins of field-mice; nor do they wear a different dress out of doors from that which they wear at home; but after a tunic is once put round their necks, however it becomes worn, it is never taken off or changed till, from long decay, it becomes actually so ragged as to fall to pieces.

They cover their heads with round caps, and their shaggy legs with the skins of kids; their shoes are not made on any lasts, but are so unshapely as to hinder them from walking with a free gait. And for this reason they are not well suited to infantry battles, but are nearly always on horseback, their horses being ill shaped, but hardy; and sometimes they even sit upon them, like women if they want to do anything more conveniently. There is not a person in the whole nation who cannot remain on his horse day and night. On horseback they buy and sell, they take their meat and drink, and there they recline on the narrow neck of their steed, and yield to sleep so deep as to indulge in every variety of dream.

And when any deliberation is to take place on any weighty matter, they all hold their common council on horseback. They are not under the authority of a king, but are contented with the irregular government of their nobles, and under their lead they force their way through all obstacles.

Sometimes when provoked, they fight; and when they go into battle, they form in a solid body, and utter all kinds of terrific yells. They are very quick in their operations, of exceeding speed, and fond of surprising their enemies. With a view to this, they suddenly disperse, then reunite, and again, after having inflicted vast loss upon the enemy, scatter themselves over the whole plain in irregular formations; always avoiding a fort or an entrenchment.

And in one respect you may pronounce them the most formidable of all warriors, for when at a distance they use missiles of various kinds tipped with sharpened bones instead of the usual points of javelins, and these bones are admirably fastened into the shaft of the javelin or arrow; but when they are at close quarters they fight with the sword, without any regard for their own safety; and often while their antagonists are warding off their blows they entangle them with twisted cords, so that, their hands being fettered, they lose all power of either riding or walking.

None of them plough, or even touch a plough-handle; for they have no settled abode, but are homeless and lawless, perpetually wandering with their wagons, which they make their homes; in fact they seem to be people always in flight. Their wives live in these wagons, and there weave their miserable garments; and here too they sleep with their husbands, and bring up their children till they reach the age of puberty; nor, if asked, can any one of them tell you where he was born, as he was conceived in one place, born in another at a great distance, and brought up in another still more remote.^d

ATTILA, KING OF THE HUNS

The Western world was oppressed by the Goths and Vandals, who fled before the Huns; but the achievements of the Huns themselves were not adequate to their power and prosperity. Their victorious hordes had spread from the Volga to the Danube, but the public force was exhausted by the discord of independent chieftains; their valour was idly consumed in obscure and predatory excursions; and they often degraded their national dignity by condescending, for the hopes of spoil, to enlist under the banners of their fugitive enemies. In the reign of Attila, the Huns again became the terror of the world; and we shall now describe the character and actions of that formidable barbarian, who alternately insulted and invaded the East and the West, and urged the rapid downfall of the Roman Empire.

In the tide of emigration which impetuously rolled from the confines of China to those of Germany, the most powerful and populous tribes may commonly be found on the verge of the Roman provinces. The accumulated weight was sustained for a while by artificial barriers; and the easy condescension of the emperors invited, without satisfying, the insolent demands of the barbarians, who had acquired an eager appetite for the luxuries of civilised life. The Hungarians, who ambitiously insert the name of Attila among their native kings, may affirm with truth that the hordes which were subject to his uncle Roas (Ruas) or Rugilas had formed their encampments within the limits of modern Hungary, in a fertile country which liberally supplied the wants of a nation of hunters and shepherds.

In this advantageous situation, Rugilas and his valiant brothers, who continually added to their power and reputation, commanded the alternative of peace or war with the two empires. His alliance with the Romans of the West was cemented by his personal friendship for the great Aetius, who was always secure of finding, in the barbarian camp, a hospitable reception and a powerful support. At his solicitation, and in the name of Joannes the usurper, sixty thousand Huns advanced to the confines of Italy; their march and their retreat were alike expensive to the state; and the grateful policy of Aetius abandoned the possession of Pannonia to his faithful confederates.

The Romans of the East were not less apprehensive of the arms of Rugilas, which threatened the provinces, or even the capital. Some ecclesiastical historians have destroyed the barbarians with lightning and pestilence; but Theodosius was reduced to the more humble expedient of stipulating an annual payment of 350 pounds of gold, and of disguising this dishonourable tribute by the title of general, which the king of the Huns condescended to accept. The public tranquillity was frequently interrupted by the fierce impatience of the barbarians and the perfidious intrigues of the Byzantine court. Four dependent nations, among whom we may distinguish the Bavarians, disclaimed the sovereignty of the Huns; and their revolt was encouraged and protected by a Roman alliance, till the just claims and formidable power of Rugilas were effectually urged by the voice of Eslaw his ambassador. Peace was the unanimous wish of the senate. Their decree was ratified by the emperor; and two ambassadors were named, Plinthas, a general of Scythian extraction but of consular rank, and the quæstor Epigenes, a wise and experienced statesman, who was recommended to that office by his ambitious colleague.

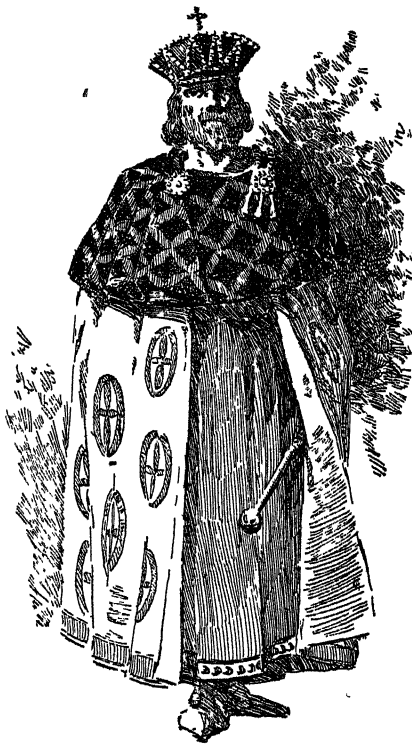
The death of Rugilas suspended the progress of the treaty. His two nephews, Attila and Bleda, who succeeded to the throne of their uncle, consented to a personal interview with the ambassadors of Constantinople; but

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as they proudly refused to dismount, the business was transacted on horse-back, in a spacious plain near the city of Margus, in the upper Moesia. The kings of the Huns assumed the solid benefits as well as the vain honours of the negotiation. They dictated the conditions of peace, and each condition was an insult to the majesty of the empire. Besides the freedom of a safe and plentiful market on the banks of the Danube, they required that the annual contribution should be augmented from 350 to 700 pounds of gold; that a fine or ransom of eight pieces of gold should be paid for every Roman captive who had escaped from his barbarian master; that the emperor should renounce all treaties and engagements with the enemies of the Huns; and that all the fugitives who had taken refuge in the court or provinces of Theodosius should be delivered to the justice of their offended sovereign. This justice was rigorously inflicted on some unfortunate youths of a royal race. They were crucified on the territories of the empire, by the command of Attila; and as soon as the king of the Huns had impressed the Romans with the terror of his name, he indulged them in a short and arbitrary respite, whilst he subdued the rebellious or independent nations of Scythia and Germany.

Attila, the son of Mundzuk, deduced his noble, perhaps his regal descent from the ancient Huns, who had formerly contended with the monarchs of China. His features, according to the observation of a Gothic historian, bore the stamp of his national origin, and the portrait of Attila exhibits the genuine deformity of a modern Kalmuck; a large head, a swarthy complexion, small deep-seated eyes, a flat nose, a few hairs in the place of a beard, broad shoulders, and a short square body, of nervous strength though of a disproportioned form. The haughty step and demeanour of the king of the Huns expressed the consciousness of his superiority above the rest of mankind; and he had a custom of fiercely rolling his eyes, as if he wished to enjoy the terror which he inspired. Yet this savage hero was not inaccessible to pity; his suppliant enemies might confide in the assurance of peace or pardon, and Attila was considered by his subjects as a just and indulgent master. He delighted in war; but after he had ascended the throne in a mature age, his head, rather than his hand, achieved the conquest of the north; and the fame of an adventurous soldier was usefully exchanged for that of a prudent and successful general.

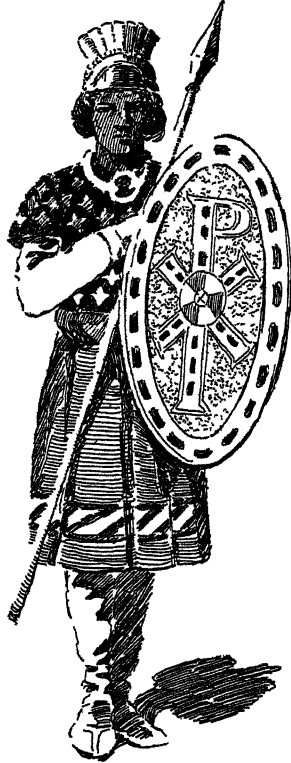
The effects of personal valour are so inconsiderable, except in poetry or romance, that victory, even among barbarians, must depend on the degree of skill with which the passions of the multitude are combined and guided for the service of a single man. The Scythian conquerors, Attila and Jenghiz, surpassed their rude countrymen in art rather than in courage; and it may



COSTUME OF A BYZANTINE EMPEROR

be observed that the monarchies, both of the Huns and of the Mongols, were erected by their founders on the basis of popular superstition. The miraculous conception which fraud and credulity ascribed to the virgin mother of Jenghiz, raised him above the level of human nature; and the naked prophet, who, in the name of the Deity, invested him with the empire of the earth, pointed the valour of the Mongols with irresistible enthusiasm. The religious arts of Attila were not less skilfully adapted to the character of his age and country.

It was natural enough that the Scythians should adore, with peculiar devotion, the god of war; but as they were incapable of forming either an abstract idea or a corporeal representation, they worshipped their tutelary deity under the symbol of an iron scimitar. One of the shepherds of the Huns perceived that a heifer, who was grazing, had wounded herself in the foot, and curiously followed the track of the blood till he discovered, among the long grass, the point of an ancient sword, which he dug out of the ground and presented to Attila. That magnanimous, or rather that artful prince accepted with pious gratitude this celestial favour; and, as the rightful possessor of the sword of Mars, asserted his divine and indefeasible claim to the dominion of the earth.



BYZANTINE IMPERIAL GUARD

If the rites of Scythia were practised on this solemn occasion, a lofty altar, or rather pile of fagots, three hundred yards in length and in breadth, was raised in a spacious plain; and the sword of Mars was placed erect on the summit of this rustic altar, which was annually consecrated by the blood of sheep, horses, and of the hundredth captive. Whether human sacrifices formed any part of the worship of Attila, or whether he propitiated the god of war with the victims which he continually offered in the field of battle, the favourite of Mars soon acquired a sacred character, which rendered his conquests more easy and more permanent; and the barbarian princes confessed, in the language of devotion or flattery, that they could not presume to gaze with a steady eye on the divine majesty of the king of the Huns.

His brother Bleda, who reigned over a considerable part of the nation, was compelled to resign his sceptre and his life. Yet even this cruel act was attributed to a supernatural impulse; and the vigour with which Attila wielded the sword of Mars convinced the world that it had been reserved alone for his invincible arm. But the extent of his empire affords the only remaining evidence of the number and importance of his victories; and the Scythian monarch, however ignorant of the value of science and philosophy, might perhaps lament that his illiterate subjects were destitute of the art which could perpetuate the memory of his exploits.

If a line of separation were drawn between the civilised and the savage climates of the globe, between the inhabitants of cities who cultivated the earth and the hunters and shepherds who dwelt in tents, Attila might aspire to the title of supreme and sole monarch of the barbarians. He alone,

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among the conquerors of ancient and modern times, united the two mighty kingdoms of Germany and Scythia; and those vague appellations, when they are applied to his reign, may be understood with an ample latitude. Thuringia, which stretched beyond its actual limits as far as the Danube, was in the number of his provinces; he interposed, with the weight of a powerful neighbour, in the domestic affairs of the Franks; and one of his lieutenants chastised, and almost exterminated, the Burgundians of the Rhine. He subdued the islands of the ocean, the kingdoms of Scandinavia, encompassed and divided by the waters of the Baltic; and the Huns might derive a tribute of furs from that northern region which has been protected from all other conquerors by the severity of the climate and the courage of the natives.

Towards the east it is difficult to circumscribe the dominion of Attila over the Scythian deserts; yet we may be assured that he reigned on the banks of the Volga; that the king of the Huns was dreaded, not only as a warrior, but as a magician; that he insulted and vanquished the khan of the formidable Geougen; and that he sent ambassadors to negotiate an equal alliance with the empire of China. In the proud review of the nations who acknowledged the sovereignty of Attila and who never entertained, during his lifetime, the thought of a revolt, the Gepidæ and the Ostrogoths were distinguished by their numbers, their bravery, and the personal merit of their chiefs.

The ambassadors of the Huns might awaken the attention of Theodosius by reminding him that they were his neighbours, both in Europe and Asia; since they touched the Danube on one hand, and reached with the other as far as the Tanais. In the reign of his father Arcadius, a band of adventurous Huns had ravaged the provinces of the East; from whence they brought away rich spoils and innumerable captives. They advanced, by a secret path, along the shores of the Caspian Sea; traversed the snowy mountains of Armenia; passed the Tigris, the Euphrates, and the Halys; recruited their weary cavalry with the generous breed of Cappadocian horses; occupied the hilly country of Cilicia, and disturbed the festal songs and dances of the citizens of Antioch. Egypt trembled at their approach; and the monks and pilgrims of the Holy Land prepared to escape their fury by a speedy embarkation. The memory of this invasion was still recent in the minds of the Orientals. The subjects of Attila might execute, with superior forces, the design which these adventurers had so boldly attempted; and it soon became the subject of anxious conjecture whether the tempest would fall on the dominions of Rome or of Persia.

Some of the great vassals of the king of the Huns, who were themselves in the rank of powerful princes, had been sent to ratify an alliance and society of arms with the emperor, or rather with the general, of the West. They related, during their residence at Rome, the circumstances of an expedition which they had lately made into the East. After passing a desert and a morass, supposed by the Romans to be the lake Mæotis, they penetrated through the mountains, and arrived at the end of fifteen days' march on the confines of Media, where they advanced as far as the unknown cities of Basic and Cursic. They encountered the Persian army in the plains of Media; and the air, according to their own expression, was darkened by a cloud of arrows. But the Huns were obliged to retire before the numbers of the enemy. Their laborious retreat was effected by a different road; they lost the greatest part of their booty; and at length returned to the royal camp, with some knowledge of the country and an impatient desire for revenge.

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In the free conversation of the imperial ambassadors, who discussed at the court of Attila the character and designs of their formidable enemy, the ministers of Constantinople expressed their hope that his strength might be diverted and employed in a long and doubtful contest with the princes of the house of Sassan. The more sagacious Italians admonished their Eastern brethren of the folly and danger of such a hope, and convinced them that the Medes and Persians were incapable of resisting the arms of the Huns; and that the easy and important acquisition would exalt the pride as well as power of the conqueror. Instead of contenting himself with a moderate contribution and a military title, which equalled him only to the generals of Theodosius, Attila would proceed to impose a disgraceful and intolerable yoke on the necks of the prostrate and captive Romans, who would then be encompassed on all sides by the empire of the Huns.

While the powers of Europe and Asia were solicitous to avert the impending danger, the alliance of Attila maintained the Vandals in the possession of Africa. An enterprise had been concerted between the courts of Ravenna and Constantinople for the recovery of that valuable province; and the ports of Sicily were already filled with the military and naval forces of Theodosius. But the subtle Genseric, who spread his negotiations round the world, prevented their designs, by exciting the king of the Huns to invade the Eastern Empire; and a trifling incident soon became the motive, or pretence, of a destructive war.

Under the faith of the treaty of Margus, a free market was held on the northern side of the Danube, which was protected by a Roman fortress, sur-named Constantia. A troop of barbarians violated the commercial security; killed or dispersed the unsuspecting traders, and levelled the fortress with the ground. The Huns justified this outrage as an act of reprisal; alleged that the bishop of Margus had entered their territories, to discover and steal a secret treasure of their kings; and sternly demanded the guilty prelate, the sacrilegious spoil, and the fugitive subjects who had escaped from the justice of Attila. The refusal of the Byzantine court was the signal of war; and the Mœsians at first applauded the generous firmness of their sovereign. But they were soon intimidated by the destruction of Viminacum and the adjacent towns; and the people was persuaded to adopt the convenient maxim that a private citizen, however innocent or respectable, may be justly sacrificed to the safety of his country. The bishop of Margus, who did not possess the spirit of a martyr, resolved to prevent the designs which he suspected. He boldly treated with the princes of the Huns; secured, by solemn oaths, his pardon and reward; posted a numerous detachment of barbarians in silent ambush on the banks of the Danube; and, at the appointed hour, opened with his own hand the gates of his episcopal city. This advantage, which had been obtained by treachery, served as a prelude to more honourable and decisive victories.

The Illyrian frontier was covered by a line of castles and fortresses; and though the greatest part of them consisted only of a single tower, with a small garrison, they were commonly sufficient to repel, or to intercept, the inroads of an enemy, who was ignorant of the art and impatient of the delay of a regular siege. But these slight obstacles were instantly swept away by the inundation of the Huns. They destroyed, with fire and sword, the populous cities of Sirmium and Singidunum, of Ratiaria and Marcianopolis, of Naissus and Sardica; where every circumstance of the discipline of the people and the construction of the buildings had been gradually adapted to the sole purpose of defence. The whole breadth of Europe, as it extends above five

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hundred miles from the Euxine to the Adriatic, was at once invaded, and occupied, and desolated, by the myriads of barbarians whom Attila led into the field. The public danger and distress could not, however, provoke Theodosius to interrupt his amusements and devotion, or to appear in person at the head of the Roman legions. But the troops which had been sent against Genseric were hastily recalled from Sicily, the garrisons on the side of Persia were exhausted; and a military force was collected in Europe, formidable by their arms and numbers, if the generals had understood the science of command and their soldiers the duty of obedience. The armies of the Eastern Empire were vanquished in three successive engagements; and the progress of Attila may be traced by the fields of battle. The two former, on the banks of the Utus and under the walls of Marcianopolis, were fought in the extensive plains between the Danube and Mount Hæmus. [In the latter battle Arnegisclus, the Roman commander, was slain.]

As the Romans were pressed by a victorious enemy, they gradually, and unskilfully, retired towards the Chersonesus of Thrace; and that narrow peninsula, the last extremity of the land, was marked by their third and irreparable defeat. By the destruction of this army Attila acquired the indisputable possession of the field. From the Hellespont to Thermopylæ and the suburbs of Constantinople, he ravaged, without resistance and without mercy, the provinces of Thrace and Macedonia. Heraclea and Hadrianopolis might perhaps escape this dreadful irruption of the Huns; but the words the most expressive of total extirpation and erasure are applied to the calamities which they inflicted on seventy cities of the Eastern Empire. Theodosius, his court, and the unwarlike people, were protected by the walls of Constantinople; but those walls had been shaken by a recent earthquake, and the fall of fifty-eight towers had opened a large and tremendous breach. The damage indeed was speedily repaired; but this accident was aggravated by a superstitious fear that heaven itself had delivered the imperial city to the shepherds of Scythia, who were strangers to the laws, the language, and the religion of the Romans.

In all their invasions of the civilised empires of the south, the Scythian shepherds have been uniformly actuated by a savage and destructive spirit. The laws of war, that restrain the exercise of national rapine and murder, are founded on two principles of substantial interest—the knowledge of the permanent benefits which may be obtained by a moderate use of conquest, and a just apprehension, lest the desolation which we inflict on the enemy's country may be retaliated on our own. But these considerations of hope and fear are almost unknown in the pastoral state of nations. The Huns of Attila may, without injustice, be compared to the Moguls and Tatars, before their primitive manners were changed by religion and luxury; and the evidence of oriental history may reflect some light on the short and imperfect annals of Rome.

After the Mongols had subdued the northern provinces of China, it was seriously proposed, not in the hour of victory and passion but in calm, deliberate council, to exterminate all the inhabitants of that populous country, that the vacant land might be converted to the pasture of cattle. The firmness of a Chinese mandarin, who insinuated some principles of rational policy into the mind of Jenghiz, diverted him from the execution of this horrid design. But in the cities of Asia, which yielded to the Mongols, the inhuman abuse of the rights of war was exercised with a regular form of discipline, which may, with equal reason though not with equal authority, be imputed to the victorious Huns.

The three great capitals of Khorasan, Maru, Neisabur, and Herat were destroyed by the armies of Jenghiz; and the exact account which was taken of the slain amounted to 4,347,000 persons. Timur, or Tamerlane, was educated in a less barbarous age, and in the profession of the Mohammedan religion; yet, if Attila equalled the hostile ravages of Tamerlane, either the Tatar or the Hun might deserve the epithet of the Scourge of God.

It may be affirmed with bolder assurance that the Huns depopulated the provinces of the empire, by the number of Roman subjects whom they led away into captivity. In the hands of a wise legislator, such an industrious colony might have contributed to diffuse through the deserts of Scythia the rudiments of the useful and ornamental arts; but these captives, who had been taken in war, were accidentally dispersed among the hordes that obeyed the empire of Attila. The estimate of their respective value was formed by the simple judgment of unenlightened and unprejudiced barbarians. Perhaps they might not understand the merit of a theologian, profoundly skilled in the controversies of the Trinity and the Incarnation; yet they respected the ministers of every religion, and the active zeal of the Christian missionaries, without approaching the person or the palace of the monarch, successfully laboured in the propagation of the gospel.

The pastoral tribes, who were ignorant of the distinction of landed property, must have disregarded the use, as well as the abuse, of civil jurisprudence; and the skill of an eloquent lawyer could excite only their contempt or their abhorrence. The perpetual intercourse of the Huns and the Goths had communicated the familiar knowledge of the two national dialects; and the barbarians were ambitious of conversing in Latin, the military idiom even of the Eastern Empire. But they disdained the language and the sciences of the Greeks; and the vain sophist, or grave philosopher, who had enjoyed the flattering applause of the schools, was mortified to find that his robust servant was a captive of more value and importance than himself. The mechanic arts were encouraged and esteemed, as they tended to satisfy the wants of the Huns.

An architect in the service of Onegesius, one of the favourites of Attila, was employed to construct a bath; but this work was a rare example of private luxury; and the trades of the smith, the carpenter, the armourer, were much more adapted to supply the wandering people with the useful instruments of peace and war. But the merit of the physician was received with universal favour and respect; the barbarians, who despised death, might be apprehensive of disease; and the haughty conqueror trembled in the presence of a captive to whom he ascribed, perhaps, an imaginary power of prolonging or preserving his life. The Huns might be provoked to insult the misery of their slaves, over whom they exercised a despotic command; but their manners were not susceptible of a refined system of oppression, and the efforts of courage and diligence were often recompensed by the gift of freedom.

THE DIPLOMACY OF ATTLA

The timid or selfish policy of the western Romans had abandoned the Eastern Empire to the Huns. The loss of armies and the want of discipline or virtue were not supplied by the personal character of the monarch. Theodosius might still affect the style as well as the title of Invincible Augustus; but he was reduced to solicit the clemency of Attila, who imperiously dictated these harsh and humiliating conditions of peace.

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(1) The emperor of the East resigned, by an express or tacit convention, an extensive and important territory which stretched along the southern banks of the Danube, from Singidunum or Belgrade as far as Novæ, in the diocese of Thrace. The breadth was defined by the vague computation of fifteen days' journey; but from the proposal of Attila to remove the situation of the national market, it soon appeared that he comprehended the ruined city of Naissus within the limits of his dominions.

(2) The king of the Huns required, and obtained, that his tribute or subsidy should be augmented from seven hundred pounds of gold to the annual sum of twenty-one hundred; and he stipulated the immediate payment of six thousand pounds of gold to defray the expenses, or to expiate the guilt, of the war. One might imagine that such a demand, which scarcely equalled the measure of private wealth, would have been readily discharged by the opulent Empire of the East; and the public distress affords a remarkable proof of the impoverished or at least of the disorderly state of the finances. A large proportion of the taxes, extorted from the people, was detained and intercepted in their passage through the foulest channels to the treasury of Constantinople. The revenue was dissipated by Theodosius and his favourites in wasteful and profuse luxury; which was disguised by the names of imperial magnificence or Christian charity. The immediate supplies had been exhausted by the unforeseen necessity of military preparations. A personal contribution, rigorously but capriciously imposed on the members of the senatorian order, was the only expedient that could disarm, without loss of time, the impatient avarice of Attila; and the poverty of the nobles compelled them to adopt the scandalous resource of exposing to public auction the jewels of their wives and the hereditary ornaments of their palaces.

The king of the Huns appears to have established, as a principle of national jurisprudence, that he could never lose the property which he had once acquired, in the persons who had yielded either a voluntary or reluctant submission to his authority. From this principle he concluded, and the conclusions of Attila were irrevocable laws, that the Huns who had been taken prisoners in war should be released without delay and without ransom; that every Roman captive who had presumed to escape should purchase his right to freedom at the price of twelve pieces of gold; and that all the barbarians who had deserted the standard of Attila should be restored, without any promise or stipulation of pardon. In the execution of this cruel and ignominious treaty, the imperial officers were forced to massacre several loyal and noble deserters, who refused to devote themselves to certain death; and the Romans forfeited all reasonable claims to the friendship of any Scythian people, by this public confession that they were destitute either of faith or power to protect the suppliant who had embraced the throne of Theodosius.

The firmness of a single town, so obscure that, except on this occasion, it has never been mentioned by any historian or geographer, exposed the disgrace of the emperor and empire. Azimus, or Azimuntium, a small city of Thrace on the Illyrian borders, had been distinguished by the martial spirit of its youth, the skill and reputation of the leaders whom they had chosen, and their daring exploits against the innumerable host of the barbarians. Instead of tamely expecting their approach, the Azimuntines attacked, in frequent and successful sallies, the troops of the Huns, who gradually declined the dangerous neighbourhood; rescued from their hands the spoil and the captives, and recruited their domestic force by the voluntary association of fugitives and deserters.

After the conclusion of the treaty, Attila still menaced the empire with implacable war unless the Azimuntines were persuaded or compelled to comply with the conditions which their sovereign had accepted. The ministers of Theodosius confessed with shame and with truth that they no longer possessed any authority over a society of men who so bravely asserted their natural independence; and the king of the Huns condescended to negotiate an equal exchange with the citizens of Azimus. They demanded the restitution of some shepherds, who, with their cattle, had been accidentally surprised. A strict, though fruitless, inquiry was allowed; but the Huns were obliged to swear that they did not detain any prisoners belonging to the city, before they could recover two surviving countrymen whom the Azimuntines had reserved as pledges for the safety of their lost companions.

Attila, on his side, was satisfied, and deceived, by their solemn asseveration that the rest of the captives had been put to the sword, and that it was their constant practice immediately to dismiss the Romans and the deserters, who had obtained the security of the public faith. This prudent and officious dissimulation may be condemned or excused by the casuists as they incline to the rigid decree of St. Augustine or to the milder sentiment of St. Jerome and St. Chrysostom; but every soldier, every statesman, must acknowledge that if the race of the Azimuntines had been encouraged and multiplied, the barbarians would have ceased to trample on the majesty of the empire.

It would have been strange, indeed, if Theodosius had purchased by the loss of honour a secure and solid tranquillity; or if his tameness had not invited the repetition of injuries. The Byzantine court was insulted by five or six successive embassies, and the ministers of Attila were uniformly instructed to press the tardy or imperfect execution of the last treaty; to produce the names of fugitives and deserters, who were still protected by the empire; and to declare, with seeming moderation, that unless their sovereign obtained complete and immediate satisfaction, it would be impossible for him, were it even his wish, to check the resentment of his warlike tribes.

Besides the motives of pride and interest which might prompt the king of the Huns to continue this train of negotiation, he was influenced by the less honourable view of enriching his favourites at the expense of his enemies. The imperial treasury was exhausted to procure the friendly offices of the ambassadors and their principal attendants, whose favourable report might conduce to the maintenance of peace. The barbarian monarch was flattered by the liberal reception of his ministers; he computed with pleasure the value and splendour of their gifts, rigorously exacted the performance of every promise which would contribute to their private emolument, and treated as an important business of state the marriage of his secretary Constantius. That Gallic adventurer, who was recommended by Aetius to the king of the Huns, had engaged his service to the ministers of Constantinople for the stipulated reward of a wealthy and noble wife; and the daughter of Count Saturninus was chosen to discharge the obligations of her country. The reluctance of the victim, some domestic troubles, and the unjust confiscation of her fortune, cooled the ardour of her interested lover; but he still demanded, in the name of Attila, an equivalent alliance; and, after many ambiguous delays and excuses, the Byzantine court was compelled to sacrifice to this insolent stranger the widow of Armatius, whose birth, opulence, and beauty placed her in the most illustrious rank of the Roman matrons.

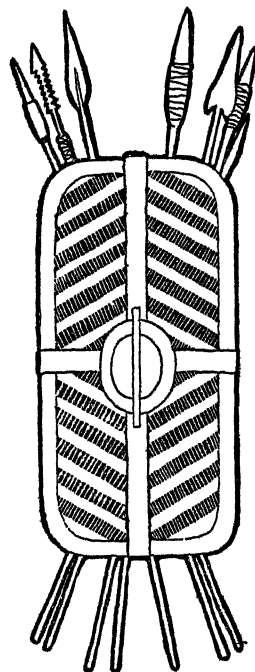
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For these importunate and oppressive embassies, Attila claimed a suitable return; he weighed, with suspicious pride, the character and station of the imperial envoys; but he condescended to promise that he would advance as far as Sardica, to receive any ministers who had been invested with the consular dignity. The council of Theodosius eluded this proposal by representing the desolate and ruined condition of Sardica; and even ventured to insinuate that every officer of the army or household was qualified to treat with the most powerful princes of Scythia. Maximin, a respectable courtier, whose abilities had been long exercised in civil and military employments, accepted with reluctance the troublesome, and perhaps dangerous, commission of reconciling the angry spirit of the king of the Huns. His friend, the historian Priscus, embraced the opportunity of observing the barbarian hero in the peaceful and domestic scenes of life; but the secret of the embassy, a fatal and guilty secret, was intrusted only to the interpreter Vigilus. The two last ambassadors of the Huns, Orestes a noble subject of the Pannonian province, and Edecon a valiant chieftain of the tribe of the Scyrri, returned at the same time from Constantinople to the royal camp. Their obscure names were afterwards illustrated by the extraordinary fortune and the contrast of their sons; the two servants of Attila became the fathers of the last Roman emperor of the West and of the first barbarian king of Italy.

The ambassadors, who were followed by a numerous train of men and horses, made their first halt at Sardica at the distance of 350 miles, or thirteen days' journey from Constantinople. As the remains of Sardica were still included within the limits of the empire, it was incumbent on the Romans to exercise the duties of hospitality. They provided, with the assistance of the provincials, a sufficient number of sheep and oxen; and invited the Huns to a splendid or at least a plentiful supper. But the harmony of the entertainment was soon disturbed by mutual prejudice and indiscretion.

The greatness of the emperor and the empire was warmly maintained by their ministers; the Huns with equal ardour asserted the superiority of their victorious monarch. The dispute was inflamed by the rash and unseasonable flattery of Vigilus, who passionately rejected the comparison of a mere mortal with the divine Theodosius; and it was with extreme difficulty that Maximin and Priscus were able to divert the conversation, or to soothe the angry minds of the barbarians. When they rose from table, the imperial ambassador presented Edecon and Orestes with rich gifts of silk robes and Indian pearls, which they thankfully accepted. Yet Orestes could not forbear insinuating that he had not always been treated with such respect and liberality; and the offensive distinction which was implied, between his civil office and the hereditary rank of his colleague, seems to have made Edecon a doubtful friend and Orestes an irreconcilable enemy.

After this entertainment, they travelled about one hundred miles from Sardica to Naissus. That flourishing city, which had given birth to the great Constantine, was levelled with the ground; the inhabitants were



WEAPONS OF THE HUNS

destroyed or dispersed ; and the appearance of some sick persons, who were still permitted to exist among the ruins of the churches, served only to increase the horror of the prospect. The surface of the country was covered with the bones of the slain ; and the ambassadors, who directed their course to the northwest, were obliged to pass the hills of modern Servia, before they descended into the flat and marshy grounds which are terminated by the Danube.

When Attila first gave audience to the Roman ambassadors on the banks of the Danube, his tent was encompassed with a formidable guard. The monarch himself was seated in a wooden chair. His stern countenance, angry gestures, and impatient tone astonished the firmness of Maximin ; but Vigilus had more reason to tremble, since he distinctly understood the menace that, if Attila did not respect the law of nations, he would nail the deceitful interpreter to a cross and leave his body to the vultures. The Romans, both of the East and of the West, were twice invited to the banquets where Attila feasted with the princes and nobles of Scythia. Maximin and his colleagues were stopped on the threshold till they had made a devout libation to the health and prosperity of the king of the Huns, and were conducted after this ceremony to their respective seats in a spacious hall. Before they retired they enjoyed an opportunity of observing the manners of the nation in their convivial amusements. In the midst of intemperate riots, Attila alone, without a change of countenance, maintained his steadfast and inflexible gravity, which was never relaxed, except on the entrance of Irnac, the youngest of his sons ; he embraced the boy with a smile of paternal tenderness, gently pinched him by the cheek, and betrayed a partial affection which was justified by the assurance of his prophets that Irnac would be the future support of his family and empire.

Two days afterwards the ambassadors received a second invitation ; and they had reason to praise the politeness as well as the hospitality of Attila. The king of the Huns held a long and familiar conversation with Maximin ; but his civility was interrupted by rude expressions and haughty reproaches ; and he was provoked, by a motive of interest, to support with unbecoming zeal the private claims of his secretary, Constantius. "The emperor," said Attila, "has long promised him a rich wife ; Constantius must not be disappointed ; nor should a Roman emperor deserve the name of liar." On the third day the ambassadors were dismissed ; the freedom of several captives was granted, for a moderate ransom, to their pressing entreaties ; and, besides the royal presents, they were permitted to accept from each of the Scythian nobles the honourable and useful gift of a horse. Maximin returned by the same road to Constantinople ; and, though he was involved in an accidental dispute with Beric, the new ambassador of Attila, he flattered himself that he had contributed, by the laborious journey, to confirm the peace and alliance of the two nations.

ATTEMPT TO ASSASSINATE ATTILA

But the Roman ambassador was ignorant of the treacherous design which had been concealed under the mask of the public faith. The surprise and satisfaction of Edecon, when he contemplated the splendour of Constantinople, had encouraged the interpreter Vigilus to procure for him a secret interview with the eunuch Chrysaphius, who governed the emperor and the empire. After some previous conversation and a mutual oath of

[448-449 A.D.]

secrecy, the eunuch, who had not from his own feelings or experience imbibed any exalted notions of ministerial virtue, ventured to propose the death of Attila, as an important service by which Edecon might deserve a liberal share of the wealth and luxury which he admired. The ambassador of the Huns listened to the tempting offer; and professed, with apparent zeal, his ability as well as readiness to execute the bloody deed; the design was communicated to the master of the offices, and the devout Theodosius consented to the assassination of his invincible enemy. But this perfidious conspiracy was defeated by the dissimulation or repentance of Edecon; and, though he might exaggerate his inward abhorrence for the treason which he seemed to approve, he dexterously assumed the merit of an early and voluntary confession.

If we now review the embassy of Maximin, and the behaviour of Attila, we must applaud the barbarian, who respected the laws of hospitality and generously entertained and dismissed the minister of a prince who had conspired against his life. But the rashness of Vigilus will appear still more extraordinary, since he returned, conscious of his guilt and danger, to the royal camp, accompanied by his son and carrying with him a weighty purse of gold, which the favourite eunuch had furnished to satisfy the demands of Edecon, and to corrupt the fidelity of the guards. The interpreter was instantly seized and dragged before the tribunal of Attila, where he asserted his innocence with specious firmness, till the threat of inflicting instant death on his son extorted from him a sincere discovery of the criminal transaction.

Under the name of ransom or confiscation, the rapacious king of the Huns accepted two hundred pounds of gold for the life of a traitor whom he disdained to punish. He pointed his just indignation against a nobler object. His ambassadors, Eslaw and Orestes, were immediately despatched to Constantinople, with a peremptory instruction which it was much safer for them to execute than to disobey. They boldly entered the imperial presence, with the fatal purse hanging down from the neck of Orestes, who interrogated the eunuch Chrysaphius, as he stood beside the throne, whether he recognised the evidence of his guilt. But the office of reproof was reserved for the superior dignity of his colleague Eslaw, who gravely addressed the emperor of the East in the following words: "Theodosius is the son of an illustrious and respectable parent; Attila likewise is descended from a noble race; and he has supported, by his actions, the dignity which he inherited from his father Mundzuk. But Theodosius has forfeited his paternal honours, and, by consenting to pay tribute, has degraded himself to the condition of a slave. It is, therefore, just that he should reverence the man whom fortune and merit have placed above him; instead of attempting, like a wicked slave, clandestinely to conspire against his master."

The son of Arcadius, who was accustomed only to the voice of flattery, heard with astonishment the severe language of truth; he blushed and trembled; nor did he presume directly to refuse the head of Chrysaphius, which Eslaw and Orestes were instructed to demand. A solemn embassy, armed with full powers and magnificent gifts, was hastily sent to deprecate the wrath of Attila; and his pride was gratified by the choice of Nomius and Anatolius, two ministers of consular or patrician rank, of whom the one was great treasurer, and the other was master-general of the armies of the East. He condescended to meet these ambassadors on the banks of the river Drengo; and though he at first affected a stern and haughty demeanour, his anger was insensibly mollified by their eloquence and liberality. He condescended to pardon the emperor, the eunuch, and the interpreter; bound

himself by an oath to observe the conditions of peace; released a great number of captives; abandoned the fugitives and deserters to their fate; and resigned a large territory to the south of the Danube, which he had already exhausted of its wealth and inhabitants. But this treaty was purchased at an expense which might have supported a vigorous and successful war; and the subjects of Theodosius were compelled to redeem the safety of a worthless favourite by oppressive taxes, which they would more cheerfully have paid for his destruction.

The emperor Theodosius did not long survive the most humiliating circumstance of an inglorious life. As he was riding or hunting in the neighbourhood of Constantinople, he was thrown from his horse into the river Lycus; his spine was injured by the fall; and he expired some days afterwards, in the fiftieth year of his age, and the forty-third of his reign. His sister Pulcheria, whose authority had been controlled both in civil and ecclesiastical affairs by the pernicious influence of the eunuchs, was unanimously proclaimed empress of the East; and the Romans, for the first time, submitted to a female reign. No sooner had Pulcheria ascended the throne, than she indulged her own and the public resentment by an act of popular justice. Without any legal trial, the eunuch Chrysaphius was executed before the gates of the city; and the immense riches which had been accumulated by the rapacious favourite served only to hasten and to justify his punishment.

SUCCESSORS OF THEODOSIUS

Amidst the general acclamation of the clergy and people, the empress did not forget the prejudice and disadvantage to which her sex was exposed; and she wisely resolved to prevent their murmurs by the choice of a colleague who would always respect the superior rank and virgin chastity of his wife. She gave her hand to Marcian, a senator, about sixty years of age; and the nominal husband of Pulcheria was solemnly invested with the imperial purple. The zeal which he displayed for the orthodox creed, as it was established by the council of Chalcedon, would alone have inspired the grateful eloquence of the Catholics. But the behaviour of Marcian in a private life, and afterwards on the throne, may support a more rational belief that he was qualified to restore and invigorate an empire, which had been almost dissolved by the successive weakness of two hereditary monarchs.

He was born in Thrace, and educated to the profession of arms; but Marcian's youth had been severely exercised by poverty and misfortune, since his only resource, when he first arrived at Constantinople, consisted in two hundred pieces of gold, which he had borrowed of a friend. He passed nineteen years in the domestic and military service of Aspar and his son Ardaburius; followed those powerful generals to the Persian and African wars; and obtained, by their influence, the honourable rank of tribune and senator. His mild disposition and useful talents, without alarming the jealousy, recommended Marcian to the esteem and favour of his patrons; he had seen, perhaps he had felt, the abuses of a venal and oppressive administration, and his own example gave weight and energy to the laws which he promulgated for the reformation of manners.

After Pulcheria's death, he gave his people the example of the religious worship that was due to the memory of the imperial saint. Attentive to the prosperity of his own dominions, Marcian seemed to behold with indifference the misfortunes of Rome; and the obstinate refusal of a brave and active

[453-468 A.D.]

prince to draw his sword against the Vandals was ascribed to a secret promise, which had formerly been exacted from him when he was a captive in the power of Genseric.

The death of Marcian, after a reign of seven years, would have exposed the East to the danger of a popular election, if the superior weight of a single family had not been able to incline the balance in favour of the candidate whose interest they supported. The patrician Aspar might have placed the diadem on his own head, if he would have subscribed the Nicene Creed. During three generations, the armies of the East were successively commanded by his father, by himself, and by his son Ardaburius; his barbarian guards formed a military force that overawed the palace and the capital; and the liberal distribution of his immense treasures rendered Aspar as popular as he was powerful. He recommended the obscure name of Leo of Thrace, a military tribune and the principal steward of his household. His nomination was unanimously ratified by the senate; and the servant of Aspar received the imperial crown from the hands of the patriarch or bishop, who was permitted to express, by this unusual ceremony, the suffrage of the Deity (457).

This emperor, the first of the name of Leo, has been distinguished by the title of "the great" from a succession of princes, who gradually fixed, in the opinion of the Greeks, a very humble standard of heroic or at least of royal perfection. Yet the temperate firmness with which Leo resisted the oppression of his benefactor showed that he was conscious of his duty and of his prerogative. When Leo had delivered himself from that ignominious servitude, he listened to the complaints of the Italians; resolved to extirpate the tyranny of the Vandals, and declared his alliance with Marcian's son-in-law Anthemius, whom he solemnly invested with the diadem and purple of the West.

In all his public declarations the emperor Leo assumes the authority and professes the affection of a father, for his son Anthemius with whom he had divided the administration of the universe. The situation and perhaps the character of Leo dissuaded him from exposing his person to the toils and dangers of an African war. But the powers of the Eastern Empire were strenuously exerted to deliver Italy and the Mediterranean from the Vandals; and Genseric, who had so long oppressed both the land and sea, was threatened from every side with a formidable invasion. The campaign was opened by a bold and successful enterprise of the prefect Heraclius. The expense of the naval armament, which Leo sent against the Vandals, has been distinctly ascertained; and the curious and instructive account displays the wealth of the declining empire. The royal demesnes, or private patrimony of the prince, supplied seventeen thousand pounds of gold; forty-seven thousand pounds of gold and seven hundred thousand of silver were levied and paid into the treasury by the prætorian prefects. But the cities were reduced to extreme poverty; and the diligent calculation of fines and forfeitures, as a valuable object of the revenue, does not suggest the idea of a just or merciful administration.

The whole expense, by whatsoever means it was defrayed, of the African campaign amounted to the sum of 130,000 pounds of gold [about £5,200,000 or \$26,000,000], at a time when the value of money appears, from the comparative price of corn, to have been somewhat higher than in the present age. The fleet that sailed from Constantinople to Carthage consisted of 1113 ships, and the number of soldiers and mariners exceeded 100,000 men. Basiliscus, the brother of the empress Verina, was entrusted with this

important command. His sister, the wife of Leo, had exaggerated the merit of his former exploits against the Scythians. But the discovery of his guilt, or incapacity, was reserved for the African War; and his friends could only save his military reputation by asserting that he had conspired with Aspar to spare Genseric, and to betray the last hope of the Western Empire.

He returned to Constantinople with the loss of more than half of his fleet and army, and sheltered his guilty head in the sanctuary of St. Sophia, till his sister, by her tears and entreaties, could obtain his pardon from the indignant emperor. Leo confirmed and dishonoured his reign by the perfidious murder of Aspar and his sons, who too rigorously exacted the debt of gratitude and obedience. The inheritance of Leo and of the East was peaceably devolved on his infant grandson, Leo II, the son of his daughter Ariadne; and her Isaurian husband, the fortunate Trascalisseus, exchanged that barbarous sound for the Grecian appellation of Zeno. After the decease of the elder Leo, he approached with unnatural respect the throne of his son, humbly received as a gift the second rank in the empire, and soon excited the public suspicion on the sudden and premature death of his young colleague, whose life could no longer promote the success of his ambition. But the palace of Constantinople was ruled by female influence, and agitated by female passions; and Verina, the widow of Leo, claiming his empire as her own, pronounced a sentence of deposition against the worthless and ungrateful servant on whom she alone had bestowed the sceptre of the East.

As soon as she sounded a revolt in the ears of Zeno, he fled with precipitation into the mountains of Isauria, and her brother Basiliscus, already infamous by his African expedition, was unanimously proclaimed by the servile senate. But the reign of the usurper was short and turbulent.

Basiliscus presumed to assassinate the lover of his sister; he dared to offend the lover of his wife, the vain and insolent Harmatius, who, in the midst of Asiatic luxury, affected the dress, the demeanour, and the surname of Achilles. By the conspiracy of the malcontents, Zeno was recalled from exile; and the armies, the capital, the person of Basiliscus, were betrayed; and his whole family was condemned to the long agony of cold and hunger by the inhuman conqueror who wanted courage to encounter or to forgive his enemies. [It was after Zeno's return to the throne that Theodoric, the Ostrogothic king, left Illyricum with his people to invade Italy (488). This event will be fully described in Chapter I of the "Western Empire."]

The haughty spirit of Verina was still incapable of submission or repose. She provoked the enmity of a favourite general, embraced his cause as soon as he was disgraced, created a new emperor in Syria and Egypt, raised an army of seventy thousand men, and persisted to the last moment of her life in a fruitless rebellion, which, according to the fashion of the age, had been predicted by Christian hermits and pagan magicians. While the East was afflicted by the passions of Verina, her daughter Ariadne was distinguished by the female virtues of mildness and fidelity; she followed her husband in his exile, and after his restoration she implored his clemency in favour of her mother. On the decease of Zeno, Ariadne, the daughter, the mother, and the widow of an emperor, gave her hand and the imperial title to Anastasius, an aged domestic of the palace, who survived his elevation above twenty-seven years, and whose character is attested by the acclamation of the people: "Reign as you have lived!"^b

Anastasius' accession was not undisputed. Zeno's brother Longinus claimed the throne and with his brother Isaurians fought for it. A five years' war beginning in 491 was the result. Constantinople furnished the

[491-518 A.D.]

scene for several bloody riots, especially when, after a decisive victory of the troops at Colyæum in 493, Anastasius issued an edict expelling the Isaurians from the capital. The adherents of the banished nation kept up desultory fighting until in 496 Longinus and his brother were taken. The Isaurian War was the temporary ruin of Asia Minor, and the Persian monarch Kobad found it no difficult task to seize Martyropolis, Amida, and other Armenian strongholds in 503. The cause of this hostile act is a matter of dispute; it may have been that the emperor refused a payment promised by Leo, or Anastasius may have declined to grant Kobad a loan he wished to raise. The consequence of this war might have been most serious for the empire had not the Huns invaded Persia at this critical moment. Kobad was now anxious to sue for peace, the more so since the new Roman general Celer was fast undoing the mistakes of his predecessor, Hypatius. The treaty was signed in 505. The next few years are marked chiefly with the revolt of Vitalian, the Goth. In 514 he attempted to seize the throne, but Anastasius brought him to terms with the office of *magister militum* of Thrace, and a present of money.^a

JUSTIN I

Justin I is said to have been an illiterate Illyrian peasant, who, with two other peasants of the same village, deserted for the profession of arms the more useful employment of husbandmen or shepherds. On foot, with a scanty provision of biscuit in their knapsacks, the three youths followed the high road to Constantinople, and were soon enrolled, for their strength and stature, among the guards of the emperor Leo.

Under the two succeeding reigns, the fortunate peasant emerged to wealth and honours; and his escape from some dangers which threatened his life was afterwards ascribed to the guardian angel who watches over the fate of kings. His long and laudable service in the Isaurian and Persian wars would not have preserved from oblivion the name of Justin; yet they might warrant the military promotion which in the course of fifty years he gradually obtained—the rank of tribune, of count, and of general, the dignity of senator, and the command of the guards, who obeyed him as their chief at the important crisis when the emperor Anastasius was removed from the world. The powerful kinsmen, whom he had raised and enriched, were excluded from the throne; and the eunuch Amantius, who reigned in the palace, had secretly resolved to fix the diadem on the head of the most obsequious of his creatures. A liberal donative, to conciliate the suffrage of the guards, was entrusted for that purpose in the hands of their commander. But these weighty arguments were treacherously employed by Justin in his own favour; and as no competitor presumed to appear, the Dacian peasant was invested with the purple, by the unanimous consent of the soldiers, who knew him to be brave and gentle, of the clergy and people, who believed him to be orthodox, and of the provincials, who yielded a blind and implicit submission to the will of the capital.

The elder Justin, as he is distinguished from another emperor of the same family and name, ascended the Byzantine throne at the age of sixty-eight years; and, had he been left to his own guidance, every moment of a nine years' reign must have exposed to his subjects the impropriety of their choice. His ignorance was similar to that of Theodoric; and it is remarkable that in an age not destitute of learning two contemporary monarchs had never been instructed in the knowledge of the alphabet. But the genius of Justin was

far inferior to that of the Gothic king; the experience of a soldier had not qualified him for the government of an empire, and, though personally brave, the consciousness of his own weakness was naturally attended with doubt, distrust, and political apprehension. But the official business of the state was diligently and faithfully transacted by the quæstor Proclus, and the aged emperor adopted the talents and ambition of his nephew Justinian, an aspiring youth whom his uncle had drawn from the rustic solitude of Dacia, and educated at Constantinople, as the heir of his private fortune and at length of the Eastern Empire.

Since the eunuch Amantius had been defrauded of his money, it became necessary to deprive him of his life. The task was easily accomplished by the charge of a real or fictitious conspiracy; and the judges were informed, as an accumulation of guilt, that he was secretly addicted to the Manichæan heresy. Amantius lost his head; three of his companions, the first domestics of the palace, were punished either with death or exile; and their unfortunate candidate for the purple was cast into a deep dungeon, overwhelmed with stones, and ignominiously thrown, without burial, into the sea.

The ruin of Vitalian was a work of more difficulty and danger. That Gothic chief had rendered himself popular by the civil war which he boldly waged against Anastasius for the defence of the orthodox faith, and, after the conclusion of an advantageous treaty, he still remained in the neighbourhood of Constantinople, at the head of a formidable and victorious army of barbarians. By the frail security of oaths, he was tempted to relinquish this advantageous situation, and to trust his person within the walls of a city whose inhabitants, particularly the blue faction, were artfully incensed against him by the remembrance even of his pious hostilities. The emperor and his nephew embraced him as the faithful and worthy champion of the church and state, and gratefully adorned their favourite with the titles of consul general; but in the seventh month of his consulship, Vitalian was stabbed with seventeen wounds at the royal banquet; and Justinian, who inherited the spoil, was accused as the assassin of a spiritual brother, to whom he had recently pledged his faith in the participation of the Christian mysteries.

After the fall of his rival, he was promoted, without any claim of military service, to the office of master-general of the eastern armies, whom it was his duty to lead into the field against the public enemy. But, in the pursuit of fame, Justinian might have lost his present dominion over the age and weakness of his uncle; and instead of acquiring by Scythian or Persian trophies the applause of his countrymen, the prudent warrior solicited their favour in the churches, the circus, and the senate of Constantinople. The Catholics were attached to the nephew of Justin, who, between the Nestorian and Eutychian heresies, trod the narrow path of inflexible and intolerant orthodoxy.

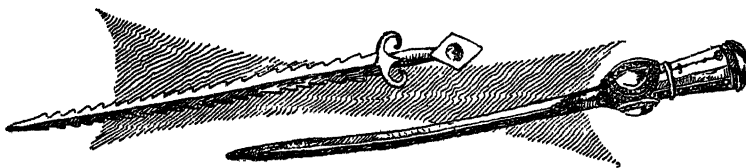
In the first days of the new reign, he prompted and gratified the popular enthusiasm against the memory of the deceased emperor. After a schism of thirty-four years, he reconciled the proud and angry spirit of the Roman pontiff, and spread among the Latins a favourable report of his pious respect for the apostolic see. The thrones of the East were filled with Catholic bishops devoted to his interests, the clergy and the monks were gained by his liberality, and the people were taught to pray for their future sovereign, the hope and pillar of the true religion. The magnificence of Justinian was displayed in the superior pomp of his public spectacles, an object not less sacred and important in the eyes of the multitude than the creed of

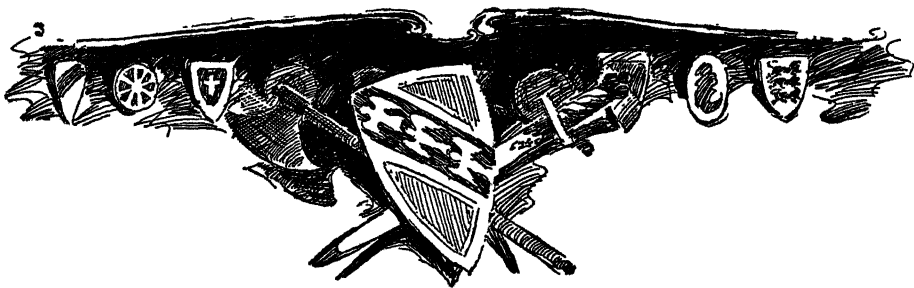
[527 A.D.]

Nicaea or Chalcedon; the expense of his consulship was esteemed at 288,000 pieces of gold; twenty lions and thirty leopards were produced at the same time in the amphitheatre, and a numerous train of horses, with their rich trappings, was bestowed as an extraordinary gift on the victorious charioteers of the circus.

While he indulged the people of Constantinople, and received the addresses of foreign kings, the nephew of Justin assiduously cultivated the friendship of the senate. That venerable name seemed to qualify its members to declare the sense of the nation, and to regulate the succession of the imperial throne; the feeble Anastasius had permitted the vigour of government to degenerate into the form or substance of an aristocracy; and the military officers who had obtained the senatorial rank were followed by their domestic guards, a band of veterans whose arms or acclamations might fix in a tumultuous moment the diadem of the East. The treasures of the state were lavished to procure the voices of the senators; and their unanimous wish, that he would be pleased to adopt Justinian for his colleague, was communicated to the emperor. But this request, which too clearly admonished him of his approaching end, was unwelcome to the jealous temper of an aged monarch, desirous to retain the power which he was incapable of exercising; and Justin, holding his purple with both his hands, advised them to prefer, since an election was so profitable, some older candidate.

Notwithstanding this reproach, the senate proceeded to decorate Justinian with the royal epithet of *nobilissimus*; and their decree was ratified by the affection or the fears of his uncle. After some time the languor of mind and body to which he was reduced by an incurable wound in his thigh, indispensably required the aid of a guardian. He summoned the patriarch and senators; and in their presence solemnly placed the diadem on the head of his nephew, who was conducted from the palace to the circus, and saluted by the loud and joyful applause of the people. The life of Justin was prolonged about four months, but from the instant of this ceremony he was considered as dead to the empire, which acknowledged Justinian, in the forty-fifth year of his age, for the lawful sovereign of the East.^b





CHAPTER III. JUSTINIAN AND THEODORA

[525-548 A.D.]

IN the exercise of supreme power, the first act of Justinian was to divide it with the woman whom he loved, the famous Theodora, whose strange elevation cannot be applauded as the triumph of female virtue. Under the reign of Anastasius, the care of the wild beasts maintained by the green faction at Constantinople was entrusted to Acacius, a native of the isle of Cyprus, who, from his employment, was surnamed the master of the bears. This honourable office was given after his death to another candidate, notwithstanding the diligence of his widow, who had already provided a husband and a successor.

Acacius had left three daughters, Comito, Theodora, and Anastasia, the eldest of whom did not then exceed the age of seven years. On a solemn festival, these helpless orphans were sent by their distressed and indignant mother, in the garb of suppliants, into the midst of the theatre; the green faction received them with contempt, the blues with compassion; and this difference, which sunk deep into the mind of Theodora, was felt long afterwards in the administration of the empire. As they improved in age and beauty, the three sisters were successively devoted to the public and private pleasures of the Byzantine people; and Theodora, after following Comito on the stage, in the dress of a slave, with a stool on her head, was at length permitted to exercise her independent talents. She neither danced, nor sang, nor played on the flute; her skill was confined to the pantomime arts; she excelled in buffoon characters, and as often as the comedian swelled her cheeks and complained with a ridiculous tone and gesture of the blows that were inflicted, the whole theatre of Constantinople resounded with laughter and applause. The beauty of Theodora was the subject of more flattering praise and the source of more exquisite delight. Her features were delicate and regular; her complexion, though somewhat pale, was tinged with a natural colour; every sensation was instantly expressed by the vivacity of her eyes; her easy motions displayed the graces of a small but elegant figure.

[The question of the beauty of Theodora has been a subject for much discussion. "A contemporary," says Bury,¹ "said it was impossible for mere man to describe her comeliness in words, or to imitate it by art"; but he adds that we cannot judge how far this remark was due to the enthusiasm of adulation. He admits, however, that she was doubtless beautiful, although somewhat short in stature and of pale complexion.]

In the most abject state of her fortune and reputation, some vision, either of sleep or of fancy, had whispered to Theodora the pleasing assurance that she was destined to become the spouse of a potent monarch. Conscious of

[525-527 A.D.]

her approaching greatness, she returned from Paphlagonia to Constantinople; assumed, like a skilful actress, a more decent character; relieved her poverty by the laudable industry of spinning wool; and affected a life of chastity and solitude in a small house, which she afterwards changed into a magnificent temple. Her beauty, assisted by art or accident, soon attracted, captivated, and fixed the patrician Justinian, who already reigned with absolute sway under the name of his uncle. Perhaps she contrived to enhance the value of a gift which she had so often lavished on the meanest of mankind; perhaps she inflamed, at first by modest delays and at last by sensual allurements, the desires of a lover who from nature or devotion was addicted to long vigils and abstemious diet. When his first transports had subsided, she still maintained the same ascendancy over his mind, by the more solid merit of temper and understanding. Justinian delighted to ennoble and enrich the object of his affection; the treasures of the East were poured at her feet, and the nephew of Justin was determined, perhaps by religious scruples, to bestow on his concubine the sacred and legal character of a wife. But the laws of Rome expressly prohibited the marriage of a senator with any female who had been dishonoured by a servile origin or theatrical profession; the empress, a barbarian of rustic manners but of irreproachable virtue, refused to accept a prostitute for her niece.

These obstacles were removed by the inflexible constancy of Justinian. He patiently expected the death of the empress; he despised the tears of his mother, who soon sank under the weight of her affliction; and a law was promulgated in the name of the emperor Justin, which abolished the rigid jurisprudence of antiquity. A glorious repentance (the words of the edict) was left open for the unhappy females who had prostituted their persons on the theatre, and they were permitted to contract a legal union with the most illustrious of the Romans. This indulgence was speedily followed by the solemn nuptials of Justinian and Theodora; her dignity was gradually exalted with that of her lover; and, as soon as Justin had invested his nephew with the purple, the patriarch of Constantinople placed the diadem on the heads of the emperor and empress of the East. But the usual honours which the severity of Roman manners had allowed to the wives of princes could not satisfy either the ambition of Theodora or the fondness of Justinian. He seated her on the throne as an equal and independent colleague in the sovereignty of the empire, and an oath of allegiance was imposed on the governors of the provinces in the joint names of Justinian and Theodora. The eastern world fell prostrate before the genius and fortune of the daughter of Acacius.

Her private hours were devoted to the prudent as well as grateful care of her beauty, the luxury of the bath and table, and the long slumber of the evening and the morning. Her secret apartments were occupied by the favourite women and eunuchs, whose interests and passions she indulged at the expense of justice; the most illustrious personages of the state were crowded into a dark and sultry antechamber, and when at last, after tedious attendance, they were admitted to kiss the feet of Theodora, they experienced, as her humour might suggest, the silent arrogance of an empress or the capricious levity of a comedian. Her rapacious avarice to accumulate an immense treasure may be excused by the apprehension of her husband's death, which could leave no alternative between ruin and the throne; and fear as well as ambition might exasperate Theodora against two generals who, during a malady of the emperor, had rashly declared that they were not disposed to acquiesce in the choice of the capital.

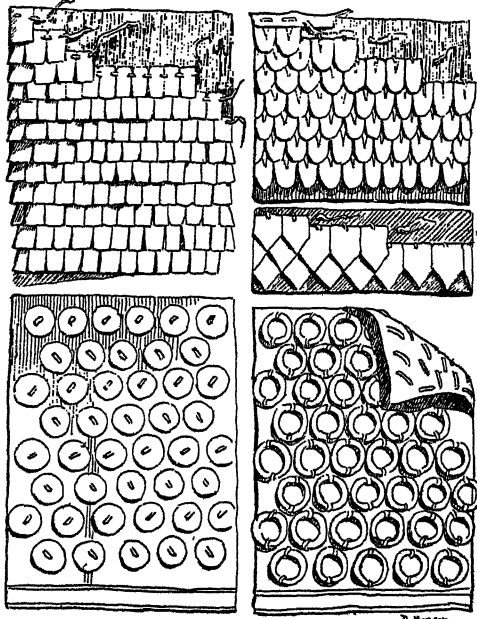
But the reproach of cruelty, so repugnant even to her softer vices, has left an indelible stain on the memory of Theodora. Her numerous spies observed, and zealously reported, every action, or word, or look injurious to their royal mistress. Whomsoever they accused were cast into her peculiar prisons, inaccessible to the inquiries of justice; and it was rumoured that the torture of the rack, or scourge, had been inflicted in the presence of a female tyrant, insensible to the voice of prayer or of pity. Some of these unhappy victims perished in deep unwholesome dungeons, while others were permitted, after the loss of their limbs, their reason, or their fortune, to appear in the world the living monuments of her vengeance, which was commonly extended to the children of those whom she had suspected or injured. The senator or bishop whose death or exile Theodora had pronounced, was delivered to a trusty messenger, and his diligence was quickened by a message from her own mouth: "If you fail in the execution of my commands, I swear by Him who liveth forever, that your skin shall be flayed from your body."

If the creed of Theodora had not been tainted with heresy, her exemplary devotion might have atoned, in the opinion of her contemporaries, for pride, avarice, and cruelty. But if she employed her influence to assuage the intolerant fury of the emperor, the present age will allow some merit to her religion, and much indulgence to her speculative errors. The name of Theodora was introduced, with equal honour, in all the pious and charitable foundations of Justinian; and the most benevolent institution of his reign may be ascribed to the sympathy of the empress for her less fortunate sisters. A palace, on the Asiatic side of the Bosphorus, was converted into a stately and spacious monastery, and a liberal maintenance was assigned to five hundred women, who had been collected from the streets and brothels of Constantinople. In this safe and holy retreat they were devoted to perpetual confinement; and the despair of some, who threw themselves headlong into the sea, was lost in the gratitude of the penitents, who had been delivered from sin and misery by their generous benefactress. The prudence of Theodora is celebrated by Justinian himself; and his laws are attributed to the sage counsels of his most reverend wife, whom he had received as the gift of the Deity. Her courage was displayed amidst the tumult of the people and the terrors of the court. Her chastity, from the moment of her union with Justinian, is founded on the silence of her implacable enemies.

The wishes and prayers of Theodora could never obtain the blessing of a lawful son, and she buried an infant daughter, the sole offspring of her marriage. Notwithstanding this disappointment, her dominion was permanent and absolute; she preserved, by art or merit, the affections of Justinian; and their seeming dissensions were always fatal to the courtiers who believed them to be sincere. Perhaps her health had been impaired by the licentiousness of her youth; but it was always delicate, and she was directed by her physicians to use the Pythian warm baths. In this journey, the empress was followed by the prætorian prefect, the great treasurer, several counts and patricians, and a splendid train of four thousand attendants. The highways were repaired at her approach, a palace was erected for her reception; and as she passed through Bithynia, she distributed liberal alms to the churches, the monasteries, and the hospitals, that they might implore heaven for the restoration of her health. At length, in the twenty-fourth year of her marriage, and the twenty-second of her reign, she was consumed by a cancer; and the irreparable loss was deplored by her husband, who, in the room of a theatrical prostitute, might have selected the purest and most noble virgin of the East.

THE FACTIONS OF THE CIRCUS

A material difference may be observed in the games of antiquity; the most eminent of the Greeks were actors, the Romans were merely spectators. The Olympic stadium was open to wealth, merit, and ambition; and if the candidates could depend on their personal skill and activity they might pursue the footsteps of Diomedes and Menelaus, and conduct their own horses in the rapid career. Ten, twenty, forty chariots were allowed to start at the same instant; a crown of leaves was the reward of the victor, and his fame, with that of his family and country, was chanted in lyric strains more durable than monuments of brass and marble. But a senator, or even a citizen, conscious of his dignity, would have blushed to expose his person or his horses in the circus of Rome. The games were exhibited at the expense of the republic, the magistrates, or the emperors; but the reins were abandoned to servile hands; and if the profits of a favourite charioteer sometimes exceeded those of an advocate, they must be considered as the effects of popular extravagance and the high wages of a disgraceful profession. The race, in its first institution, was a simple contest of two chariots, whose drivers were distinguished by white and red liveries; two additional colours, a light green and a cerulean blue, were afterwards introduced; and as the races were repeated twenty-five times, one hundred chariots contributed in the same day to the pomp of the circus. The four factions soon acquired a legal establishment, and a mysterious origin, and their fanciful colours were derived from the various appearances of nature in the four seasons of the year; the red dog-star of summer, the snows of winter, the deep shades of autumn, and the cheerful verdure of the spring.



COATS OF MAIL, VERY EARLY PERIOD

Another interpretation preferred the elements to the seasons, and the struggle of the green and blue was supposed to represent the conflict of the earth and sea. Their respective victories announced either a plentiful harvest or a prosperous navigation, and the hostility of the husbandmen and mariners was somewhat less absurd than the blind ardour of the Roman people, who devoted their lives and fortunes to the colour which they had espoused. Such folly was disdained and indulged by the wisest princes; but the names of Caligula, Nero, Vitellius, Verus, Commodus, Caracalla, and Elagabalus were enrolled in the blue or green factions of the circus; they frequented their stables, applauded their favourites, chastised their antagonists, and deserved the esteem of the populace by the natural or affected imitation of their manners. The bloody and tumultuous contest continued to disturb the public festivity, till the last age of the spectacles of Rome; and Theodoric, from a motive of justice or affection, interposed his

authority to protect the greens against the violence of a consul and a patrician, who were passionately addicted to the blue faction of the circus.

Constantinople adopted the follies, though not the virtues, of ancient Rome; and the same factions which had agitated the circus raged with redoubled fury in the hippodrome. Under the reign of Anastasius, this popular frenzy was inflamed by religious zeal; and the greens, who had treacherously concealed stones and daggers under baskets of fruit, massacred, at a solemn festival, three thousand of their blue adversaries. From the capital this pestilence was diffused into the provinces and cities of the East, and the sportive distinction of two colours produced two strong and irreconcilable factions, which shook the foundations of a feeble government. The popular dissensions, founded on the most serious interest or holy pretence, have scarcely equalled the obstinacy of this wanton discord, which invaded the peace of families, divided friends and brothers, and tempted the female sex, though seldom seen in the circus, to espouse the inclinations of their lovers or to contradict the wishes of their husbands.

Every law, either human or divine, was trampled under foot, and as long as the party was successful, its deluded followers appeared careless of private distress or public calamity. The license, without the freedom, of democracy was revived at Antioch and Constantinople, and the support of a faction became necessary to every candidate for civil or ecclesiastical honours. A secret attachment to the family or sect of Anastasius was imputed to the greens; the blues were zealously devoted to the cause of orthodoxy and Justinian, and their grateful patron protected, above five years, the disorders of a faction whose seasonable tumults overawed the palace, the senate, and the capitals of the East. Insolent with royal favour, the blues affected to strike terror by a peculiar and barbaric dress—the long hair of the Huns, their close sleeves and ample garments, a lofty step, and a sonorous voice.

In the day they concealed their two-edged poniards, but in the night they boldly assembled in arms, and in numerous bands, prepared for every act of violence and rapine. Their adversaries of the green faction, or even inoffensive citizens, were stripped and often murdered by these nocturnal robbers, and it became dangerous to wear any gold buttons or girdles, or to appear at a late hour in the streets of a peaceful capital. A daring spirit, rising with impunity, proceeded to violate the safeguard of private houses; and fire was employed to facilitate the attack or to conceal the crimes of those factious rioters. No place was safe or sacred from their depredations; to gratify either avarice or revenge, they profusely spilt the blood of the innocent; churches and altars were polluted by atrocious murders; and it was the boast of the assassins that their dexterity could always inflict a mortal wound with a single stroke of their dagger.

The dissolute youth of Constantinople adopted the blue livery of disorder; the laws were silent, and the bonds of society were relaxed; creditors were compelled to resign their obligations, judges to reverse their sentence, masters to enfranchise their slaves, fathers to supply the extravagance of their children; noble matrons were prostituted to the lust of their servants; beautiful boys were torn from the arms of their parents; and wives, unless they preferred a voluntary death, were ravished in the presence of their husbands. The despair of the greens, who were persecuted by their enemies and deserted by the magistrate, assumed the privilege of defence, perhaps of retaliation; but those who survived the combat were dragged to execution, and the unhappy fugitives, escaping to woods and caverns, preyed without mercy on the society from whence they were expelled. Those ministers of

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justice who had courage to punish the crimes and to brave the resentment of the blues, became the victims of their indiscreet zeal; a prefect of Constantinople fled for refuge to the holy sepulchre; a count of the East was ignominiously whipped, and a governor of Cilicia was hanged, by the order of Theodora, on the tomb of two assassins whom he had condemned for the murder of his groom and a daring attack upon his own life.

An aspiring candidate may be tempted to build his greatness on the public confusion, but it is the interest as well as duty of a sovereign to maintain the authority of the laws. The first edict of Justinian, which was often repeated and sometimes executed, announced his firm resolution to support the innocent, and to chastise the guilty, of every denomination and colour. Yet the balance of justice was still inclined in favour of the blue faction, by the secret affection, the habits, and the fears of the emperor; his equity, after an apparent struggle, submitted, without reluctance, to the implacable passions of Theodora, and the empress never forgot, or forgave, the injuries of the comedian. At the accession of the younger Justin, the proclamation of equal and rigorous justice indirectly condemned the partiality of the former reigns. "Ye blues, Justinian is no more! ye greens, he is still alive!"

A sedition, which almost laid Constantinople in ashes, was excited by the mutual hatred and momentary reconciliation of the two factions. In the fifth year of his reign, Justinian celebrated the festival of the ides of January: the games were incessantly disturbed by the clamorous discontent of the greens; till the twenty-second race, the emperor maintained his silent gravity; at length yielding to his impatience, he condescended to hold, in abrupt sentences and by the voice of a crier, the most singular dialogue that ever passed between a prince and his subjects.

The first complaints were respectful and modest; they accused the subordinate ministers of oppression, and proclaimed their wishes for the long life and victory of the emperor. "Be patient and attentive, ye insolent railers," exclaimed Justinian; "be mute, ye Jews, Samaritans, and Manichæans!" The greens still attempt to awaken his compassion. "We are poor, we are innocent, we are injured, we dare not pass through the streets: a general persecution is exercised against our name and colour. Let us die, O emperor! but let us die by your command, and for your service!" But the repetition of partial and passionate invectives degraded, in their eyes, the majesty of the purple; they renounced allegiance to the prince who refused justice to his people; lamented that the father of Justinian had been born; and branded his son with the opprobrious names of homicide, an ass, and a perjured tyrant. "Do you despise your lives?" cried the indignant monarch. The blues rose with fury from their seats; their hostile clamours thundered in the hippodrome; and their adversaries, deserting the unequal contest, spread terror and despair through the streets of Constantinople.

A military force, which had been despatched to the aid of the civil magistrate, was fiercely encountered by an armed multitude, whose numbers and boldness continually increased; and the Heruli, the wildest barbarians in the service of the empire, overturned the priests and their relics, which, from a pious motive, had been rashly interposed to separate the bloody conflict. The tumult was exasperated by this sacrilege; the people fought with enthusiasm in the cause of God; the women from the roofs and windows showered stones on the heads of the soldiers, who darted firebrands against the houses; and the various flames, which had been kindled by the hands of citizens and strangers, spread without control over the face of the city. The conflagration involved the cathedral of St. Sophia, the baths of Zeuxippus, a part of

the palace from the first entrance to the altar of Mars, and the long portico from the palace to the forum of Constantine; a large hospital, with the sick patients, was consumed; many churches and stately edifices were destroyed, and an immense treasure of gold and silver was either melted or lost. From such scenes of horror and distress, the wise and wealthy citizens escaped over the Bosphorus to the Asiatic side; and, during five days, Constantinople was abandoned to the factions, whose watchword, *Nika* (vanquish), has given a name to this memorable sedition.

As long as the factions were divided, the triumphant blues and desponding greens appeared to behold with the same indifference the disorders of the state. They agreed to censure the corrupt management of justice and the finance; and the two responsible ministers, the artful Tribonian and the rapacious Joannes of Cappadocia, were loudly arraigned as the authors of the public misery. The peaceful murmurs of the people would have been disregarded; they were heard with respect when the city was in flames; the quæstor and the præfect were instantly removed, and their offices were filled by two senators of blameless integrity. After this popular concession, Justinian proceeded to the hippodrome to confess his own errors, and to accept the repentance of his grateful subjects; but they distrusted his assurances, though solemnly pronounced in the presence of the holy Gospels; and the emperor, alarmed by their distrust, retreated with precipitation to the strong fortress of the palace.

The obstinacy of the tumult was now imputed to a secret and ambitious conspiracy, and a suspicion was entertained that the insurgents, more especially the green faction, had been supplied with arms and money by Hypatius and Pompeius, two patricians, who could neither forget with honour nor remember with safety, that they were the nephews of the emperor Anastasius. Capriciously trusted, disgraced, and pardoned by the jealous levity of the monarch, they had appeared as loyal servants before the throne; and during five days of the tumult they were detained as important hostages; till at length, the fears of Justinian prevailing over his prudence, he viewed the two brothers in the light of spies, perhaps of assassins, and sternly commanded them to depart from the palace.

After a fruitless representation that obedience might lead to involuntary treason, they retired to their houses, and in the morning of the sixth day Hypatius was surrounded and seized by the people, who, regardless of his virtuous resistance and the tears of his wife, transported their favourite to the forum of Constantine, and, instead of a diadem, placed a rich collar on his head. If the usurper, who afterwards pleaded the merit of his delay, had complied with the advice of his senate and urged the fury of the multitude, their first irresistible effort might have oppressed or expelled his trembling competitor. The Byzantine palace enjoyed a free communication with the sea; vessels lay ready at the garden stairs; and a secret resolution was already formed to convey the emperor with his family and treasures to a safe retreat, at some distance from the capital.

Justinian was lost, if the prostitute whom he raised from the theatre had not renounced the timidity as well as the virtues of her sex. In the midst of a council, where Belisarius was present, Theodora alone displayed the spirit of a hero; and she alone, without apprehending his future hatred, could save the emperor from the imminent danger and his unworthy fears. "If flight," said the consort of Justinian, "were the only means of safety, yet I should disdain to fly. Death is the condition of our birth; but they who have reigned should never survive the loss of dignity and dominion.

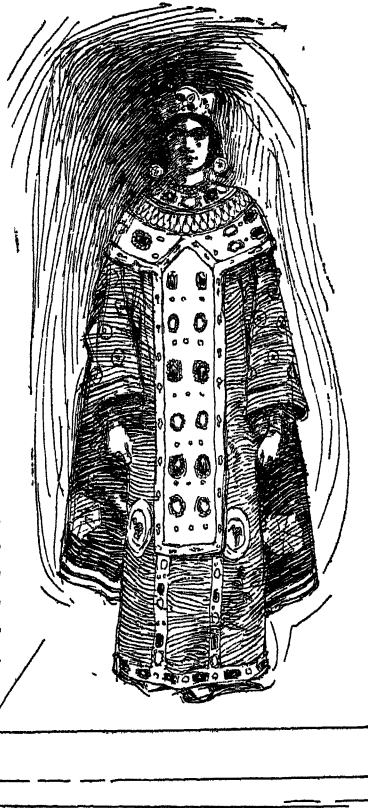
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I implore heaven that I may never be seen, not a day, without my diadem and purple; that I may no longer behold the light, when I cease to be saluted with the name of queen. If you resolve, O Cæsar! to fly, you have treasures; behold the sea, you have ships; but tremble lest the desire of life should expose you to wretched exile and ignominious death. For my own part, I adhere to the maxim of antiquity, that the throne is a glorious sepulchre."

The firmness of a woman restored the courage to deliberate and act, and courage soon discovers the resources of the most desperate situation. It was an easy and a decisive measure to revive the animosity of the factions. The blues were astonished at their own guilt and folly, that a trifling injury should provoke them to conspire with their implacable enemies against a gracious and liberal benefactor; they again proclaimed the majesty of Justinian, and the greens, with their upstart emperor, were left alone in the hippodrome. The fidelity of the guards was doubtful; but the military force of Justinian consisted in three thousand veterans, who had been trained to valour and discipline in the Persian and Illyrian wars.

Under the command of Belisarius and Mundus, they silently marched in two divisions from the palace, forced their obscure way through narrow passages, expiring flames, and falling edifices, and burst open at the same moment the two opposite gates of the hippodrome. In this narrow space, the disorderly and affrighted crowd was incapable of resisting on either side a firm and regular attack; the blues signalled the fury of their repentance; and it is computed that above thirty thousand persons were slain in the merciless and promiscuous carnage of the day.¹ Hypatius was dragged from his throne, and conducted with his brother Pompeius to the feet of the emperor; they implored his clemency; but their crime was manifest, their innocence uncertain, and Justinian had been too much terrified to forgive. The next morning the two

nephews of Anastasius, with eighteen illustrious accomplices of patrician or consular rank were privately executed by the soldiers; their bodies were thrown into the sea, their palaces razed, and their fortunes confiscated. The hippodrome itself was condemned during several years to a mournful silence; with the restoration of the games the same disorders revived, and the blue and green factions continued to afflict the reign of Justinian, and to disturb the tranquillity of the Eastern Empire, which still embraced the nations beyond the Adriatic and as far as the frontiers of Ethiopia and Persia.



A BYZANTINE COSTUME

¹ Marcellinus^a says in general terms. *Innumeris populus in circo trucidatis* Procopius numbers 30,000 victims; and the 35,000 of Theophanes are swelled to 40,000 by the more recent Zonaras. Such is the usual progress of exaggeration.

AVARICE AND PROFUSION OF JUSTINIAN

Justinian reigned over sixty-four provinces and 935 cities, his dominions were blessed by nature with the advantages of soil, situation, and climate; and the improvements of human art had been perpetually diffused along the coast of the Mediterranean and the banks of the Nile, from ancient Troy to the Egyptian Thebes. Abraham had been relieved by the well-known plenty of Egypt; the same country, a small and populous tract, was still capable of exporting each year 260,000 quarters of wheat for the use of Constantinople; and the capital of Justinian was supplied with the manufactures of Sidon, fifteen centuries after they had been celebrated in the poems of Homer.

The subjects of Justinian were dissatisfied with the times and with the government. Europe was overrun by the barbarians, and Asia by the monks; the poverty of the West discouraged the trade and manufactures of the East; the produce of labour was consumed by the unprofitable servants of the church, the state, and the army, and a rapid decrease was felt in the fixed and circulating capitals which constitute the national wealth. The public distress had been alleviated by the economy of Anastasius, and that prudent emperor accumulated an immense treasure, while he delivered his people from the most odious or oppressive taxes. His example was neglected, and his treasure was abused, by the nephew of Justin. The riches of Justinian were speedily exhausted by alms and buildings, by ambitious wars, and ignominious treaties. His revenues were found inadequate to his expenses.

Every art was tried to extort from the people the gold and silver which he scattered with a lavish hand from Persia to France; his reign was marked by the vicissitudes, or rather by the combat, of rapaciousness and avarice, of splendour and poverty; he lived with the reputation of hidden treasures, and bequeathed to his successor the payment of his debts. Such a character has been justly accused by the voice of the people and of posterity; but public discontent is credulous, private malice is bold; and a lover of truth will peruse with a suspicious eye the instructive anecdotes of Procopius.^e The secret historian represents only the vices of Justinian, and those vices are darkened by his malevolent pencil. Ambiguous actions are imputed to the worst motives, error is confounded with guilt, accident with design, and laws with abuses; the partial injustice of a moment is dexterously applied as the general maxim of a reign of thirty-two years. The emperor alone is made responsible for the faults of his officers, the disorders of the times, and the corruption of his subjects; and even the calamities of nature, plagues, earthquakes, and inundations, are imputed to the prince of the demons, who had mischievously assumed the form of Justinian.

After this precaution, we shall briefly relate the anecdotes of avarice and rapine, under the following heads: (1) Justinian was so profuse that he could not be liberal. The civil and military officers, when they were admitted into the service of the palace, obtained a humble rank and a moderate stipend; they ascended by seniority to a station of affluence and repose; the annual pensions, of which the most honourable class was abolished by Justinian, amounted to four hundred thousand pounds; and this domestic economy was deplored by the venal or indigent courtiers as the last outrage on the majesty of the empire. The posts, the salaries of physicians, and the nocturnal illuminations, were objects of more general concern; and the cities might justly complain that he usurped the municipal revenues which had been appropriated to these useful institutions. Even the soldiers were injured; and

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such was the decay of military spirit that they were injured with impunity. The emperor refused, at the return of each fifth year, the customary donative of five pieces of gold, reduced his veterans to beg their bread, and suffered unpaid armies to melt away in the wars of Italy and Persia.

(2) The humanity of his predecessors had always remitted, in some auspicious circumstance of their reign, the arrears of public tribute; and they dexterously assumed the merit of resigning those claims which it was impracticable to enforce. "Justinian, in the space of thirty-two years, has never granted a similar indulgence; and many of his subjects have renounced the possession of those lands whose value is insufficient to satisfy the demands of the treasury. To the cities which had suffered by hostile inroads, Anastasius promised a general exemption of seven years; the provinces of Justinian have been ravaged by the Persians and Arabs, the Huns and Slavonians; but his vain and ridiculous dispensation of a single year has been confined to those places which were actually taken by the enemy." Such is the language of the secret historian, who expressly denies that any indulgence was granted to Palestine after the revolt of the Samaritans; a false and odious charge, confuted by the authentic record, which attests a relief of thirteen centenaries of gold (£52,000 or \$260,000) obtained for that desolate province by the intercession of St. Sabas.

(3) Procopius has not condescended to explain the system of taxation, which fell like a hail-storm upon the land, like a devouring pestilence on its inhabitants; but we should become the accomplices of his malignity, if we imputed to Justinian alone the ancient, though rigorous principle, that a whole district should be condemned to sustain the partial loss of the persons or property of individuals. The *annona*, or supply of corn for the use of the army and capital, was a grievous and arbitrary exaction, which exceeded, perhaps in a tenfold proportion, the ability of the farmer; and his distress was aggravated by the partial injustice of weights and measures, and the expense and labour of distant carriage. In a time of scarcity, an extraordinary requisition was made to the adjacent provinces of Thrace, Bithynia, and Phrygia; but the proprietors, after a wearisome journey and a perilous navigation, received so inadequate a compensation that they would have chosen the alternative of delivering both the corn and price at the doors of their granaries. These precautions might indicate a tender solicitude for the welfare of the capital; yet Constantinople did not escape the rapacious despotism of Justinian. Till his reign, the straits of the Bosphorus and Hellespont were open to the freedom of trade, and nothing was prohibited except the exportation of arms for the service of the barbarians. At each of these gates of the city a prætor was stationed, the minister of imperial avarice; heavy customs were imposed on the vessels and their merchandise; the oppression was retaliated on the helpless consumer; the poor were afflicted by the artificial scarcity and exorbitant price of the market; and a people, accustomed to depend on the liberality of their prince, might sometimes complain of the deficiency of water and bread. The aerial tribute, without a name, a law, or a definite object, was an annual gift of £120,000 or \$600,000, which the emperor accepted from his prætorian prefect; and the means of payment were abandoned to the discretion of that powerful magistrate.

(4) Even such a tax was less intolerable than the privilege of monopolies, which checked the fair competition of industry, and, for the sake of a small and dishonest gain, imposed an arbitrary burden on the wants and luxury of the subject. "As soon," says Procopius,^e "as the exclusive sale of silk was usurped by the imperial treasurer, a whole people, the

manufacturers of Tyre and Berytus, was reduced to extreme misery, and either perished with hunger, or fled to the hostile dominions of Persia." A province might suffer by the decay of its manufactures; but in this example Procopius has partially overlooked the inestimable benefit which the empire received from Justinian's introduction of silk-culture. His addition of one-seventh to the ordinary price of copper money may be interpreted with the same candour; and the alteration, which might be wise, appears to have been innocent; since he neither alloyed the purity nor enhanced the value of the gold coin, the legal measure of public and private payments.

(5) The ample jurisdiction, required by the farmers of the revenue to accomplish their engagements, might be placed in an odious light, as if they had purchased from the emperor the lives and fortunes of their fellow-citizens. And a more direct sale of honours and offices was transacted in the palace, with the permission, or at least with the connivance, of Justinian and Theodora. The claims of merit, even those of favour, were disregarded; and it was almost reasonable to expect that the bold adventurer, who had undertaken the trade of a magistrate, should find a rich compensation for infamy, labour, danger, the debts which he had contracted, and the heavy interest which he paid. A sense of the disgrace and mischief of this venal practice at length awakened the slumbering virtue of Justinian; and he attempted, by the sanction of oaths and penalties, to guard the integrity of his government: but at the end of a year of perjury, his rigorous edict was suspended, and corruption licentiously abused her triumph over the impotence of the laws.

(6) The testament of Eulalius, count of the domestics, declared the emperor his sole heir, on condition, however, that he should discharge his debts and legacies, allow to his three daughters a decent maintenance, and bestow each of them in marriage, with a portion of ten pounds of gold. But the splendid fortune of Eulalius had been consumed by fire; and the inventory of his goods did not exceed the trifling sum of 564 pieces of gold. A similar instance in Grecian history admonished the emperor of the honourable part prescribed for his imitation. He checked the selfish murmurs of the treasury, applauded the confidence of his friend, discharged the legacies and debts, educated the three virgins under the eye of the empress Theodora, and doubled the marriage portion which had satisfied the tenderness of their father. The humanity of a prince (for princes cannot be generous) is entitled to some praise; yet even in this act of virtue we may discover the inveterate custom of supplanting the legal or natural heirs, which Procopius imputes to the reign of Justinian. His charge is supported by eminent names and scandalous examples; neither widows nor orphans were spared; and the art of soliciting, or extorting, or supposing testaments, was beneficially practised by the agents of the palace. This base and mischievous tyranny invades the security of private life; and the monarch who has indulged an appetite for gain, will soon be tempted to anticipate the moment of succession, to interpret wealth as an evidence of guilt, and to proceed from the claim of inheritance to the power of confiscation.

(7) Among the forms of rapine, a philosopher may be permitted to name the conversion of pagan or heretical riches to the use of the faithful; but in the time of Justinian this holy plunder was condemned by the sectaries alone, who became the victims of his orthodox avarice.

Dishonour might be ultimately reflected on the character of Justinian; but much of the guilt, and still more of the profit, was intercepted by the ministers, who were seldom promoted for their virtues, and not always

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selected for their talents. The merits of Tribonian the quæstor will hereafter be weighed in the reformation of the Roman law; but the economy of the East was subordinate to the prætorian prefect, and Procopius^f has justified his anecdotes by the portrait which he exposes in his public history of the notorious vices of Joannes of Cappadocia.

The corruption of his heart was equal to the vigour of his understanding. Although he was suspected of magic and pagan superstition, he appeared insensible to the fear of God or the reproaches of man; and his aspiring fortune was raised on the death of thousands, the poverty of millions, the ruin of cities, and the desolation of provinces. From the dawn of light to the moment of dinner he assiduously laboured to enrich his master and himself at the expense of the Roman world; the remainder of the day was spent in sensual and obscene pleasures, and the silent hours of the night were interrupted by the perpetual dread of the justice of an assassin. His abilities, perhaps his vices, recommended him to the lasting friendship of Justinian; the emperor yielded with reluctance to the fury of the people; his victory was displayed by the immediate restoration of their enemy; and they felt above ten years, under his oppressive administration, that he was stimulated by revenge, rather than instructed by misfortune. Their murmurs served only to fortify the resolution of Justinian; but the prefect, in the insolence of favour, provoked the resentment of Theodora, disdained a power before which every knee was bent, and attempted to sow the seeds of discord between the emperor and his beloved consort.

Even Theodora herself was constrained to dissemble, to wait a favourable moment, and by an artful conspiracy, to render Joannes of Cappadocia the accomplice of his own destruction. At a time when Belisarius, unless he had been a hero, must have shown himself a rebel, his wife Antonina, who enjoyed the secret confidence of the empress, communicated his feigned discontent to Euphemia, the daughter of the prefect; the credulous virgin imparted to her father the dangerous project, and Joannes, who might have known the value of oaths and promises, was tempted to accept a nocturnal, and almost treasonable, interview with the wife of Belisarius. An ambuscade of guards and eunuchs had been posted by the command of Theodora; they rushed with drawn swords to seize or to punish the guilty minister; he was saved by the fidelity of his attendants; but, instead of appealing to a gracious sovereign, who had privately warned him of his danger, he pusillanimously fled to the sanctuary of the church.

The favourite of Justinian was sacrificed to conjugal tenderness or domestic tranquillity; the conversion of a prefect into a priest extinguished his ambitious hopes, but the friendship of the emperor alleviated his disgrace, and he retained, in the mild exile of Cyzicus, an ample portion of



A BYZANTINE GOBLET

his riches. Such imperfect revenge could not satisfy the unrelenting hatred of Theodora; the murder of his old enemy, the bishop of Cyzicus, afforded a decent pretence; and Joannes of Cappadocia, whose actions had deserved a thousand deaths, was at last condemned for a crime of which he was innocent. A great minister, who had been invested with the honours of consul and patrician, was ignominiously scourged like the vilest of malefactors; a tattered cloak was the sole remnant of his fortunes; he was transported in a bark to the place of his banishment at Antinopolis in Upper Egypt, and the prefect of the East begged his bread through the cities which had trembled at his name.

During an exile of seven years, his life was protected and threatened by the ingenious cruelty of Theodora; and when her death permitted the emperor to recall a servant whom he had abandoned with regret, the ambition of Joannes of Cappadocia was reduced to the humble duties of the sacerdotal profession. His successors convinced the subjects of Justinian that the arts of oppression might still be improved by experience and industry; the frauds of a Syrian banker were introduced into the administration of the finances; and the example of the prefect was diligently copied by the quæstor, the public and private treasurer, the governors of provinces, and the principal magistrates of the Eastern Empire.

The edifices of Justinian were cemented with the blood and treasure of his people; but those stately structures appeared to announce the prosperity of the empire, and actually displayed the skill of their architects. Both the theory and practice of the arts, which depend on mathematical science and mechanical power, were cultivated under the patronage of the emperors; the fame of Archimedes was rivalled by Proclus and Anthemius; and if their miracles had been related by intelligent spectators, they might now enlarge the speculations instead of exciting the distrust of philosophers. A tradition has prevailed that the Roman fleet was reduced to ashes in the port of Syracuse by the burning-glasses of Archimedes; and it is asserted that a similar expedient was employed by Proclus to destroy the Gothic vessels in the harbour of Constantinople, and to protect his benefactor Anastasius against the bold enterprise of Vitalian. A machine was fixed on the walls of the city, consisting of an hexagon mirror of polished brass, with many smaller and movable polygons to receive and reflect the rays of the meridian sun; and a consuming flame was darted to the distance, perhaps, of two hundred feet.

The truth of these two extraordinary facts is invalidated by the silence of the most authentic historians; and the use of burning-glasses was never adopted in the attack or defence of places. Yet the admirable experiments of a French philosopher [Buffon] have demonstrated the possibility of such a mirror; and, since it is possible, we are more disposed to attribute the art to the greatest mathematicians of antiquity, than to give the merit of the fiction to the idle fancy of a monk or a sophist. According to another story [told by John Malalas^b], Proclus applied sulphur to the destruction of the Gothic fleet; in a modern imagination, the name of sulphur is instantly connected with the suspicion of gunpowder, and that suspicion is propagated by the secret arts of his disciple Anthemius.

The fame of Metrodorus the grammarian, and of Anthemius the mathematician and architect, reached the ears of the emperor Justinian, who invited them to Constantinople; and while the one instructed the rising generation in the schools of eloquence, the other filled the capital and provinces with more lasting monuments of his art. In a trifling dispute, relative to the

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walls or windows of their contiguous houses, he had been vanquished by the eloquence of his neighbour Zeno ; but the orator was defeated in his turn by the master of mechanics, whose malicious, though harmless, stratagems are darkly represented by the ignorance of Agathias. In a lower room, Anthemius arranged several vessels or cauldrons of water, each of them covered by the wide bottom of a leathern tube, which rose to a narrow top, and was artificially conveyed among the joists and rafters of the adjacent building. A fire was kindled beneath the cauldron ; the steam of the boiling water ascended through the tubes ; the house was shaken by the efforts of imprisoned air, and its trembling inhabitants might wonder that the city was unconscious of the earthquake which they had felt.

At another time the friends of Zeno, as they sat at table, were dazzled by the intolerable light which flashed in their eyes from the reflecting mirrors of Anthemius ; they were astonished by the noise which he produced from the collision of certain minute and sonorous particles ; and the orator declared in tragic style to the senate, that a mere mortal must yield to the power of an antagonist who shook the earth with the trident of Neptune, and imitated the thunder and lightning of Jove himself. The genius of Anthemius and his colleague Isidore the Milesian was excited and employed by a prince whose taste for architecture had degenerated into a mischievous and costly passion. His favourite architects submitted their designs and difficulties to Justinian, and discreetly confessed how much their laborious meditations were surpassed by the intuitive knowledge or celestial inspiration of an emperor whose views were always directed to the benefit of his people, the glory of his reign, and the salvation of his soul.



A BYZANTINE NOBLE

THE BUILDING OF ST. SOPHIA

The principal church, which was dedicated by the founder of Constantinople to St. Sophia, or the eternal Wisdom, had been twice destroyed by fire ; after the exile of John Chrysostom, and during the *Nika* of the blue and green factions. No sooner did the tumult subside than the Christian populace deplored their sacrilegious rashness ; but they might have rejoiced in the calamity, had they foreseen the glory of the new temple which, at the end of forty days, was strenuously undertaken by the piety of Justinian. The ruins were cleared away, a more spacious plan was described, and, as it required the consent of some proprietors of ground, they obtained the most exorbitant terms from the eager desires and timorous conscience of

the monarch. Anthemius formed the design, and his genius directed the hands of ten thousand workmen, whose payment in pieces of fine silver was never delayed beyond the evening. The emperor himself, clad in a linen tunic, surveyed each day their rapid progress, and encouraged their diligence by his familiarity, his zeal, and his rewards.

The new cathedral of St. Sophia was consecrated by the patriarch, five years, eleven months, and ten days from the first foundation; and in the midst of the solemn festival, Justinian exclaimed with devout vanity, "Glory be to God, who hath thought me worthy to accomplish so great a work; I have vanquished thee, O Solomon!" But the pride of the Roman Solomon, before twenty years had elapsed, was humbled by an earthquake, which overthrew the eastern part of the dome. Its splendour was again restored by the perseverance of the same prince; and, in the thirty-sixth year of his reign, Justinian celebrated the second dedication of a temple, which remains, after twelve centuries, a stately monument of his fame. The architecture of St. Sophia, which is now converted into the principal mosque, has been imitated by the Turkish sultans, and that venerable pile continues to excite the fond admiration of the Greeks, and the more rational curiosity of European travellers. The eye of the spectator is disappointed by an irregular prospect of half domes and shelving roofs; the western front, the principal approach, is destitute of simplicity and magnificence; and the scale of dimensions has been much surpassed by several of the Latin cathedrals. But the architect, who first erected an aerial cupola, is entitled to the praise of bold design and skilful execution.

The altar itself, a name which insensibly became familiar to Christian ears, was placed in the eastern recess, artificially built in the form of a demicylinder; and this sanctuary communicated by several doors with the sacristy, the vestry, the baptistery, and the contiguous buildings, subservient either to the pomp of worship or the private use of the ecclesiastical ministers. The memory of past calamities inspired Justinian with a wise resolution, that no wood, except for the doors, should be admitted into the new edifice; and the choice of the materials was applied to the strength, the lightness, or the splendour of the respective parts. The solid piles which sustained the cupola were composed of huge blocks of freestone, hewn into squares and triangles, fortified by circles of iron, and firmly cemented by the infusion of lead and quicklime; but the weight of the cupola was diminished by the levity of its substance, which consists either of pumice-stone, that floats in the water, or of bricks from the isle of Rhodes, five times less ponderous than the ordinary sort. The whole frame of the edifice was constructed of brick; but those base materials were concealed by a crust of marble; and the inside of St. Sophia, the cupola, the two larger and the six smaller semi-domes, the walls, the hundred columns, and the pavement, delight even the eyes of barbarians with a rich and variegated picture.

A poet, who beheld the primitive lustre of St. Sophia, enumerates the colours, the shades, and the spots of ten or twelve marbles, jaspers, and porphyries, which nature had profusely diversified, and which were blended and contrasted as it were by a skilful painter. The triumph of Christ was adorned with the last spoils of paganism; but the greater part of these costly stones was extracted from the quarries of Asia Minor, the isles and continent of Greece, Egypt, Africa, and Gaul. Eight columns of porphyry, which Aurelian had placed in the temple of the sun, were offered by the piety of a Roman matron; eight others, of green marble, were presented by the ambitious zeal of the magistrates of Ephesus: both are admirable by their

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size and beauty ; but every order of architecture disclaims their fantastic capitals.

A variety of ornaments and figures was curiously expressed in mosaic ; and the images of Christ, of the Virgin, of saints, and of angels, which have been defaced by Turkish fanaticism, were dangerously exposed to the superstition of the Greeks. According to the sanctity of each object the precious metals were distributed in thin leaves or in solid masses. The balustrade of the choir, the capitals of the pillars, the ornaments of the doors and galleries, were of gilt bronze ; the spectator was dazzled by the glittering aspect of the cupola ; the sanctuary contained forty thousand pounds' weight of silver ; and the holy vases and vestments of the altar were of the purest gold, enriched with inestimable gems. Before the structure of the church had risen two cubits above the ground, 45,200 pounds were already consumed ; and the whole expense amounted to 320,000 pounds ; each reader, according to the measure of his belief, may estimate their value either in gold or silver ; but the sum of £1,000,000, or \$5,000,000, is the result of the lowest computation. A magnificent temple is a laudable monument of national taste and religion, and the enthusiast who entered the dome of St. Sophia might be tempted to suppose that it was the residence, or even the workmanship, of the Deity. Yet how dull is the artifice, how insignificant is the labour, if it be compared with the formation of the vilest insect that crawls upon the surface of the temple !

OTHER BUILDINGS OF JUSTINIAN

So minute a description of an edifice which time has respected may attest the truth and excuse the relation of the innumerable works, both in the capital and provinces, which Justinian constructed on a smaller scale and less durable foundations.¹ In Constantinople alone, and the adjacent suburbs, he dedicated twenty-five churches to the honour of Christ, the Virgin, and the saints ; most of these churches were decorated with marble and gold ; and their various situation was skilfully chosen in a populous square, or a pleasant grove ; on the margin of the seashore, or on some lofty eminence which overlooked the continents of Europe and Asia.

The Virgin of Jerusalem might exult in the temple erected by her imperial votary on a most ungrateful spot, which afforded neither ground nor materials to the architect. A level was formed, by raising part of a deep valley to the height of the mountain. The stones of a neighbouring quarry were hewn into regular forms ; each block was fixed on a peculiar carriage, drawn by forty of the strongest oxen, and the roads were widened for the passage of such enormous weights. Lebanon furnished her loftiest cedars for the timbers of the church ; and the seasonable discovery of a vein of red marble supplied its beautiful columns, two of which, the supporters of the exterior portico, were esteemed the largest in the world.

The pious munificence of the emperor was diffused over the Holy Land : and if reason should condemn the monasteries of both sexes which were built or restored by Justinian, yet charity must applaud the wells which he sank,

¹ The six books of the *Edifices* of Procopius are thus distributed. The first is confined to Constantinople, the second includes Mesopotamia and Syria, the third, Armenia and the Euxine, the fourth, Europe ; the fifth, Asia Minor and Palestine, the sixth, Egypt and Africa. Italy is forgotten by the emperor or the historian, who published this work of adulation before the date (555 A.D.) of its final conquest.

and the hospitals which he founded, for the relief of the weary pilgrims. The schismatical temper of Egypt was ill entitled to the royal bounty; but in Syria and Africa some remedies were applied to the disasters of wars and earthquakes, and both Carthage and Antioch, emerging from their ruins, might revere the name of their gracious benefactor.

Almost every saint in the calendar acquired the honours of a temple; almost every city of the empire obtained the solid advantages of bridges, hospitals, and aqueducts; but the severe liberality of the monarch disdained to indulge his subjects in the popular luxury of baths and theatres. While Justinian laboured for the public service, he was not unmindful of his own dignity and ease. The Byzantine palace, which had been damaged by the conflagration, was restored with new magnificence; and some notion may be conceived of the whole edifice by the vestibule, or hall, which, from the doors perhaps, or the roof, was surnamed *chalsee*, or the brazen. The dome of a spacious quadrangle was supported by massy pillars; the pavement and walls were encrusted with many-coloured marbles—the emerald green of Laconia, the fiery red and the white Phrygian stone, intersected with veins of a sea-green hue; the mosaic paintings of the dome and sides represented the glories of the African and Italian triumphs.

On the Asiatic shore of the Propontis, at a small distance to the east of Chalcedon, the costly palace and gardens of Heræum were prepared for the summer residence of Justinian, and more especially of Theodora. The poets of the age have celebrated the rare alliance of nature and art, the harmony of the nymphs of the groves, the fountains, and the waves; yet the crowd of attendants who followed the court complained of their inconvenient lodgings, and the nymphs were too often alarmed by the famous Porphyrio, a whale of ten cubits in breadth and thirty in length, who was stranded at the mouth of the river Sangaris, after he had infested more than half a century the seas of Constantinople.

FORTIFICATIONS

The fortifications of Europe and Asia were multiplied by Justinian; but the repetition of those timid and fruitless precautions exposes to a philosophic eye the debility of the empire. From Belgrade to the Euxine, from the conflux of the Save to the mouth of the Danube, a chain of above fourscore fortified places was extended along the banks of the great river. Single watch-towers were changed into spacious citadels; vacant walls, which the engineers contracted or enlarged according to the nature of the ground, were filled with colonies or garrisons; a strong fortress defended the ruins of Trajan's bridge, and several military stations affected to spread beyond the Danube the pride of the Roman name. But that name was divested of its terrors; the barbarians, in their annual inroads, passed and contemptuously repassed before these useless bulwarks; and the inhabitants of the frontier, instead of reposing under the shadow of the general defence, were compelled to guard, with incessant vigilance, their separate habitations.

The solitude of ancient cities was replenished; the new foundations of Justinian acquired, perhaps too hastily, the epithets of impregnable and populous; and the auspicious place of his own nativity attracted the grateful reverence of the vainest of princes. Under the name of *Justiniana Prima* the obscure village of Tauresum became the seat of an archbishop and a prefect, whose jurisdiction extended over seven warlike provinces of Illyricum, and the corrupt appellation of *Giustendil* still indicates, about twenty miles

[527-565 A.D.]

to the south of Sophia, the residence of a Turkish sanjak. For the use of the emperor's countrymen, a cathedral, a palace, and an aqueduct were speedily constructed; the public and private edifices were adapted to the greatness of a royal city; and the strength of the walls resisted, during the lifetime of Justinian, the unskilful assaults of the Huns and Slavonians. Their progress was sometimes retarded, and their hopes of rapine were disappointed, by the innumerable castles which, in the provinces of Dacia, Epirus, Thessaly, Macedonia, and Thrace, appear to cover the whole face of the country. Six hundred of these forts were built or repaired by the emperor: but it seems reasonable to believe that the far greater part consisted only of a stone or brick tower, in the midst of a square or circular area, which was surrounded by a wall and ditch, and afforded in a moment of danger some protection to the peasants and cattle of the neighbouring villages.

Yet these military works, which exhausted the public treasure, could not remove the just apprehensions of Justinian and his European subjects. The warm baths of Anchialus in Thrace were rendered as safe as they were salutary; but the rich pastures of Thessalonica were foraged by the Scythian cavalry; the delicious vale of Tempe, three hundred miles from the Danube, was continually alarmed by the sound of war; and no unfortified spot, however distant or solitary, could securely enjoy the blessings of peace. The straits of Thermopylæ, which seemed to protect, but which had so often betrayed, the safety of Greece, were diligently strengthened by the labours of Justinian. From the edge of the seashore, through the forest and valleys, and as far as the summit of the Thessalian Mountains, a strong wall was continued, which occupied every practicable entrance. Instead of a hasty crowd of peasants, a garrison of two thousand soldiers was stationed along the rampart; granaries of corn and reservoirs of water were provided for their use; and by a precaution that inspired the cowardice which it foresaw, convenient fortresses were erected for their retreat. The walls of Corinth, overthrown by an earthquake, and the mouldering bulwarks of Athens and Platæa, were carefully restored; the barbarians were discouraged by the prospect of successive and painful sieges; and the naked cities of Peloponnesus were covered by the fortifications of the Isthmus of Corinth.

At the extremity of Europe, another peninsula, the Thracian Chersonesus, runs three days' journey into the sea, to form, with the adjacent shores of Asia, the straits of the Hellespont. The intervals between eleven populous towns were filled by lofty woods, fair pastures, and arable lands; and the isthmus, of thirty-seven stadia or furlongs, had been fortified by a Spartan general nine hundred years before the reign of Justinian. In an age of freedom and valour, the slightest rampart may prevent a surprise; and Procopius appears insensible of the superiority of ancient times, while he praises the solid construction and double parapet of a wall whose long arms stretched on either side into the sea, but whose strength was deemed insufficient to guard the Chersonesus, if each city, and particularly Gallipoli and Sestos, had not been secured by their peculiar fortifications.

The long wall, as it was emphatically styled, was a work as disgraceful in the object as it was respectable in the execution. The riches of a capital diffuse themselves over the neighbouring country, and the territory of Constantinople, a paradise of nature, was adorned with the luxurious gardens and villas of the senators and opulent citizens. But their wealth served only to attract the bold and rapacious barbarians; the noblest of the Romans, in the bosom of peaceful indolence, were led away into Scythian

captivity, and their sovereign might view, from his palace, the hostile flames which were insolently spread to the gates of the imperial city. At the distance only of forty miles, Anastasius was constrained to establish a last frontier; his long wall, of sixty miles from the Propontis to the Euxine, proclaimed the impotence of his arms; and as the danger became more imminent, new fortifications were added by the indefatigable prudence of Justinian.

Asia Minor, after the submission of the Isaurians, remained without enemies and without fortifications. Those bold savages, who had disdained to be the subjects of Gallienus, persisted 230 years in a life of independence and rapine. The most successful princes respected the strength of the mountains and the despair of the natives; their fierce spirit was sometimes soothed with gifts, and sometimes restrained by terror; and a military count, with three legions, fixed his permanent and ignominious station in the heart of the Roman provinces.

If we extend our view from the tropic to the mouth of the Tanais, we may observe on one hand the precautions of Justinian to curb the savages of Ethiopia, and on the other the long walls which he constructed in Crimea for the protection of his friendly Goths, a colony of three thousand shepherds and warriors. From that peninsula to Trebizond, the eastern curve of the Euxine was secured by forts, by alliance, or by religion; and the possession of Lazica, the Colchos of ancient, the Mingrelia of modern geography, soon became the object of an important war. Trebizond, in after times the seat of a romantic empire, was indebted to the liberality of Justinian for a church, an aqueduct, and a castle, whose ditches are hewn in the solid rock. From that maritime city, a frontier line of five hundred miles may be drawn to the fortress of Circesium, the last Roman station on the Euphrates.

Among the Roman cities beyond the Euphrates, we distinguish two recent foundations, which were named from Theodosius and the relics of the martyrs, and two capitals, Amida and Edessa, which are celebrated in the history of every age. Their strength was proportioned, by Justinian, to the danger of their situation. A ditch and palisade might be sufficient to resist the artless force of the cavalry of Scythia; but more elaborate works were required to sustain a regular siege against the arms and treasures of the great king. His skilful engineers understood the methods of conducting deep mines, and of raising platforms to the level of the rampart; he shook the strongest battlements with his military engines, and sometimes advanced to the assault with a line of movable turrets on the backs of elephants. In the great cities of the East the disadvantage of space, perhaps of position, was compensated by the zeal of the people, who seconded the garrison in the defence of their country and religion; and the fabulous promise of the Son of God, that Edessa should never be taken, filled the citizens with valiant confidence and chilled the besiegers with doubt and dismay.

The subordinate towns of Armenia and Mesopotamia were diligently strengthened, and the posts which appeared to have any command of ground or water were occupied by numerous forts, substantially built of stone or more hastily erected with the obvious materials of earth and brick. The eye of Justinian investigated every spot; and his cruel precautions might attract the war into some lonely vale, whose peaceful natives, connected by trade and marriage, were ignorant of national discord and the quarrels of princes. Westward of the Euphrates, a sandy desert extends above six hundred miles to the Red Sea. Nature had interposed a vacant solitude between the

[529-541 A.D.]

ambition of two rival empires; the Arabians, till Mohammed arose, were formidable only as robbers, and in the proud security of peace the fortifications of Syria were neglected on the most vulnerable side.

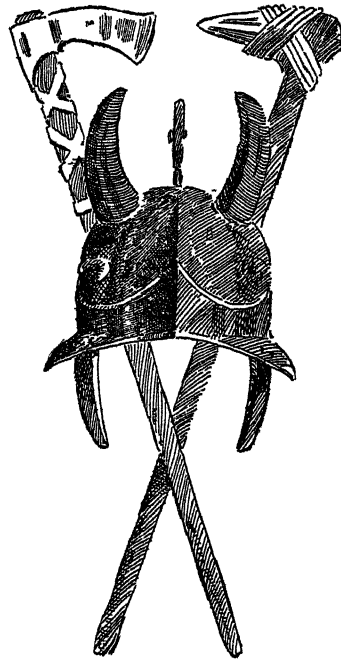
SUPPRESSION OF THE SCHOOLS

Justinian suppressed the schools of Athens and the consulship of Rome, which had given so many sages and heroes to mankind. Both these institutions had long since degenerated from their primitive glory; yet some reproach may be justly inflicted on the avarice and jealousy of a prince by whose hands such venerable ruins were destroyed.

The schools of Athens were protected by the wisest and most virtuous of the Roman princes. The library which Hadrian founded was placed in a portico, adorned with pictures, statues, and a roof of alabaster, and supported by one hundred columns of Phrygian marble. The public salaries were assigned by the generous spirit of the Antonines; and each professor, of politics, of rhetoric, of the platonic, the peripatetic, the stoic, and the epicurean philosophy, received an annual stipend of ten thousand drachmæ [more than £300, or \$1500]. After the death of Marcus these liberal donations, and the privileges attached to the thrones of science, were abolished and revived, diminished and enlarged; but some vestige of royal bounty may be found under the successors of Constantine, and their arbitrary choice of an unworthy candidate might tempt the philosophers of Athens to regret the days of independence and poverty. It is remarkable that the impartial favour of the Antonines was bestowed on the four adverse sects of philosophy, which they considered as equally useful, or at least as equally innocent.

The Gothic arms were less fatal to the schools of Athens than the establishment of a new religion, whose ministers superseded the exercise of reason, resolved every question by an article of faith, and condemned the infidel or sceptic to eternal flames. In many a volume of laborious controversy they exposed the weakness of the understanding and the corruption of the heart, insulted human nature in the sages of antiquity, and proscribed the spirit of philosophical inquiry, so repugnant to the doctrine or at least to the temper of an humble believer. The surviving sect of the platonists, whom Plato would have blushed to acknowledge, extravagantly mingled a sublime theory with the practice of superstition and magic; and as they remained alone in the midst of a Christian world, they indulged a secret rancour against the government of the church and the state, whose severity was still suspended over their heads.

About a century after the reign of Julian, Proclus was permitted to teach in the philosophic chair of the academy; and such was his industry that he



GOTHIC WEAPONS AND HELMET

frequently, in the same day, pronounced five lessons and composed seven hundred lines. His sagacious mind explored the deepest questions of morals and metaphysics, and he ventured to urge eighteen arguments against the Christian doctrine of the creation of the world. But, in the intervals of study, he personally conversed with Pan, Æsculapius, and Minerva, in whose mysteries he was secretly initiated, and whose prostrate statues he adored in the devout persuasion that the philosopher, who is a citizen of the universe, should be the priest of its various deities. An eclipse of the sun announced his approaching end; and his life, with that of his scholar Isidore, compiled by two of their most learned disciples, exhibits a deplorable picture of the second childhood of human reason.

Yet the golden chain, as it was fondly styled, of the Platonic succession, continued forty-four years from the death of Proclus to the edict of Justinian, which imposed a perpetual silence on the schools of Athens, and excited the grief and indignation of the few remaining votaries of Grecian science and superstition. Seven friends and philosophers, Diogenes and Hermias, Eulalius and Priscian, Damascius, Isidore, and Simplicius, who dissented from the religion of their sovereign, embraced the resolution of seeking in a foreign land the freedom which was denied in their native country. They had heard, and they credulously believed, that the republic of Plato was realised in the despotic government of Persia, and that a patriot king reigned over the happiest and most virtuous of nations. They were soon astonished by the natural discovery that Persia resembled the other countries of the globe; that Chosroes, who affected the name of a philosopher, was vain, cruel, and ambitious; that bigotry and a spirit of intolerance prevailed among the Magi; that the nobles were haughty, the courtiers servile, and the magistrates unjust; that the guilty sometimes escaped, and that the innocent were often oppressed.

The disappointment of the philosophers provoked them to overlook the real virtues of the Persians; and they were scandalised, more deeply perhaps than became their profession, with the plurality of wives and concubines, the incestuous marriages, and the custom of exposing dead bodies to the dogs and vultures, instead of hiding them in the earth or consuming them with fire. Their repentance was expressed by a precipitate return, and they loudly declared that they had rather die on the borders of the empire, than enjoy the wealth and favour of the barbarian. From this journey, however, they derived a benefit which reflects the purest lustre on the character of Chosroes. He required that the seven sages, who had visited the court of Persia, should be exempted from the penal laws which Justinian enacted against his pagan subjects; and this privilege, expressly stipulated in a treaty of peace, was guarded by the vigilance of a powerful mediator.¹

Simplicius and his companions ended their lives in peace and obscurity; and as they left no disciples, they terminate the long list of Grecian philosophers, who may be justly praised, notwithstanding their defects, as the wisest and most virtuous of their contemporaries. The writings of Simplicius are now extant. His physical and metaphysical commentaries on Aristotle have passed away with the fashion of the times; but his moral interpretation of Epictetus is preserved in the library of nations as a classic book, most excellently adapted to direct the will, to purify the heart, and to confirm the understanding, by a just confidence in the nature both of God and man.

¹ Agathias relates this curious story. Chosroes ascended the throne in the year 531, and made his first peace with the Romans in the beginning of 533.

[541 A.D.]

EXTINCTION OF THE ROMAN CONSULSHIP

About the same time that Pythagoras first invented the appellation of philosopher, liberty and the consulship were founded at Rome by the elder Brutus. The first magistrates of the republic had been chosen by the people to exercise, in the senate and in the camp, the powers of peace and war which were afterwards translated to the emperors. But the tradition of ancient dignity was long revered by the Romans and barbarians. The Gothic historian *Jordanes* applauds the consulship of Theodoric as the height of all temporal glory;¹ the king of Italy himself congratulates those annual favourites of fortune, who without the cares enjoyed the splendour of the throne; and at the end of a thousand years two consuls were created by the sovereigns of Rome and Constantinople, for the sole purpose of giving a date to the year and a festival to the people. But the expenses of this festival, in which the wealthy and the vain aspired to surpass their predecessors, insensibly arose to the enormous sum of £80,000 [\$400,000]; the wisest senators declined a useless honour, which involved the certain ruin of their families; and to this reluctance we should impute the frequent chasms in the last age of the consular *fasti*.

The predecessors of Justinian had assisted from the public treasures the dignity of the less opulent candidates; the avarice of that prince preferred the cheaper and more convenient method of advice and regulation. Seven processions or spectacles was the number to which his edict confined the horse and chariot races, the athletic sports, the music and pantomimes of the theatre, and the hunting of wild beasts; and small pieces of silver were discreetly substituted for the gold medals which had always excited tumult and drunkenness when they were scattered with a profuse hand among the populace. Notwithstanding these precautions and his own example, the succession of consuls finally ceased in the thirteenth year of Justinian, whose despotic temper might be gratified by the silent extinction of a title which admonished the Romans of their ancient freedom.

THE VANDALIC WAR

When Justinian ascended the throne, about fifty years after the fall of the Western Empire, the kingdoms of the Goths and Vandals had obtained a solid, and, as it might seem, a legal establishment, both in Europe and Africa. The titles which Roman victories had inscribed were erased with equal justice by the sword of the barbarians; and their successful rapine derived a more venerable sanction from time, from treaties, and from the oaths of fidelity, already repeated by a second or third generation of obedient subjects.

After Rome herself had been stripped of the imperial purple, the princes of Constantinople assumed the sole and sacred sceptre of the monarchy; demanded, as their rightful inheritance, the provinces which had been subdued by the consuls or possessed by the Cæsars; and feebly aspired to deliver their faithful subjects of the West from the usurpation of heretics and barbarians. The execution of this splendid design was in some degree reserved for Justinian. During the first five years of his reign, he reluctantly waged a costly and unprofitable war against Persia; till his pride submitted

[¹ Theodoric himself, according to Cassiodorus, claimed to model his policy on the Roman, and said to Anastasius, "Our kingdom is an imitation of yours."]

to his ambition, and he purchased, at the price of £440,000 [\$2,200,000], the benefit of a precarious truce which, in the language of both nations, was dignified with the appellation of "the endless peace." The safety of the East enabled the emperor to employ his forces against the Vandals; and the internal state of Africa afforded an honourable motive and promised a powerful support to the Roman arms.

According to the testament of the founder, the African kingdom had lineally descended to Hilderic, the eldest of the Vandal princes. A mild disposition inclined the son of a tyrant, the grandson of a conqueror, to prefer the counsels of clemency and peace; and his accession was marked by the salutary edict which restored two hundred bishops to their churches, and allowed the free profession of the Athanasian Creed. But the Catholics accepted, with cold and transient gratitude, a favour so inadequate to their pretensions, and the virtues of Hilderic offended the prejudices of his countrymen. The Arian clergy presumed to insinuate that he had renounced the faith, and the soldiers more loudly complained that he had degenerated from the courage of his ancestors. His ambassadors were suspected of a secret and disgraceful negotiation in the Byzantine court; and his general, the Achilles, as he was named, of the Vandals, lost a battle against the naked and disorderly Moors.

The public discontent was exasperated by Gelimer, whose age, descent, and military fame gave him an apparent title to the succession. He assumed, with the consent of the nation, the reins of government; and his unfortunate sovereign sank without a struggle from the throne to a dungeon, where he was strictly guarded, with a faithful counsellor and his unpopular nephew, the Achilles of the Vandals. But the indulgence which Hilderic had shown to his Catholic subjects had powerfully recommended him to the favour of Justinian, who, for the benefit of his own sect, could acknowledge the use and justice of religious toleration; their alliance, while the nephew of Justin remained in a private station, was cemented by the mutual exchange of gifts and letters, and the emperor Justinian asserted the cause of royalty and friendship.

In two successive embassies, he admonished the usurper to repent of his treason, or to abstain at least from any further violence, which might provoke the displeasure of God and of the Romans; to reverence the laws of kindred and succession, and to suffer an infirm old man peaceably to end his days, either on the throne of Carthage or in the palace of Constantinople. The passions or even the prudence of Gelimer compelled him to reject these requests, which were urged in the haughty tone of menace and command; and he justified his ambition in a language rarely spoken in the Byzantine court, by alleging the right of a free people to remove or punish their chief magistrate, who had failed in execution of the kingly office. After this fruitless expostulation, the captive monarch was more rigorously treated, his nephew was deprived of his eyes, and the cruel Vandal, confident in his strength and distance, derided the vain threats and slow preparations of the emperor of the East. Justinian resolved to deliver or revenge his friend, Gelimer to maintain his usurpation; and the war was preceded, according to the practice of civilised nations, by the most solemn protestations that each party was sincerely desirous of peace.

The report of an African war was grateful only to the vain and idle populace of Constantinople, whose poverty exempted them from tribute and whose cowardice was seldom exposed to military service. But the wiser citizens, who judged of the future by the past, revolved in their memory the

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immense loss, both of men and money, which the empire had sustained in the expedition of Basiliscus. The troops, which after five laborious campaigns had been recalled from the Persian frontier, dreaded the sea, the climate, and the arms, of an unknown enemy.

The forces of the Vandals were diminished by discord and suspicion; the Roman armies were animated by the spirit of Belisarius, one of those heroic names which are familiar to every age and to every nation.

BELISARIUS

The Africanus of New Rome was born, and perhaps educated, among the Thracian peasants,¹ without any of those advantages which had formed the virtues of the elder and younger Scipio — a noble origin, liberal studies, and the emulation of a free state. The silence of a loquacious secretary may be admitted to prove that the youth of Belisarius could not afford any subject of praise; he served, most assuredly with valour and reputation, among the private guards of Justinian; and when his patron became emperor, the domestic was promoted to military command. After a bold inroad into Pers-Armenia, in which his glory was shared by a colleague and his progress was checked by an enemy, Belisarius repaired to the important station of Dara, where he first accepted the service of Procopius,² the faithful companion and diligent historian of his exploits.

Peace relieved him from the guard of the eastern frontier, and his conduct in the sedition of Constantinople amply discharged his obligations to the emperor. When the African war became the topic of popular discourse and secret deliberation, each of the Roman generals was apprehensive, rather than ambitious, of the dangerous honour; but as soon as Justinian had declared his preference of superior merit, their envy was rekindled by the unanimous applause which was given to the choice of Belisarius. The temper of the Byzantine court may encourage a suspicion that the hero was darkly assisted by the intrigues of his wife, the fair and subtle Antonina, who alternately enjoyed the confidence and incurred the hatred of the empress Theodora. The birth of Antonina was ignoble; she descended from a family of charioteers; and her chastity has been stained with the foulest reproach.



A VANDAL CHIEF

[¹ Procopius² says he was born in a district of Thrace called Germania. According to Von Hammer his name is a Slavonic word, "Belitzar," meaning "white prince." Bury also thinks it Slavonic, but translates it "white dawn."]

Yet she reigned with long and absolute power over the mind of her illustrious husband; and if Antonina disdained the merit of conjugal fidelity, she expressed a manly friendship to Belisarius, whom she accompanied with undaunted resolution in all the hardships and dangers of a military life.

The preparations for the African war were not unworthy of the last contest between Rome and Carthage. The pride and flower of the army consisted of the guards of Belisarius, who, according to the pernicious indulgence of the times, devoted themselves by a particular oath of fidelity to the service of their patrons. Their strength and stature, for which they had been curiously selected, the goodness of their horses and armour, and the assiduous practice of all the exercises of war, enabled them to act whatever their courage might prompt; and their courage was exalted by the social honour of their rank, and the personal ambition of favour and fortune.

Five hundred transports, navigated by twenty thousand mariners of Egypt, Cilicia, and Ionia, were collected in the harbour of Constantinople. The smallest of these vessels may be computed at thirty, the largest at five hundred tons; and the fair average will supply an allowance, liberal but not profuse, of about one hundred thousand tons, for the reception of thirty-five thousand soldiers and sailors, of five thousand horses, of arms, engines, and military stores, and of a sufficient stock of water and provisions for a voyage perhaps of three months. The proud galleys, which in former ages swept the Mediterranean with so many hundred oars, had long since disappeared; and the fleet of Justinian was escorted only by ninety-two light brigantines, covered from the missile weapons of the enemy and rowed by two thousand of the brave and robust youth of Constantinople. Twenty-two generals are named, most of whom were afterwards distinguished in the wars of Africa and Italy; but the supreme command, both by land and sea, was delegated to Belisarius alone, with a boundless power of acting according to his discretion, as if the emperor himself were present. The separation of the naval and military professions is at once the effect and the cause of the modern improvements in the science of navigation and maritime war.

If Gelimer had been informed of the approach of the enemy, he must have delayed the conquest of Sardinia for the immediate defence of his person and kingdom.

A detachment of 5000 soldiers and 120 galleys would have joined the remaining forces of the Vandals; and the descendant of Genseric might have surprised and oppressed a fleet of deep-laden transports, incapable of action, and of light brigantines, that seemed only qualified for flight. Belisarius had secretly trembled when he overheard his soldiers, in the passage, emboldening each other to confess their apprehensions; if they were once on shore, they hoped to maintain the honour of their arms; but if they should be attacked at sea, they did not blush to acknowledge that they wanted courage to contend at the same time with the winds, the waves, and the barbarians. The knowledge of their sentiments decided Belisarius to seize the first opportunity of landing them on the coast of Africa, and he prudently rejected, in a council of war, the proposal of sailing with the fleet and army into the port of Carthage.

Three months after their departure from Constantinople, the men and horses, the arms and military stores, were safely disembarked, and five soldiers were left as a guard on board each of the ships, which were disposed in the form of a semicircle. The remainder of the troops occupied a camp on the sea shore, which they fortified according to ancient discipline with a ditch and rampart; and the discovery of a source of fresh water, while it allayed

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the thirst, excited the superstitious confidence, of the Romans. The next morning, some of the neighbouring gardens were pillaged; and Belisarius, after chastising the offenders, embraced the slight occasion, but the decisive moment, of inculcating the maxims of justice, moderation, and genuine policy. "When I first accepted the commission of subduing Africa, I depended much less," said the general, "on the numbers, or even the bravery, of my troops, than upon the friendly disposition of the natives and their immortal hatred to the Vandals. You alone can deprive me of this hope; if you continue to extort by rapine what might be purchased for a little money, such acts of violence will reconcile these implacable enemies, and unite them in a just and holy league against the invaders of their country."

These exhortations were enforced by a rigid discipline, of which the soldiers themselves soon felt and praised the salutary effects. The inhabitants, instead of deserting their houses or hiding their corn, supplied the Romans with a fair and liberal market; the civil officers of the province continued to exercise their functions in the name of Justinian; and the clergy, from motives of conscience and interest, assiduously laboured to promote the cause of a Catholic emperor.

Belisarius advanced without opposition as far as Grasse, a palace of the Vandal kings, at the distance of fifty miles from Carthage. The near approach of the Romans to Carthage filled the mind of Gelimer with anxiety and terror. He prudently wished to protract the war till his brother, with his veteran troops, should return from the conquest of Sardinia; and he now lamented the rash policy of his ancestors, who, by destroying the fortifications of Africa, had left him only the dangerous resource of risking a battle in the neighbourhood of his capital. The Vandal conquerors, from their original number of 50,000, were multiplied, without including their women and children, to 160,000 fighting men; and such forces, animated with valour and union, might have crushed at their first landing the feeble and exhausted bands of the Roman general. But the friends of the captive king were more inclined to accept the invitations than to resist the progress of Belisarius; and many a proud barbarian disguised his aversion to war under the more specious name of his hatred to the usurper. Yet the authority and promises of Gelimer collected a formidable army, and his plans were concerted with some degree of military skill.

An order was despatched to his brother Ammatas, to collect all the forces of Carthage and to encounter the van of the Roman army at the distance of ten miles from the city; his nephew Gibamund, with two thousand horse, was destined to attack their left, when the monarch himself, who silently followed, should charge their rear, in a situation which excluded them from the aid or even the view of their fleet. But the rashness of Ammatas was fatal to himself and his country. He anticipated the hour of the attack, outstripped his tardy followers, and was pierced with a mortal wound, after he had slain with his own hand twelve of his boldest antagonists. His Vandals fled to Carthage; the highway, almost ten miles, was strewed with dead bodies; and it seemed incredible that such multitudes could be slaughtered by the swords of three hundred Romans. The nephew of Gelimer was defeated, after a slight combat, by the six hundred Massagetæ; they did not equal the third part of his numbers, but each Scythian was fired by the example of his chief, who gloriously exercised the privilege of his family by riding foremost and alone to shoot the first arrow against the enemy.

In the meanwhile Gelimer himself, ignorant of the event and misguided by the windings of the hills, inadvertently passed the Roman army and reached the scene of action where Ammatas had fallen. He wept the fate of his brother and of Carthage, charged with irresistible fury the advancing squadrons, and might have pursued and perhaps decided the victory if he had not wasted those inestimable moments in the discharge of a vain though pious duty to the dead.¹

While his spirit was broken by this mournful office, he heard the trumpet of Belisarius, who, leaving Antonina and his infantry in the camp, pressed forward with his guards and the remainder of the cavalry to rally his flying troops and to restore the fortune of the day. Much room could not be found in this disorderly battle for the talents of a general; but the king fled before the hero; and the Vandals, accustomed only to a Moorish enemy, were incapable of withstanding the arms and discipline of the Romans.² Gelimer retired with hasty steps towards the desert of Numidia; but he had soon the consolation of learning that his private orders for the execution of Hilderic and his captive friends had been faithfully obeyed. The tyrant's revenge was useful only to his enemies. The death of a lawful prince excited the compassion of his people; his life might have perplexed the victorious Romans; and the lieutenant of Justinian, by a crime of which he was innocent, was relieved from the painful alternative of forfeiting his honour or relinquishing his conquests.

BELISARIUS ENTERS CARTHAGE

Belisarius was soon satisfied that he might confide, without danger, in the peaceful and friendly aspect of the capital. Carthage blazed with innumerable torches, the signals of the public joy; the chain was removed that guarded the entrance of the port; the gates were thrown open, and the people, with acclamations of gratitude, hailed and invited their Roman deliverers. The defeat of the Vandals and the freedom of Africa were announced to the city on the eve of St. Cyprian, when the churches were already adorned and illuminated for the festival of the martyr, whom three centuries of superstition had almost raised to a local deity. The Arians, conscious that their reign had expired, resigned the temple to the Catholics, who rescued their saint from profane hands, performed the holy rites, and loudly proclaimed the creed of Athanasius and Justinian. One awful hour reversed the fortunes of the contending parties.

The suppliant Vandals, who had so lately indulged the vices of conquerors, sought a humble refuge in the sanctuary of the church; while the merchants of the East were delivered from the deepest dungeon of the palace by their affrighted keeper, who implored the protection of his captives, and showed them, through an aperture in the wall, the sails of a Roman fleet. But the imperial fleet, advancing with a fair wind, steered through the narrow entrance of the Goletta, and occupied, in the deep and capacious lake

[¹ Bury calls this an "amiable imprudence."]

² The army of Belisarius was chiefly composed of barbarian mercenaries, whom he had trained to Roman discipline and strategy. But the inferiority of the Vandals, whose ancestors had conquered hosts still better drilled, proceeded from the degeneracy which was already commencing, after a residence of only thirty years in Africa. Now that they had been for a century masters of the country, the cause, which was shown then to have enervated them, had operated with progressive effect, and reduced them to a state almost as helpless and hopeless as that of the people whom they had subjugated.

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of Tunis, a secure station about five miles from the capital. No sooner was Belisarius informed of their arrival than he despatched orders that the greatest part of the mariners should be immediately landed to join the triumph and to swell the apparent numbers of the Romans. Before he allowed them to enter the gates of Carthage, he exhorted them, in a discourse worthy of himself and the occasion, not to disgrace the glory of their arms; and to remember that the Vandals had been the tyrants, but that they were the deliverers of the Africans, who must now be respected as the voluntary and affectionate subjects of their common sovereign.

The Romans marched through the streets in close ranks, prepared for battle if an enemy had appeared; the strict order maintained by the general imprinted on their minds the duty of obedience; and in an age in which custom and impunity almost sanctified the abuse of conquest, the genius of one man repressed the passions of a victorious army. The voice of menace and complaint was silent; the trade of Carthage was not interrupted; while Africa changed her master and her government, the shops continued open and busy; and the soldiers, after sufficient guards had been posted, modestly departed to the houses which were allotted for their reception. Belisarius fixed his residence in the palace. He seated himself on the throne of Genseric; accepted and distributed the barbaric spoil; granted their lives to the suppliant Vandals; and laboured to repair the damage which the suburb of Mandracium had sustained in the preceding night.

The fortifications of Carthage had alone been exempted from the general proscription; but in the reign of ninety-five years they were suffered to decay by the thoughtless and indolent Vandals. A wiser conqueror restored with incredible despatch the walls and ditches of the city. His liberality encouraged the workmen; the soldiers, the mariners, and the citizens vied with each other in the salutary labour; and Gelimer, who had feared to trust his person in an open town, beheld with astonishment and despair the rising strength of an impregnable fortress.

That unfortunate monarch, after the loss of his capital, applied himself to collect the remains of an army scattered, rather than destroyed, by the preceding battle; and the hopes of pillage attracted some Moorish bands to the standard of Gelimer. He encamped in the fields of Bulla, four days' journey from Carthage; insulted the capital, which he deprived of the use of an aqueduct; proposed a high reward for the head of every Roman; affected to spare the persons and property of his African subjects, and secretly negotiated with the Arian sectaries and the confederate Huns.

Under these circumstances, the conquest of Sardinia served only to aggravate his distress; he reflected with the deepest anguish that he had wasted, in that useless enterprise, five thousand of his bravest troops; and he read, with grief and shame, the victorious letters of his brother Zano, who expressed a sanguine confidence that the king, after the example of their ancestors, had



BYZANTINE OIL VASE

already chastised the rashness of the Roman invader. "Alas! my brother," replied Gelimer, "heaven has declared against our unhappy nation. While you have subdued Sardinia, we have lost Africa. No sooner did Belisarius appear with a handful of soldiers, than courage and prosperity deserted the cause of the Vandals. Your nephew Gibamund, your brother Ammatas, have been betrayed to death by the cowardice of their followers. Our horses, our ships, Carthage itself, and all Africa, are in the power of the enemy. Yet the Vandals still prefer an ignominious repose, at the expense of their wives and children, their wealth and liberty. Nothing now remains except the field of Bulla and the hope of your valour. Abandon Sardinia; fly to our relief; restore our empire, or perish by our side." On the receipt of this epistle, Zano imparted his grief to the principal Vandals, but the intelligence was prudently concealed from the natives of the island.

The troops embarked in 120 galleys at the port of Cagliari, cast anchor the third day on the confines of Mauretania, and hastily pursued their march to join the royal standard in the camp of Bulla. Mournful was the interview. The two brothers embraced, they wept in silence; no questions were asked of the Sardinian victory, no inquiries were made of the African misfortunes; they saw before their eyes the whole extent of their calamities, and the absence of their wives and children afforded a melancholy proof that either death or captivity had been their lot.

The languid spirit of the Vandals was at length awakened and united by the entreaties of their king, the example of Zano, and the instant danger which threatened their monarchy and religion. The military strength of the nation advanced to battle; and such was the rapid increase that, before their army reached Tricameron, about twenty miles from Carthage, they might boast, perhaps with some exaggeration, that they surpassed in a ten-fold proportion the diminutive powers of the Romans. But these powers were under the command of Belisarius; and as he was conscious of their superior merit, he permitted the barbarians to surprise him at an unseasonable hour. The Romans were instantly under arms. A rivulet covered their front; the cavalry formed the first line, which Belisarius supported in the centre, at the head of five hundred guards; the infantry, at some distance, was posted in the second line; and the vigilance of the general watched the separate station and ambiguous faith of the Massagetæ, who secretly reserved their aid for the conquerors.

Zano, with the troops which had followed him to the conquest of Sardinia, was placed in the centre; and the throne of Genseric might have stood, if the multitude of Vandals had imitated their intrepid resolution. Casting away their lances and missile weapons, they drew their swords, and expected the charge. The Roman cavalry thrice passed the rivulet, they were thrice repulsed; and the conflict was firmly maintained till Zano fell, and the standard of Belisarius was displayed. Gelimer retreated to his camp; the Huns joined the pursuit, and the victors despoiled the bodies of the slain. Yet no more than fifty Romans and eight hundred Vandals were found on the field of battle; so inconsiderable was the carnage of a day which extinguished a nation and transferred the empire of Africa.

In the evening Belisarius led his infantry to the attack of the camp; and the pusillanimous flight of Gelimer exposed the vanity of his recent declarations that to the vanquished death was a relief, life a burden, and infamy the only object of terror. His departure was secret; but as soon as the Vandals discovered that their king had deserted them, they hastily dispersed, anxious only for their personal safety and careless of every object

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that is dear or valuable to mankind. The Romans entered the camp without resistance, and the wildest scenes of disorder were veiled in the darkness and confusion of the night. Every barbarian who met their swords was inhumanly massacred; their widows and daughters, as rich heirs or beautiful concubines, were embraced by the licentious soldiers; and avarice itself was almost satiated with the treasures of gold and silver, the accumulated fruits of conquests or economy in a long period of prosperity and peace. In this frantic search the troops, even of Belisarius, forgot their caution and respect. Intoxicated with lust and rapine, they explored in small parties, or alone, the adjacent fields, the woods, the rocks, and the caverns, that might possibly conceal any desirable prize; laden with booty, they deserted their ranks, and wandered, without a guide, on the high-road to Carthage; and if the flying enemies had dared to return, very few of the conquerors would have escaped.

Deeply sensible of the disgrace and danger, Belisarius passed an apprehensive night on the field of victory; at the dawn of day he planted his standard on a hill, recalled his guards and veterans, and gradually restored the modesty and obedience of the camp. It was equally the concern of the Roman general to subdue the hostile and to save the prostrate barbarian; and the suppliant Vandals, who could be found only in churches, were protected by his authority, disarmed, and separately confined, that they might neither disturb the public peace nor become the victims of popular revenge. After despatching a light detachment to tread the footsteps of Gelimer, he advanced with his whole army about ten days' march, as far as Hippo Regius, which no longer possessed the relics of St. Augustine. The season, and the certain intelligence that the Vandal had fled to the inaccessible country of the Moors, determined Belisarius to relinquish the vain pursuit and to fix his winter quarters at Carthage. From thence he despatched his principal lieutenant to inform the emperor that, in the space of three months, he had achieved the conquest of Africa.

Belisarius spoke the language of truth. The surviving Vandals yielded, without resistance, their arms and their freedom; the neighbourhood of Carthage submitted to his presence, and the more distant provinces were successively subdued by the report of his victory. Tripolis was confirmed in her voluntary allegiance; Sardinia and Corsica surrendered to an officer who carried, instead of a sword, the head of the valiant Zano; and the isles of Majorca, Minorca, and Yvica consented to remain a humble appendage of the African kingdom. Cæsarea, a royal city, which in looser geography may be confounded with the modern Algiers, was situate thirty days' march to the westward of Carthage; by land, the road was infested by the Moors; but the sea was open, and the Romans were now masters of the sea.

An active and discreet tribune sailed as far as the straits, where he occupied Septem or Ceuta, which rises opposite to Gibraltar on the African coast; that remote place was afterwards adorned and fortified by Justinian; and he seems to have indulged the vain ambition of extending his empire to the columns of Hercules. He received the messengers of victory at the time when he was preparing to publish the pandects of the Roman law; and the devout or jealous emperor celebrated the divine goodness, and confessed, in silence, the merit of his successful general. Impatient to abolish the temporal and spiritual tyranny of the Vandals, he proceeded without delay to the full establishment of the Catholic church. Her jurisdiction, wealth, and immunities, perhaps the most essential part of episcopal religion, were restored and amplified with a liberal hand; the Arian worship was suppressed; the

Donatist meetings were proscribed, and the synod of Carthage, by the voice of 217 bishops, applauded the just measure of pious retaliation.

On such an occasion, it may not be presumed that many orthodox prelates were absent; but the comparative smallness of their number, which in ancient councils had been twice or even thrice multiplied, most clearly indicates the decay both of the church and state. While Justinian approved himself the defender of the faith, he entertained an ambitious hope that his victorious lieutenant would speedily enlarge the narrow limits of his dominion to the space which they occupied before the invasion of the Moors and Vandals; and Belisarius was instructed to establish five dukes or commanders in the convenient stations of Tripolis, Leptis, Cirta, Cæsarea, and Sardinia, and to compute the military force of palatines or borderers that might be sufficient for the defence of Africa. The kingdom of the Vandals was not unworthy of the presence of a prætorian prefect; and four consulars, three presidents, were appointed to administer the seven provinces under his civil jurisdiction. After the departure of Belisarius, who acted by a high and special commission, no ordinary provision was made for a master-general of the forces; but the office of prætorian prefect was entrusted to a soldier; the civil and military powers were united, according to the practice of Justinian, in the chief governor; and the representative of the emperor in Africa, as well as in Italy, was soon distinguished by the appellation of exarch.

TRIUMPH AND MEEKNESS OF BELISARIUS

Yet the conquest of Africa was imperfect till her former sovereign was delivered, either alive or dead, into the hands of the Romans. Doubtful of the event, Gelmer had given secret orders that a part of his treasure should be transported to Spain, where he hoped to find a secure refuge at the court of the king of the Visigoths. But these intentions were disappointed by accident, treachery, and the indefatigable pursuit of his enemies; when the royal captive accosted his conqueror, he burst into a fit of laughter. The crowd might naturally believe that extreme grief had deprived Gelmer of his senses; but in this mournful state, unseasonable mirth insinuated to more intelligent observers that the vain and transitory scenes of human greatness are unworthy of a serious thought.

Their contempt was soon justified by a new example of a vulgar truth—that flattery adheres to power, and envy to superior merit. The chiefs of the Roman army presumed to think themselves the rivals of a hero. Their private despatches maliciously affirmed that the conqueror of Africa, strong in his reputation and the public love, conspired to seat himself on the throne of the Vandals. Justinian listened with too patient an ear; and his silence was the result of jealousy rather than of confidence. An honourable alternative, of remaining in the province or of returning to the capital, was indeed submitted to the discretion of Belisarius; but he wisely concluded, from intercepted letters and the knowledge of his sovereign's temper, that he must either resign his head, erect his standard, or confound his enemies by his presence and submission. Innocence and courage decided his choice; his guards, captives, and treasures were diligently embarked, and so prosperous was the navigation that his arrival at Constantinople preceded any certain account of his departure from the port of Carthage. Such unsuspecting loyalty removed the apprehensions of Justinian; envy was silenced and inflamed by the public gratitude; and the third Africanus obtained the

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honours of a triumph, a ceremony which the city of Constantine had never seen and which ancient Rome, since the reign of Tiberius, had reserved for the auspicious arms of the Cæsars.

The glorious procession entered the gate of the Hippodrome, was saluted by the acclamations of the senate and people, and halted before the throne where Justinian and Theodora were seated to receive the homage of the captive monarch and the victorious hero. They both performed the customary adoration; and, falling prostrate on the ground, respectfully touched the footstool of a prince who had not unsheathed his sword and of a prostitute who had danced on the theatre; some gentle violence was used to bend the stubborn spirit of the grandson of Genseric, and, however trained to servitude, the genius of Belisarius must have secretly rebelled. He was immediately declared consul for the ensuing year, and the day of his inauguration resembled the pomp of a second triumph; his curule chair was borne aloft on the shoulders of captive Vandals; and the spoils of war, gold cups, and rich girdles, were profusely scattered among the populace.¹

But the purest reward of Belisarius was in the faithful execution of a treaty for which his honour had been pledged to the king of the Vandals. The religious scruples of Gelmer, who adhered to the Arian heresy, were



BYZANTINE SILVER CUP

incompatible with the dignity of senator or patrician; but he received from the emperor an ample estate in the province of Galatia, where the abdicated monarch retired with his family and friends, to a life of peace, of affluence, and perhaps of content. The daughters of Hilderic were entertained with the respectful tenderness due to their age and misfortune; and Justinian and Theodora accepted the honour of educating and enriching the female descendants of the great Theodosius.

The bravest of the Vandal youth were distributed into five squadrons of cavalry, which adopted the name of their benefactor and supported in the Persian wars the glory of their ancestors. But these rare exceptions, the reward of birth or valour, are insufficient to explain the fate of a nation whose numbers, before a short and bloodless war, amounted to more than six hundred thousand persons. After the exile of their king and nobles,

[¹ "When he beheld the splendour of the imperial court," Bury¹ says of Gelmer, "he merely said 'Vanity of vanities, all is vanity,' a remark which, as Ranke^m notices, had a sort of historical signification. For along with Gelmer, Belisarius brought to Constantinople those vessels of gold, of which Gaiseric (or Genseric) had robbed Rome, and of which Titus had despoiled Jerusalem. They were part of the riches of the king to whom the words 'Vanity of vanities' are traditionally attributed." As Gibbon states, the vessels were later returned to the Christian church of Jerusalem.]

the servile crowd might purchase their safety by abjuring their character, religion, and language; and their degenerate posterity would be insensibly mingled with the common herd of African subjects. Yet even in the present age, and in the heart of the Moorish tribes, a curious traveller has discovered the white complexion and long flaxen hair of a northern race; and it was formerly believed that the boldest of the Vandals fled beyond the power, or even the knowledge, of the Romans, to enjoy their solitary freedom on the shores of the Atlantic ocean. Africa had been their empire, it became their prison; nor could they entertain a hope, or even a wish, of returning to the banks of the Elbe, where their brethren, of a spirit less adventurous, still wandered in their native forests.

It was impossible for cowards to surmount the barriers of unknown seas and hostile barbarians; it was impossible for brave men to expose their nakedness and defeat before the eyes of their countrymen, to describe the kingdoms which they had lost, and to claim a share of the humble inheritance, which, in a happier hour, they had almost unanimously renounced. In the country between the Elbe and the Oder, several populous villages of Lusatia are inhabited by the Vandals: they still preserve their language, their customs, and the purity of their blood; support, with some impatience, the Saxon or Prussian yoke; and serve with secret and voluntary allegiance the descendant of their ancient kings, who in his garb and present fortune is confounded with the meanest of his vassals. The name and situation of this unhappy people might indicate their descent from one common stock with the conquerors of Africa. But the use of a Slavonian dialect more clearly represents them as the last remnant of the new colonies, who succeeded to the genuine Vandals, already scattered or destroyed in the age of Procopius.

SOLOMON'S WARS WITH THE MOORS

If Belisarius had been tempted to hesitate in his allegiance, he might have urged, even against the emperor himself, the indispensable duty of saving Africa from an enemy more barbarous than the Vandals. The origin of the Moors is involved in darkness; they were ignorant of the use of letters. Their limits cannot be precisely defined: a boundless continent was open to the Libyan shepherds; the change of seasons and pastures regulated their motions; and their rude huts and slender furniture were transported with the same ease as their arms, their families, and their cattle, which consisted of sheep, oxen, and camels. During the vigour of the Roman power, they observed a respectful distance from Carthage and the sea shore; under the feeble reign of the Vandals, they invaded the cities of Numidia, occupied the sea coast from Tingis (Tangier) to Cæsarea, and pitched their camps, with impunity, in the fertile province of Byzacium.

The formidable strength and artful conduct of Belisarius secured the neutrality of the Moorish princes, whose vanity aspired to receive, in the emperor's name, the ensigns of their regal dignity. They were astonished by the rapid event, and trembled in the presence of their conqueror. But his approaching departure soon relieved the apprehensions of a savage and superstitious people; the number of their wives allowed them to disregard the safety of their infant hostages; and when the Roman general hoisted sail in the port of Carthage, he heard the cries, and almost beheld the flames, of the desolated province. Yet he persisted in his resolution; and leaving

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only a part of his guards to reinforce the feeble garrisons, he entrusted the command of Africa to the eunuch Solomon, who proved himself not unworthy to be the successor of Belisarius.

In the first invasion, some detachments, with two officers of merit, were surprised and intercepted; but Solomon speedily assembled his troops, marched from Carthage into the heart of the country, and in two great battles destroyed sixty thousand of the barbarians. The Moors depended on their multitude, their swiftness, and their inaccessible mountains; and the aspect and smell of their camels are said to have produced some confusion in the Roman cavalry. But as soon as they were commanded to dismount, they derided this contemptible obstacle; as soon as the columns ascended the hills, the naked and disorderly crowd was dazzled by glittering arms and regular evolutions; and the menace of their female prophets was repeatedly fulfilled, that the Moors should be discomfited by a beardless antagonist. The victorious eunuch advanced thirteen days' journey from Carthage, to besiege Mount Aurasius, the citadel and at the same time the garden of Numidia. That range of hills, a branch of the great Atlas, contains, within a circumference of 120 miles, a rare variety of soil and climate; the intermediate valleys and elevated plains abound with rich pastures, perpetual streams, and fruits of a delicious taste and uncommon magnitude. This fair solitude is decorated with the ruins of Lambesa, a Roman city, once the seat of a legion, and the residence of forty thousand inhabitants.

The Ionic temple of Æsculapius is encompassed with Moorish huts; and the cattle now graze in the midst of an amphitheatre, under the shade of Corinthian columns. A sharp perpendicular rock rises above the level of the mountain, where the African princes deposited their wives and treasure; and a proverb is familiar to the Arabs, that the man may eat fire who dares to attack the craggy cliffs and inhospitable natives of Mount Aurasius. This hardy enterprise was twice attempted by the eunuch Solomon. From the first, he retreated with some disgrace; and in the second, his patience and provisions were almost exhausted; and he must again have retired, if he had not yielded to the impetuous courage of his troops, who audaciously scaled, to the astonishment of the Moors, the mountain, the hostile camp, and the summit of the Geminian rock. A citadel was erected to secure this important conquest, and to remind the barbarians of their defeat; and as Solomon pursued his march to the west, the long-lost province of Mauretanian Sitifi was again annexed to the Roman Empire. The Moorish War continued several years after the departure of Belisarius; but the laurels which he resigned to a faithful lieutenant may be justly ascribed to his own triumph.

The experience of past faults, which may sometimes correct the mature age of an individual, is seldom profitable to the successive generations of mankind. The nations of antiquity, careless of each other's safety, were separately vanquished and enslaved by the Romans. This awful lesson might have instructed the barbarians of the West to oppose, with timely counsels and confederate arms, the unbounded ambition of Justinian. Yet the same error was repeated, the same consequences were felt; and the Goths both of Italy and Spain, insensible of their approaching danger, beheld with indifference, and even with joy, the rapid downfall of the Vandals.

After the failure of the royal line, Theudes, a valiant and powerful chief, ascended, in 531, the throne of Spain, which he had formerly administered in the name of Theodoric and his infant grandson. Under his command the Visigoths besieged the fortress of Ceuta on the African coast; but while they

spent the sabbath day in peace and devotion, the pious security of their camp was invaded by a sally from the town; and the king himself, with some difficulty and danger, escaped from the hands of a sacrilegious enemy. It was not long before his pride and resentment were gratified by a suppliant embassy from the unfortunate Gelimer, who implored in his distress the aid of the Spanish monarch. But, instead of sacrificing these unworthy passions to the dictates of generosity and prudence, Theudes amused the ambassadors, till he was secretly informed of the loss of Carthage, and then dismissed them with obscure and contemptuous advice, to seek in their native country a true knowledge of the state of the Vandals.

The long continuance of the Italian War delayed the punishment of the Visigoths; and the eyes of Theudes were closed before they tasted the fruits of his mistaken policy. After his death, the sceptre of Spain was disputed by a civil war. The weaker candidate solicited the protection of Justinian; and ambitiously subscribed a treaty of alliance, which deeply wounded the independence and happiness of his country. Several cities, both on the ocean and the Mediterranean, were ceded to the Roman troops, who afterwards refused to evacuate those pledges, as it should seem, either of safety or payment; and as they were fortified by perpetual supplies from Africa, they maintained their impregnable stations, for the mischievous purpose of inflaming the civil and religious factions of the barbarians. Seventy years elapsed before this painful thorn could be extirpated from the bosom of the monarchy; and as long as the emperors retained any share of these remote and useless possessions, their vanity might number Spain in the list of their provinces, and the successors of Alaric in the rank of their vassals.^b

MILITARY TACTICS UNDER JUSTINIAN

During the time Justinian's generals were changing the state of Europe and destroying some of the nations which had dismembered the Western Empire, circumstances beyond the control of that international system of policy, of which the sovereigns of Constantinople and Persia were the arbiters, produced a general movement in the population of central Asia. The whole human race was thrown into a state of convulsive agitation, from the frontiers of China to the shores of the Atlantic. This agitation destroyed many of the existing governments, and exterminated several powerful nations; while, at the same time, it laid the foundation of the power of new states and nations, some of which have maintained their existence to the present times.

The Eastern Empire bore no inconsiderable part in raising this mighty storm in the West and in quelling its violence in the East, in exterminating the Goths and Vandals, and in arresting the progress of the Avars and Turks. Yet the number and composition of the Roman armies have often been treated by historians as weak and contemptible. It is impossible, in this sketch, to attempt any examination of the whole military establishment of the Roman Empire during Justinian's reign; but in noticing the influence exercised by the military system on the Greek population, it is necessary to make a few general observations. The army consisted of two distinct classes—the regular troops, and the mercenaries. The regular troops were composed both of native subjects of the Roman Empire, raised by conscription, and of barbarians, who had been allowed to occupy lands within the emperor's dominions and to retain their own usages on the

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condition of furnishing a fixed number of recruits for the army. The Roman government still clung to the great law of the empire, that the portion of its subjects which paid the land tax could not be allowed to escape that burden by entering the army. The proprietors of the land were responsible for the tribute; the cultivators of the soil, both slaves and serfs, secured the amount of the public revenues; neither could be permitted to forego their fiscal obligations for their military duties.

For some centuries it had been more economical to purchase the service of the barbarians than to employ native troops; and perhaps, if the oppressive system of the imperial administration had not impaired the resources of the state and diminished the population by consuming the capital of the people, this might have long continued to be the case. Native troops were always drawn from the mountainous districts, which paid a scanty tribute, and in which the population found difficulty in procuring subsistence. The invasions of the barbarians, likewise, threw numbers of the peasantry of the provinces to the south of the Danube out of employment, and many of these entered the army. A supply of recruits was likewise obtained from the idle and needy population of the towns. The most active and intelligent soldiers were placed in the cavalry — a force that was drilled with the greatest care, subjected to the most exact discipline, and sustained the glory of the Roman arms in the field of battle. As the higher and middle classes in the provinces had, for ages, been excluded from the military profession, and the army had been at last composed chiefly of the rudest and most ignorant peasants, of enfranchised slaves, and naturalised barbarians, military service was viewed with aversion; and the greatest repugnance arose among the civilians to become soldiers. In the meantime, the depopulation of the empire daily increased the difficulty of raising the number of recruits required for a service which embraced an immense extent of territory and entailed a great destruction of human life.

The troops of the line, particularly the infantry, had deteriorated considerably in Justinian's time; but the artillery and engineer departments were not much inferior, in science and efficiency, to what they had been in the best days of the empire. Military resources, not military knowledge, had diminished. The same arsenals continued to exist; mere mechanical skill had been uninterruptedly exercised; and the constant demand which had existed for military mechanicians, armourers, and engineers had never allowed the theoretical instruction of this class to be neglected, nor their practical skill to decline from want of employment. This fact requires to be borne in mind.

The mercenaries formed the most valued and brilliant portion of the army; and it was the fashion of the day to copy and admire the dress and manners of the barbarian cavalry. The empire was now surrounded by numbers of petty princes who, though they had seized possession of provinces once belonging to the Romans, by force, and had often engaged in war with the emperor, still acknowledged a certain degree of dependence on the Roman power. Some of them, as the kings of the Heruli and the Gepidæ, and the king of Colchis, held their regal rank by a regular investiture from Justinian. These princes, and the kings of the Lombards, Huns, Saracens, and Moors, all received regular subsidies. Some of them furnished a number of their best warriors, who entered the Roman service and served in separate bands, under their own leaders and with their national weapons, but subjected to the regular organisation and discipline of the Roman armies, though not to the Roman system of military exercises and manœuvres.

Some of these corps of barbarians were also formed of volunteers, who were attracted by the high pay which they received and the license with which they were allowed to behave.

The superiority of these troops arose from natural causes. The northern nations who invaded the empire consisted of a population trained from infancy to warlike exercises, and following no profession but that of arms. Their lands were cultivated by the labour of their slaves, or by that of the Roman subjects who still survived in the provinces they had occupied; but their only pecuniary resources arose from the plunder of their neighbours or the subsidies of the Roman emperors. Their habits of life, the celerity of their movements, and the excellence of their armour rendered them the



A GOTH

choicest troops of the age; and their most active warriors were generally engaged to serve in the imperial forces. The emperors preferred armies composed of a number of motley bands of mercenary foreigners, attached to their own persons by high pay, and commanded by chiefs who could never pretend to political rank and who had much to lose and little to gain by rebellion; for experience proved that they perilled their throne by entrusting the command of a national army to a native general, who, from a popular soldier, might become a dangerous rival. Though the barbarian mercenaries in the service of Rome generally proved far more efficient troops than their free countrymen, yet they were on the whole unequal to the native Roman cavalry of Justinian's army, the *cataphracts*, sheathed in complete steel on the Persian model, and armed with the Grecian spear, who were still the best troops in a field of battle, and were the real type of the chivalry of the Middle Ages.

Justinian weakened the Roman army in several ways by his measures of reform. His anxiety to reduce its expenditure induced him to diminish the establishment of camels, horses, and chariots, which attended the troops for transporting the military machines and baggage. This train had been previously very large, as it was calculated to save the peasantry from any danger of having their labours interrupted, or their cattle seized, under the pretext of being required for transport. Numerous abuses

were introduced by diminishing the pay of the troops, and by neglecting to pay them with regularity and to furnish them with proper food and clothing. At the same time, the efficiency of the army in the field was more seriously injured by continuing the policy adopted by Anastasius, of restricting the power of the generals; a policy however which, it must be confessed, was not unnecessary in order to avoid greater evils. This is evident from the numerous rebellions in Justinian's reign, and the absolute want of any national or patriotic feeling in the majority of the Roman officers.

Large armies were at times composed of a number of corps, each commanded by its own officer, over whom the nominal commander-in-chief had little or no authority; and it is to this circumstance that the unfortunate results of some of the Gothic and Persian campaigns are to be attributed,

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and not to any inferiority of the Roman troops. Even Belisarius himself, though he gave many proofs of attachment to Justinian's throne, was watched with the greatest jealousy. He was treated with constant distrust, and his officers were at times encouraged to dispute his measures, and never punished for disobeying his orders. The fact is that Belisarius might, if so disposed, have assumed the purple, and perhaps dethroned his master. Narses was the only general who was implicitly trusted and steadily supported; but Narses was an aged eunuch, and could never have become emperor.

The imperial military forces consisted of 150,000 men;¹ and though the extent of the frontier which these troops were compelled to guard was very great, and lay open to the incursions of many active hostile tribes, still Justinian was able to assemble some admirably appointed armies for his foreign expeditions. The armament which accompanied Belisarius to Africa consisted of ten thousand infantry, five thousand cavalry, and twenty thousand sailors. Belisarius must have had about thirty thousand troops under his command in Italy before the taking of Ravenna. Germanus, when he arrived in Africa, found that only one-third of the Roman troops about Carthage had remained faithful, and the rebels under Stozas amounted to eight thousand men. As there were still troops in Numidia which had not joined the deserters, the whole Roman force in Africa cannot have been less than fifteen thousand. Narses, in the year 551, when the empire began to show evident proofs of the bad effects of Justinian's government, could assemble thirty thousand chosen troops, an army which defeated the veterans of Totila and destroyed the fierce bands of Franks and Alamanni which hoped to wrest Italy from the Romans. The character of the Roman troops, in spite of all that modern writers have said to depreciate them, still stood so high that Totila, the warlike monarch of the Goths, strove to induce them to join his standard by offers of high pay. No army had yet proved itself equal to the Roman on the field of battle; and their exploits in Spain, Africa, Colchis, and Mesopotamia, proved their excellence; though the defeats which they sustained, both from the Persians and on the Danube, reveal the fact that their enemies were improving in military science, and watching every opportunity of availing themselves of any neglect of the Roman government in maintaining the efficiency of the army.

DECADENCE OF THE SOLDIERY

Numerous examples could be cited of almost incredible disorder in the armies, originating generally in the misconduct of the imperial government. Belisarius attempted, but found it impossible, to enforce strict discipline,² when the soldiers were unpaid and the officers authorised to act independently of his orders. Two thousand Heruli ventured to quit his standard in Italy, and, after marching round the Adriatic, were pardoned by Justinian and again engaged in the imperial service. Procopius mentions repeatedly that the conduct of the unpaid and unpunished troops ruined the provinces; and in Africa, no less than three Roman officers, Stozas, Maximin, and Gontharis, attempted to render themselves independent, and were supported by large bodies of troops. The Greeks were the only portion of the population

¹ Agathias states that the military establishment of the empire once consisted of 645,000 men. It probably included the local militia and the garrisons.

² According to Procopius, Belisarius told his troops that the Persians excelled them in discipline.

who were considered as sincerely attached to the imperial government, or at least who would readily defend it against every enemy; and accordingly Gontharis, when he wished to secure Carthage, ordered all the Greeks to be murdered without distinction. The Greeks were, however, from their position and rank in society as burgesses or taxpayers, almost entirely excluded from the army, and though they furnished the greater part of the sailors for the fleet, they were generally an unwarlike population. Witiges, the Gothic king, calls the Roman army of Belisarius an army of Greeks, a band of pirates, actors, and mountebanks.

One of the most unfortunate measures of Justinian was the disbanding all the provincial militia. This is incidentally mentioned in the *Secret History* of Procopius, who informs us that Thermopylæ had been previously guarded by two thousand of this militia; but that this corps was dissolved, and a garrison of regular troops placed in Greece. As a general measure it was probably dictated by a plan of financial reform, and not by any fear of popular insurrection; but its effects were extremely injurious to the empire in the declining state of society, and in the increasing disorganisation of the central power; and though it may possibly have prevented some provinces from recovering their independence by their own arms, it prepared the way for the easy conquests of the Avars and Arabs. Justinian was desirous of centralising all power, and rendering all public burdens uniform and systematic; and had adopted the opinion that it was cheaper to defend the empire by walls and fortresses than by a movable army. The practice of moving the troops with great celerity to defend the frontiers had induced the officers to abandon the ancient practice of fortifying a regular camp; and at last even the art of encamping was neglected. The barbarians, however, could always move with greater rapidity than the regular troops of the empire.

To secure the frontiers, Justinian adopted a plan of constructing extensive lines supported by innumerable forts and castles, in which he placed garrisons, in order that they might be ready to sally out on the invading bands. These lines extended from the Adriatic to the Black Sea, and were further strengthened by the long wall of Anastasius, which covered Constantinople by walls protecting the Thracian Chersonesus and the peninsula of Pallene, and by fortifications at Thermopylæ, and at the Isthmus of Corinth, which were all carefully repaired. At all these posts permanent garrisons were maintained. The eulogy of Procopius on the public edifices of Justinian seems almost irreconcilable with the events of the latter years of his reign; for Zabergan, king of the Huns, penetrated through breaches he found unrepaired in the long wall, and advanced almost to the very suburbs of Constantinople.

Another instance of the declining state of military tactics may be mentioned, as it must have originated in the army itself, and not in consequence of any arrangements of the government. The combined manœuvres of the divisions of the regiments had been so neglected that the bugle-calls once used had fallen into desuetude, and were unknown to the soldiers. The motley recruits, of dissimilar habits, could not acquire with the requisite rapidity a perception of the delicacy of the ancient music, and the Roman infantry no longer moved

"In perfect phalanx, to the Dorian mood,
Of flutes and soft recorders."

It happened, during the siege of Auximum in Italy, that Belisarius was placed in difficulty from the want of an instantaneous means of communicat-

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ing orders to the troops engaged in skirmishing with the Goths. On this occasion it was suggested to him by Procopius, his secretary and the historian of his wars, to replace the forgotten bugle-calls by making use of the brazen trumpet of the cavalry to sound a charge, and of the infantry bugle to summon a retreat.

Foreigners were preferred by the emperors as the occupants of the highest military commands; and the confidence with which the barbarian chiefs were honoured by the court enabled many to reach the highest rank in the army. Narses, the most distinguished military leader after Belisarius, was a Pers-Armenian captive. Peter, who commanded against the Persians in the campaign of 528, was also a Pers-Armenian. Pharas, who besieged Gelimer in Mount Pappua, was a Herulian. Mundus, who commanded in Illyria and Dalmatia, was a Gepid prince. Chilbud, who, after several victories, perished with his army in defending the frontiers against the Slavonians, was of northern descent, as may be inferred from his name. Solomon, who governed Africa with great courage and ability, was a eunuch from Dara. Artaban was an Armenian prince. Johannes Troglita the patrician, the hero of the poem of Corippus called the *Johannid*, is also supposed to have been an Armenian. Yet the empire might still have furnished excellent officers, as well as valiant troops; for the Isaurians and Thracians continued to distinguish themselves in every field of battle, and were equal in courage to the fiercest of the barbarians.

It became the fashion in the army to imitate the manners and habits of the barbarians; their headlong personal courage became the most admired quality, even in the highest rank; and nothing tended more to hasten the decay of the military art. The officers in the Roman armies became more intent on distinguishing themselves for personal exploits than for exact order and strict discipline in their corps. Even Belisarius himself appears at times to have forgotten the duties of a general in his eagerness to exhibit his personal valour on his bay charger; though he may, on such occasions, have considered that the necessity of keeping up the spirits of his army was a sufficient apology for his rashness. Unquestionably the army, as a military establishment, had declined in excellence ere Justinian ascended the throne, and his reign tended to sink it much lower; yet it is probable that it was never more remarkable for the enterprising valour of its officers or for their personal skill in the use of their weapons. The death of numbers of the highest rank, in battles and skirmishes in which they rashly engaged, proves this fact. There was, however, one important feature of ancient tactics still preserved in the Roman armies, which gave them a decided superiority over their enemies. They had still the confidence in their discipline and skill to form their ranks, and encounter their opponents in line; the bravest of their enemies, whether on the banks of the Danube or the Tigris, only ventured to charge them, or receive their attack, in close masses.^d



CHAPTER IV

THE LATER YEARS OF JUSTINIAN'S REIGN

[535-565 A.D.]

BYZANTIUM RIDS ROME OF THE GOTHS

THE empire of the Ostrogoths, though established on principles of a just administration by the wisdom of the great Theodoric, soon began to suffer as complete a national demoralisation as that of the Vandals, though the Goths themselves, from being more civilised and living more directly under the restraint of laws which protected the property of their Roman subjects, had not become individually so corrupted by the possession of wealth.

The conquest of Italy¹ had not produced any very great revolution in the state of the country. The Romans had long been accustomed to be defended in name, but in fact to be ruled, by the commanders of the mercenary troops in the emperor's service. The Goths, even after the conquest, allowed them to retain two-thirds of their landed estates, with all their movable property; and as they had really been as completely excluded from military service under their own emperors, their social condition underwent but little change. Policy induced Theodoric to treat the inhabitants of Italy with mildness. The permanent maintenance of his conquests required a considerable revenue, and that revenue could only be supplied by the industry and civilisation of his Italian subjects. His sagacity told him that it was wiser to tax the Romans than to plunder them, and that it was necessary, in order to secure the fruits of a regular system of taxation, to leave them in the possession of those laws and privileges which enabled them to defend their civilisation.

The kingdom which the great Theodoric left to his grandson Athalaric, under the guardianship of his daughter Amalasuntha, embraced not only Italy, Sicily, and a portion of the south of France; it also included Dalmatia, a part of Illyricum, Pannonia, Noricum, and Rætia. In these extensive dominions, the Gothic race formed but a small part of the population; and yet the Goths, from the privileges which they enjoyed, were everywhere

[¹ For a fuller account of the war in Italy, see the latter part of this volume, under "The Western Empire"]

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regarded with jealousy by the bulk of the inhabitants. Dissensions arose in the royal family; Athalaric died young; Amalasuntha was murdered by Theodatus, his successor; and as she had been in constant communication with the court of Constantinople, this crime afforded Justinian a decent pretext for interfering in the affairs of the Goths. To prepare the way for the reconquest of Italy, Belisarius was sent to attack Sicily, which he invaded with an army of 7500 men, in the year 535, and subjected without difficulty. During the same campaign, Dalmatia was conquered by the imperial arms, recovered by the Goths, but again reconquered by Justinian's troops. A rebellion of the troops in Africa arrested, for a while, the progress of Belisarius, and compelled him to visit Carthage; but he returned to Sicily in a short time, and crossing over to Rhegium marched directly to Neapolis. As he proceeded, he was everywhere welcomed by the inhabitants, who were then almost universally Greeks; even the Gothic commander in the south of Italy favoured the progress of the Roman general.

The city of Neapolis made a vigorous defence; but after a siege of three weeks it was taken by introducing into the place a body of troops through the passage of an ancient aqueduct. The conduct of Belisarius, after the capture of the city, was dictated by policy, and displayed very little humanity. As the inhabitants had shown some disposition to assist the Gothic garrison in defending the city, and as such conduct would have greatly increased the difficulty of his campaign in Italy, in order to intimidate the population of other cities he appears to have winked at the pillage of the town, to have tolerated the massacre of many of the citizens in the churches, where they had sought an asylum, and to have overlooked a sedition of the lowest populace, in which the leaders of the Gothic party were assassinated. From Neapolis, Belisarius marched forward to Rome.

Only sixty years had elapsed since Rome had been conquered by Odoacer; and during this period its population, the ecclesiastical and civil authority of its bishop who was the highest dignitary of the Christian world, and the influence of its senate which still continued to be in the eyes of mankind the most honourable political body in existence, enabled it to preserve a species of independent civic constitution. Theodoric had availed himself of this municipal government to smooth away many of the difficulties which presented themselves in the administration of Italy. The Goths, however, in leaving the Romans in possession of their own civil laws and institutions, had not diminished their aversion to a foreign yoke; yet as they possessed no distinct feelings of nationality apart from their connection with the imperial domination and their religious orthodoxy, they never aspired to independence, and were content to turn their eyes towards the emperor of the East as their legitimate sovereign. Belisarius, therefore, entered the Eternal City rather as a friend than as a conqueror; but he had hardly entered it before he perceived that it would be necessary to take every precaution to defend his conquest against the new Gothic king Witiges. He immediately repaired the walls of Rome, strengthened them with a breast-work, collected large stores of provisions, and prepared to sustain a siege.

The Gothic war forms an important epoch in the history of the city of Rome; for within the space of sixteen years it changed masters five times, and suffered three severe sieges. Its population was almost destroyed; its public buildings and its walls must have undergone many changes, according to the exigencies of the various measures required for its defence. It has, consequently, been too generally assumed that the existing walls indicate the exact position of the walls of Aurelian. This period is also

memorable for the ruin of many monuments of ancient art, which the generals of Justinian destroyed without compunction.¹

Witiges laid siege to Rome with an army said by Procopius^d to have amounted to 150,000 men; yet this army was insufficient to invest the whole circuit of the city. The Gothic king distributed his troops in seven fortified camps; six were formed to surround the city, and the seventh was placed to protect the Milvian bridge. Five camps covered the space from the Prænestine to the Flaminian gates, and the remaining camp was formed beyond the Tiber, in the plain below the Vatican. By these arrangements the Goths only commanded about half the circuit of Rome, and the roads to Naples and to the ports at the mouth of the Tiber remained open. The Roman infantry was now the weakest part of a Roman army. Even in the defence of a fortified city it was subordinate to the cavalry, and the military superiority of the Roman arms was sustained by mercenary horsemen. It is strange to find the tactics of the Middle Ages described by Procopius in classic Greek.

In spite of the prudent arrangements adopted by Belisarius to insure supplies of provisions from his recent conquests in Sicily and Africa, Rome suffered very severely from famine during the siege; but the Gothic army was compelled to undergo equal hardships, and suffered far greater losses from disease. The communications of the garrison with the coast were for a time interrupted, but at last a body of five thousand fresh troops and an abundant supply of provisions, despatched by Justinian to the assistance of Belisarius, entered Rome. Shortly after the arrival of this reinforcement, the Goths found themselves constrained to abandon the siege, in which they had persevered for a year. Justinian again augmented his army in Italy, by sending over seven thousand troops under the command of the eunuch Narses, a man whose military talents were in no way inferior to those of Belisarius, and whose name occupies an equally important place in the history of Italy. The emperor, guided by the prudent jealousy which dictated the strictest control over all the powerful generals of the empire, had conferred on Narses an independent authority over his own division, and that general, presuming too far on his knowledge of Justinian's feelings, ventured to throw serious obstacles in the way of Belisarius. The dissensions of the two generals delayed the progress of the Roman arms. The Goths availed themselves of the opportunity to continue the war with vigour; they succeeded in reconquering Mediolanum, which had admitted a Roman garrison, and sacked the city, which was second only to Rome in wealth and population. They massacred the whole male population, and behaved with such cruelty that three hundred thousand persons were said to have perished—a number which probably only indicates the whole population of Mediolanum at this period.

Witiges, finding his resources inadequate to check the conquests of Belisarius, solicited the aid of the Franks, and despatched an embassy to Chosroes to excite the jealousy of the Persian monarch. The Franks, under Theodebert, entered Italy, but they were soon compelled to retire; and Belisarius, being placed at the head of the whole army by the recall of Narses, soon terminated the war. Ravenna, the Gothic capital, was invested but

[¹ "With the conquest of Rome by Belisarius," says Finlay, ^b "the history of the ancient city may be considered as terminating, and with his defence against Witiges commences the history of the Middle Ages—of the time of destruction and change." Similarly, though from different reasons, Bury ^c says of the plague of 542 A.D., "If we may speak of watersheds in history, this plague marks the watershed of what we call the ancient and what we call the mediæval age. Really nothing is more striking than the difference between the first half and the last half of Justinian's reign.]

[540 A.D.]

the siege was more remarkable for the negotiations which were carried on during its progress than for the military operations. The Goths, with the consent of Witiges, made Belisarius the singular offer of acknowledging him as the emperor of the West, on condition of his joining his forces to theirs, permitting them to retain their position and property in Italy, and thus ensuring them the possession of their nationality and their peculiar laws.

Perhaps neither the state of the mercenary army which he commanded nor the condition of the Gothic nation rendered the project very feasible. It is certain that Belisarius only listened to it, in order to hasten the surrender of Ravenna and secure the person of Witiges without further bloodshed. Italy submitted to Justinian, and the few Goths who still maintained their independence beyond the Po pressed Belisarius in vain to declare himself emperor. But even without these solicitations, his power had awakened the fears of his sovereign, and he was recalled, though with honour, from his command in Italy. He returned to Constantinople leading Witiges captive, as he had formerly appeared conducting Gelimer.

FINLAY'S ESTIMATE OF BELISARIUS

Great as the talents of Belisarius really were, and sound as his judgment appears to have been, still it must be confessed that his name occupies a more prominent place in history than his merits are entitled to claim. The accident that his conquest put an end to two powerful monarchies, of his having led captive to Constantinople the representatives of the dreaded Genseric and the great Theodoric, joined with the circumstance that he enjoyed the singular good fortune of having his exploits recorded in the classic language of Procopius, the last historian of the Greeks, have rendered a brilliant career more brilliant from the medium through which it is seen. At the same time the tale of his blindness and poverty has extended a sympathy with his misfortunes into circles which would have remained indifferent to the real events of his history, and made his name an expression for heroic greatness reduced to abject misery by royal ingratitude.

But Belisarius, though he refused the Gothic throne and the empire of the West, did not despise nor neglect wealth; he accumulated riches which could not have been acquired by any commander-in-chief amidst the wars and famines of the period, without rendering the military and civil administration subservient to his pecuniary profit. On his return from Italy he lived at Constantinople in almost regal splendour, and maintained a body of seven thousand cavalry attached to his household.

In an empire where confiscation was an ordinary financial resource, and under a sovereign whose situation rendered jealousy only common prudence, it is not surprising that the wealth of Belisarius excited the imperial cupidity, and induced Justinian to seize great part of it. His fortune was twice reduced by confiscations. The behaviour of the general under his misfortunes, and the lamentable picture of his depression which Procopius has drawn, when he lost a portion of his wealth on his first disgrace, does not tend to elevate his character. At a later period, his wealth was again confiscated on an accusation of treason, and on this occasion it is said that he was deprived of his sight, and reduced to such a state of destitution that he begged his bread in a public square, soliciting charity with the exclamation, "Give Belisarius an obolus!" But ancient historians were ignorant of this fable, which has been rejected by every modern authority in Byzantine

history. Justinian, on calm reflection, disbelieved the treason imputed to a man who, in his younger days, had refused to ascend a throne; or else he pardoned what he supposed to be the error of a general to whose services he was so deeply indebted; and Belisarius, reinstated in some part of his fortune, died in possession of wealth and honour.

THE GOTHS RENEW THE WAR

Belisarius had hardly quitted Italy when the Goths reassembled their forces. They were accustomed to rule, and nourished in the profession of arms. Justinian sent a civilian, Alexander the logothete, to govern Italy, hoping that his financial arrangements would render the new conquest



A GOTH OF QUALITY
(After Hottenroth)

a source of revenue to the imperial treasury.¹ The fiscal administration of the new governor soon excited great discontent. He diminished the number of the Roman troops, and put a stop to those profits which a state of war usually affords the military; while at the same time he abolished the pensions and privileges which formed no inconsiderable portion of the revenue of the higher classes, and which had never been entirely suppressed during the Gothic domination. Alexander may have acted in some cases with undue severity in enforcing these measures; but it is evident, from their nature, that he must have received express orders to put an end to what Justinian considered the lavish expenditure of Belisarius.

A part of the Goths in the north of Italy retained their independence after the surrender of Witiges. They raised Hildebald to the throne, which he occupied about a year when he was murdered by one of his own guards. The tribe of Rugii then raised Eraric their leader to the throne; but on his entering into negotiations with the Romans he was murdered, after a reign of only five months. Totila was then elected king of the Goths, and had he not been opposed to the greatest men whom the declining age of the Roman Empire produced, he would probably have succeeded in restoring the Gothic monarchy in Italy. His successes endeared him to his countrymen, while the justice of his administration contrasted with the rapacity of Justinian's government, and gained him the respect and submission of the native provincials. He was on the point of commencing the siege of Rome, when Belisarius, who after his departure from Ravenna had been employed in the Persian War, was sent back to Italy to recover the ground already lost.

[¹ According to Bury, "Alexander was called 'Scissors' from his practice of clipping coins." Procopius says he "alienated the minds of the Italians from Justinian, and none of the soldiers were willing to undergo the hazard of war."]

[544-547 A.D.]

The imperial forces were completely destitute of that unity and military organisation which constitute a number of different corps into one army. The various bodies of troops were commanded by officers completely independent of one another, and obedient only to Belisarius as commander-in-chief. Justinian, acting on his usual maxims of jealousy, and distrusting Belisarius more than formerly, had retained the greater part of his bodyguard and all his veteran followers at Constantinople; so that he now appeared in Italy unaccompanied by a staff of scientific officers and a body of veteran troops on whose experience and discipline he could rely for implicit obedience to his orders. The heterogeneous elements of which his army was composed made all combined operations impracticable, and his position was rendered still more disadvantageous by the change that had taken place in that of his enemy. Totila was now able to command every sacrifice on the part of his followers, for the Goths, taught by their misfortunes and deprived of their wealth, felt the importance of union and discipline, and paid the strictest attention to the orders of their sovereign. The Gothic king laid siege to Rome, and Belisarius established himself in Porto, at the mouth of the Tiber; but all his endeavours to relieve the besieged city proved unsuccessful, and Totila compelled it to surrender under his eye and in spite of all his exertions.

The national and religious feelings of the orthodox Romans rendered them the irreconcilable enemies of the Arian Goths. Totila soon perceived that it would not be in his power to defend Rome against a scientific enemy and a hostile population, in consequence of the great extent of the fortifications, and the impossibility of dislodging the imperial troops from the forts at the mouth of the Tiber. But he also perceived that the Eastern emperors would be unable to maintain a footing in central Italy without the support of the Roman population, whose industrial, commercial, aristocratic, and ecclesiastical influence was concentrated in the city population of Rome. He therefore determined to destroy the Eternal City, and if policy authorised kings on great occasions to trample on the precepts of humanity, the king of the Goths might claim a right to destroy the race of the Romans. Even the statesman may still doubt whether the decision of Totila, if it had been carried into execution in the most merciless manner, would not have purified the moral atmosphere of Italian society.

He commenced the destruction of the walls; but either the difficulty of completing his project or the feelings of humanity which were inseparable from his enlightened ambition induced him to listen to the representations of Belisarius, who conjured him to abandon his barbarous scheme of devastation. Totila, nevertheless, did everything in his power to depopulate Rome; he compelled the inhabitants to retire into the Campania, and forced the senators to abandon their native city. It is to this emigration that the utter extinction of the old Roman race and civic government must be attributed; for when Belisarius, and at a later period Totila himself, attempted to repopulate Rome, they laid the foundations of a new society, which connects itself rather with the history of the Middle Ages than with that of preceding times.

BELISARIUS IN ROME

Belisarius entered the city after the departure of the Goths; and as he found it deserted, he had the greatest difficulty in putting it in a state of defence. But though Belisarius was enabled, by his military skill, to

[547-553 A.D.]

defend Rome against the attacks of Totila, he was unable to make any head against the Gothic army in the open field; and after vainly endeavouring to bring back victory to the Roman standards in Italy, he received permission to resign the command and return to Constantinople. His want of success must be attributed solely to the inadequacy of the means placed at his disposal for encountering an active and able sovereign like Totila. The unpopularity of his second administration in Italy arose from the neglect of Justinian in paying the troops, and the necessity which that irregularity imposed on their commander of levying heavy contributions on the Italians, while it rendered the task of enforcing strict discipline, and of protecting the property of the people from the ill-paid soldiery, quite impracticable. Justice, however, requires that we should not omit to mention that Belisarius, though he returned to Constantinople with diminished glory, did not neglect his pecuniary interests, and came back without any diminution of his wealth.

As soon as Totila was freed from the restraint imposed on his movements by the fear of Belisarius, he quickly recovered Rome; and the loss of Italy appeared inevitable, when Justinian decided on making a new effort to retain it. As it was necessary to send a large army against the Goths, and invest the commander-in-chief with great powers, it is not probable that Justinian would have trusted any other of his generals more than Belisarius had he not fortunately possessed an able officer, the eunuch Narses, who could never rebel with the hope of placing the imperial crown on his own head. The assurance of his fidelity gave Narses great influence in the interior of the palace, and secured him a support which would never have been conceded to any other general. His military talents, and his freedom from the reproach of avarice or peculation, augmented his personal influence, and his diligence and liberality soon assembled a powerful army. The choicest mercenary troops—Huns, Herulians, Armenians, and Lombards—marched under his standard with the veteran Roman soldiers. The first object of Narses after his arrival in Italy was to force the Goths to risk a general engagement, trusting to the excellence of his troops and to his own skill in the employment of their superior discipline.

The rival armies met at Tagina (Tadinum) near Nuceria (Nocera), and the victory of Narses was complete.¹ Totila and six thousand Goths perished, and Rome again fell under the dominion of Justinian. At the solicitation of the Goths, an army of Franks and Germans was permitted by Theobald, king of Austrasia, to enter Italy for the purpose of making a diversion in their favour. Bucelin, the leader of this army, was met by Narses on the banks of the Casilinus, near Capua. The forces of the Franks consisted of thirty thousand men, those of the Romans did not exceed eighteen thousand; but the victory of Narses was so complete that but few of the former escaped. The remaining Goths elected another king, Theias, who perished with his army near the banks of the Sarnus (Sarno). His death put an end to the kingdom of the Ostrogoths, and allowed Narses to turn his whole attention to the civil government of his conquests, and to establish security of property and a strict administration of justice. He appears to have been a man singularly well adapted to his situation, possessing the highest military talents, combined with a perfect knowledge of the civil and financial administration; and he was consequently able to estimate with exactness the sum which he could levy on the province and remit to Constantinople, with-

[¹ Bury^s says that the place is in dispute, some placing it near Sassoferrato, and others near Scheggia. He feels that we are justified in placing the date as July or August, 552.]

[535-625 A.D.]

out arresting the gradual improvement of the country. His fiscal government was, nevertheless, regarded by the Italians as extremely severe, and he was unpopular with the inhabitants of Rome.

The existence of a numerous Roman population in Spain, connected with the Eastern Empire by the memory of ancient ties, by active commercial relations, and by a strong orthodox feeling against the Arian Visigoths, enabled Justinian to avail himself of these advantages in the same manner as he had done in Africa and Italy. The king Theudes had attempted to make a diversion in Africa by besieging Ceuta, in order to call off the attention of Justinian from Italy. His attack was unsuccessful, but the circumstances were not favourable at the time for Justinian's attempting to revenge the injury. Dissensions in the country soon after enabled the emperor to take part in a civil war, and he seized the pretext of sending a fleet and troops to support the claims of a rebel chief, in order to secure the possession of a large portion of the south of Spain. The rebel Athanagild, having been elected king of the Visigoths, vainly endeavoured to drive the Romans out of the provinces which they had occupied. Subsequent victories extended the conquests of Justinian from the mouth of the Tagus, Eborac, and Corduba, along the coast of the ocean and of the Mediterranean, almost as far as Valentia; and at times the relations of the Romans with the Catholic population of the interior enabled them to carry their arms almost into the centre of Spain. The Eastern Empire retained possession of these distant conquests for about sixty years.^b

GIBBON'S ESTIMATE OF BELISARIUS AND HIS TIMES

Our estimate of personal merit is relative to the common faculties of mankind. The aspiring efforts of genius or virtue, either in active or speculative life, are measured not so much by their real elevation as by the height to which they ascend above the level of their age or country; and the same stature, which in a people of giants would pass unnoticed, must appear conspicuous in a race of pygmies. Leonidas and his three hundred companions devoted their lives at Thermopylæ; but the education of the infant, the boy, and the man had prepared, and almost insured, this memorable sacrifice; and each Spartan would approve, rather than admire, an act of duty of which himself and eight thousand of his fellow-citizens were equally capable.

The great Pompey might inscribe on his trophies that he had defeated in battle two millions of enemies, and reduced fifteen hundred cities from the lake Mæotis to the Red Sea; but the fortune of Rome flew before his eagles; the nations were oppressed by their own fears, and the invincible legions which he commanded had been formed by the habits of conquest and the discipline of ages. In this view, the character of Belisarius may be deservedly placed above the heroes of the ancient republic. His imperfections flowed from the contagion of the times; his virtues were his own, the free gift of nature or reflection; he raised himself without a master or a rival; and so inadequate were the arms committed to his hand that his sole advantage was derived from the pride and presumption of his adversaries. Under his command, the subjects of Justinian often deserved to be called Romans; but the unwarlike appellation of Greeks was imposed as a term of reproach by the haughty Goths, who affected to blush that they must dispute the kingdom of Italy with a nation of tragedians, pantomimes, and pirates.

The climate of Asia has indeed been found less congenial than that of Europe to military spirit; those populous countries were enervated by luxury, despotism, and superstition, and the monks were more expensive and more numerous than the soldiers of the East. The regular force of the empire had once amounted to 645,000 men: it was reduced, in the time of Justinian, to 150,000; and this number, large as it may seem, was thinly scattered over the sea and land—in Spain and Italy, in Africa and Egypt, on the banks of the Danube, the coast of Euxine, and the frontiers of Persia. The citizen was exhausted, yet the soldier was unpaid; his poverty was mischievously soothed by the privilege of rapine and indolence; and the tardy payments were detained and intercepted by the fraud of those agents who usurp, without courage or danger, the emoluments of war. Public and private distress recruited the armies of the state; but in the field, and still more in the presence of the enemy, their numbers were always defective.

The want of national spirit was supplied by the precarious faith and disorderly service of barbarian mercenaries. Even military honour, which has often survived the loss of virtue and freedom, was almost totally extinct. The generals, who were multiplied beyond the example of former times, laboured only to prevent the success, or to sully the reputation, of their colleagues; and they had been taught by experience that, if merit sometimes provoked the jealousy, error or even guilt would obtain the indulgence of a gracious emperor.

In such an age the triumphs of Belisarius, and afterwards of Narses, shine with incomparable lustre; but they are encompassed with the darkest shades of disgrace and calamity.¹

BARBARIC INROADS

Even the Gothic victories of Belisarius were prejudicial to the state, since they abolished the important barrier of the upper Danube, which had been so faithfully guarded by Theodoric and his daughter. For the defence of Italy, the Goths evacuated Pannonia and Noricum, which they left in a peaceful and flourishing condition; the sovereignty was claimed by the emperor of the Romans, the actual possession was abandoned to the boldness of the first invader. On the opposite banks of the Danube, the plains of upper Hungary and the Transylvanian hills were possessed, since the death of Attila, by the tribes of the Gepidæ, who respected the Gothic arms and despised not indeed the gold of the Romans but the secret motive of their annual subsidies.

The vacant fortifications of the river were instantly occupied by these barbarians; their standards were planted on the walls of Sirmium and Belgrade; and the ironical tone of their apology aggravated this insult on the majesty of the empire. "So extensive, O Cæsar, are your dominions, so numerous are your cities, that you are continually seeking for nations to whom, either in peace or war, you may relinquish these useless possessions. The Gepidæ are your brave and faithful allies; and if they have anticipated your gifts, they have shown a just confidence in your bounty." Their presumption was excused by the mode of revenge which Justinian embraced. Instead of asserting the rights of a sovereign for the protection of his subjects, the emperor invited a strange people to invade and possess the Roman

^[1] "Belisarius," says Freeman, "was perhaps the greatest commander that ever lived, as he did the greatest things with the smallest means."

[100-550 A.D.]

provinces between the Danube and the Alps; and the ambition of the Gepidæ was checked by the rising power and fame of the Lombards.

This corrupt appellation has been diffused in the thirteenth century by the merchants and bankers, the Italian posterity of these savage warriors: but the original name of Langobards is expressive only of the peculiar length and fashion of their beards.¹ About the time of Augustus and Trajan, a ray of historic light breaks on the darkness of their antiquities, and they are discovered, for the first time, between the Elbe and the Oder. Fierce beyond the example of the Germans, they delighted to propagate the tremendous belief that their heads were formed like the heads of dogs, and that they drank the blood of their enemies whom they vanquished in battle. The smallness of their numbers was recruited by the adoption of their bravest slaves; and alone, amidst their powerful neighbours, they defended by arms their high-spirited independence.

In the tempest of the north, which overwhelmed so many names and nations, this little bark of the Lombards still floated on the surface. They gradually descended towards the south and the Danube, and at the end of four hundred years² they again appear with their ancient valour and renown. Their manners were not less ferocious. The assassination of a royal guest was executed in the presence and by the command of the king's daughter, who had been provoked by some words of insult and disappointed by his diminutive stature;³ and a tribute, the price of blood, was imposed on the Lombards by his brother the king of the Heruli. Adversity revived a sense of moderation and justice, and the insolence of conquest was chastised by the signal defeat and irreparable dispersion of the Heruli, who were seated in the southern provinces of Poland.⁴

The victories of the Lombards recommended them to the friendship of the emperors; and at the solicitation of Justinian they passed the Danube to reduce, according to their treaty, the cities of Noricum and the fortresses of Pannonia. But the spirit of rapine soon tempted them beyond these ample limits; they wandered along the coast of the Adriatic as far as



A GOTHIC CHIEF

[¹ This is the old theory, and Hodgkin *o* says, "I confess that, to me, the old-fashioned derivation, that which was accepted by Isidore^b and Paulus, still seems the most probable." The word *bard*, usually allied to the Latin *barba*, "beard," has also been referred to the old High German *barta*, "axe," and to *bord*, "shore," and some writers would translate Langobards as "Long-axe-men" or "Long-shore-men."]

[² Hodgkin *o* says "three hundred years."]

[³ Paulus Diaconus tells the story, I 20. Rodulf was then king of the Heruli, and his brother was killed by the servants of King Tato, "seventh Lombard king."]

[⁴ Hodgkin *o* calls the Heruli "a perpetual puzzle to ethnologists," and quotes Zeuss, *f* who calls them "the most unstable of German tribes." Their seat at the moment in question is also variously guessed at, Hodgkin inclining to Hungary. This fatal battle took place about 508. The Lombards were Arians, — how they were converted we do not know, — and they brought into Italy a hierarchy of bishops, priests, and deacons.]

Dyrrhachium, and presumed, with familiar rudeness, to enter the towns and houses of their Roman allies, and to seize the captives who had escaped from their audacious hands. These acts of hostility, the sallies, as it might be pretended, of some loose adventurers, were disowned by the nation and excused by the emperor; but the arms of the Lombards were more seriously engaged by a contest of thirty years, which was terminated only by the extirpation of the Gepidæ.

The hostile nations often pleaded their cause before the throne of Constantinople; and the crafty Justinian, to whom the barbarians were almost equally odious, pronounced a partial and ambiguous sentence, and dexterously protracted the war by slow and ineffectual succours. Their strength was formidable, since the Lombards, who sent into the field several myriads of soldiers, still claimed, as the weaker side, the protection of the Romans. Their spirit was intrepid, yet such is the uncertainty of courage that the two armies were suddenly struck with a panic; they fled from each other, and the rival kings remained with their guards in the midst of an empty plain. A short truce was obtained, but their mutual resentment again kindled; and the remembrance of their shame rendered the next encounter more desperate and bloody. Forty thousand of the barbarians perished in the decisive battle¹ which broke the power of the Gepidæ, transferred the fears and wishes of Justinian, and first displayed the character of Alboin, the youthful prince of the Lombards and the future conqueror of Italy.

SLAVIC INCURSIONS

The wild people who dwelt or wandered in the plains of Russia, Lithuania, and Poland might be reduced, in the age of Justinian, under the two great families of the Bulgarians and the Slavonians. According to the Greek writers, the former, who touched the Euxine and the lake of Mæotis, derived from the Huns their name or descent; and it is needless to renew the simple and well-known picture of Tatar manners. They were bold and dexterous archers, who drank the milk and feasted on the flesh of their indefatigable horses; whose flocks and herds followed, or rather guided, the motions of their roving camps; to whose inroads no country was remote or impervious, and who were practised in flight, though incapable of fear.

The nation was divided into two powerful and hostile tribes, who pursued each other with fraternal hatred. They eagerly disputed the friendship or rather the gifts of the emperor; and the distinction which nature had fixed between the faithful dog and the rapacious wolf was applied by an ambassador who received only verbal instructions from the mouth of his illiterate prince. The Bulgarians, of whatsoever species, were equally attracted by Roman wealth; they assumed a vague dominion over the Slavonian name, and their rapid marches could only be stopped by the Baltic Sea, or the extreme cold and poverty of the north. But the same race of Slavonians appears to have maintained, in every age, the possession of the same countries. Their numerous tribes, however distant or adverse, used one common language (it was harsh and irregular), and were known by the resemblance of their form, which deviated from the swarthy Tatar and approached without attaining the lofty stature and fair complexion of the German.

[¹ Jordanes^k says that "on both sides there fell over 6000 men. No equal battle has been heard of in our times since the days of Attila, except that of Calluc against the same Gepidæ, or of Mundo with the Goths." The date was about 554.]

[100-540 A.D.]

Forty-six hundred villages were scattered over the provinces of Russia and Poland, and their huts were hastily built of rough timber, in a country deficient both in stone and iron. Erected, or rather concealed, in the depth of forests, on the banks of rivers or the edge of morasses, we may, not perhaps without flattery, compare them to the architecture of the beaver; which they resembled in a double issue to the land and water for the escape of the savage inhabitant—an animal less cleanly, less diligent, and less social than that marvellous quadruped. The fertility of the soil, rather than the labour of the natives, supplied the rustic plenty of the Slavonians. Their sheep and horned cattle were large and numerous, and the fields which they sowed with millet and panic, afforded, in the place of bread, a coarse and less nutritive food. The incessant rapine of their neighbours compelled them to bury this treasure in the earth; but on the appearance of a stranger it was freely imparted, by a people whose unfavourable character is qualified by the epithets of chaste, patient, and hospitable. As their supreme god, they adored an invisible master of the thunder. The rivers and the nymphs obtained their subordinate honours, and the popular worship was expressed in vows and sacrifice.

The Slavonians disdained to obey a despot, a prince, or even a magistrate; but their experience was too narrow, their passions too headstrong, to compose a system of equal law or general defence. Some voluntary respect was yielded to age and valour; but each tribe or village existed as a separate republic, and all must be persuaded where none could be compelled. They fought on foot, almost naked, and, except an unwieldy shield, without any defensive armour; their weapons of offence were a bow, a quiver of small poisoned arrows, and a long rope, which they dexterously threw from a distance, and entangled their enemy in a running noose. In the field the Slavonian infantry were dangerous by their speed, agility, and hardiness: they swam, they dived, they remained under water, drawing their breath through a hollow cane; and a river or lake was often the scene of their unsuspected ambuscade. But these were the achievements of spies and stragglers; the military art was unknown to the Slavonians; their name was obscure, and their conquests were inglorious.

The level country of Moldavia and Wallachia was occupied by the Antes (or Antai), a Slavonian tribe, which swelled the titles of Justinian with an epithet of conquest. Against the Antes he erected the fortifications of the lower Danube; and laboured to secure the alliance of a people seated in the direct channel of northern inundation, an interval of two hundred miles between the mountains of Transylvania and the Euxine Sea. But the Antes wanted power and inclination to stem the fury of the torrent; and the light-armed Slavonians, from a hundred tribes, pursued with almost equal speed the footsteps of the Bulgarian horse.¹ The payment of one piece of gold for each soldier procured a safe and easy retreat through the country of the Gepidæ, who commanded the passage of the upper Danube.

The hopes or fears of the barbarians, their intestine union or discord, the accident of a frozen or shallow stream, the prospect of harvest or vintage, the prosperity or distress of the Romans—were the causes which produced the uniform repetition of annual visits, tedious in the narrative and destructive in the event. The same year, and possibly the same month, in which Ravenna

[¹ Bury & says, "the Bulgarians soon cease to be mentioned and it appears probable that they were subjugated by the neighbouring Slavs." He adds that these Bulgarians of the sixth century had nothing to do with the foundation of the Bulgarian Kingdom in the seventh century.]

[540-565 A.D.]

surrendered was marked by an invasion of the Huns or Bulgarians,¹ so dreadful that it almost effaced the memory of their past inroads. They spread from the suburbs of Constantinople to the Ionian Gulf, destroyed thirty-two cities or castles, erased Potidæa which Athens had built and Philip had besieged, and repassed the Danube, dragging at their horses' heels 120,000 of the subjects of Justinian. In a subsequent inroad they pierced the wall of the Thracian Chersonesus, extirpated the habitations and the inhabitants, boldly traversed the Hellespont, and returned to their companions, laden with the spoils of Asia. Another party, which seemed a multitude in the eyes of the Romans, penetrated without opposition from the straits of Thermopylæ to the Isthmus of Corinth; and the last ruin of Greece has appeared an object too minute for the attention of history.



A BYZANTINE COSTUME

The works which the emperor raised for the protection but at the expense of his subjects served only to disclose the weakness of some neglected part; and the walls, which by flattery had been deemed impregnable, were either deserted by the garrison or scaled by the barbarians. Three thousand Slavonians, who insolently divided themselves into two bands, discovered the weakness and misery of a triumphant reign. They passed the Danube and the Hebrus, vanquished the Roman generals who dared to oppose their progress, and plundered with impunity the cities of Illyricum and Thrace, each of which had arms and numbers to overwhelm their contemptible assailants.

Whatever praise the boldness of the Slavonians may deserve, it is sullied by the wanton and deliberate cruelty which they are accused of exercising on their prisoners. Without distinction of rank, or age, or sex, the captives were impaled or flayed alive, or suspended between four posts and beaten with clubs till they expired, or enclosed in some spacious building and left to perish in the flames with the spoil and cattle which might impede the march of these savage victors. Perhaps a more impartial narrative would reduce the number, and qualify the nature, of these horrid acts; and they might sometimes be excused by the cruel laws of retaliation. In the siege of Topirus, whose obstinate defence had enraged the Slavonians, they massacred fifteen thousand males;² but they spared the women and children. The most valuable captives were always reserved for labour or ransom; the servitude was not rigorous, and the terms of their deliverance were speedy and moderate. But the subject or the historian of Justinian exhaled his just indignation in the language of complaint and reproach; and Procopius has confidently affirmed that, in a reign of thirty-two years, each annual inroad of the barbarians consumed two hundred thousand of the inhabitants of the Roman Empire. The entire population of Turkish Europe, which nearly corresponds with the provinces

[¹ Procopius *d* calls the Bulgarians "Huns." Roesler *l* calls the Cotrigur Huns "Bulgarians." The origins of these races will be taken up more fully in the later volumes of modern history.]

[² Such a slaughter requires a far larger population than the obscure town of Topirus could probably have possessed.]

[545-557 A.D.]

of Justinian, would perhaps be incapable of supplying six millions of persons, the result of this incredible estimate.

In the midst of these obscure calamities, Europe felt the shock of a revolution, which first revealed to the world the name and nation of the Turks.^c

TURKS AND AVARS

Since that period the Turks have always continued to occupy a memorable place in the history of mankind, as the destroyers of ancient civilisation. In their progress towards the West, they were preceded by the Avars, a people whose arrival in Europe produced the greatest alarm, whose dominion was soon widely extended, but whose complete extermination, or, amalgamation with their subjects, leaves the history of their race a problem never likely to receive a very satisfactory solution. The Avars are supposed to have been a portion of the inhabitants of a powerful Asiatic empire which figures in the annals of China as ruling a great part of the centre of Asia, and extending to the Gulf of Corea. The great empire of the Avars was overthrown by a rebellion of their Turkish subjects, and the noblest caste soon became lost to history amidst the revolutions of the Chinese Empire.

The original seats of the Turks were in the country round the great chain of Mount Altai. As subjects of the Avars, they had been distinguished by their skill in working and tempering iron; their industry had procured them wealth, and wealth had inspired them with the desire for independence. After throwing off the yoke of the Avars, they waged war with that people, and compelled the military strength of the nation to fly before them in two separate bodies. One of these divisions fell back on China; the other advanced into western Asia, and at last entered Europe. The Turks engaged in a career of conquest, and in a few years their dominions extended from the Volga and the Caspian Sea to the shores of the ocean, or the Sea of Japan, and from the banks of the Oxus (Gihon) to the deserts of Siberia. The western army of the Avars, increased by many tribes who feared the Turkish government, advanced into Europe as a nation of conquerors, and not as a band of fugitives. The mass of this army is supposed to have been composed of people of the Turkish race, because those who afterwards bore the Avar name in Europe seem to have belonged to that family. It must not, however, be forgotten, that the mighty army of Avar emigrants might easily, in a few generations, lose all national peculiarities, and forget its native language, amidst the greater number of its Hunnish subjects, even if we should suppose the two races to have been originally derived from different stocks. The Avars, however, are sometimes styled Turks, even by the earliest historians. The use of the appellation Turk, in an extended sense, including the Mongol race, is found in Theophylactus Simocatta,^m a writer possessing considerable knowledge of the affairs of eastern Asia, and who speaks of the inhabitants of the flourishing kingdom of Taugus as Turks. This application of the term appears to have arisen from the circumstance, that the part of China to which he alluded was subject at the time to a foreign, or, in his phrase, a Turkish dynasty.

The Avars soon conquered all the countries as far as the banks of the Danube, and before Justinian's death they were firmly established on the borders of Pannonia.^b

They had followed the well-known road of the Volga, cherished the error of the nations who confounded them with the original Avars, and spread the

terror of that false though famous appellation, which had not, however, saved its lawful proprietors from the yoke of the Turks. After a long and victorious march, the new Avars arrived at the foot of Mount Caucasus, in the country of the Alans and Circassians, where they first heard of the splendour and weakness of the Roman Empire. They humbly requested their confederate, the prince of the Alans, to lead them to this source of riches; and their ambassador, with the permission of the governor of Lazica, was transported by the Euxine Sea to Constantinople. The whole city was poured forth to behold with curiosity and terror the aspect of a strange people; their long hair, which hung in tresses down their backs, was gracefully bound with ribbons, but the rest of their habit appeared to imitate the fashion of the Huns. When they were admitted to the audience of Justinian, Candish, the first of the ambassadors, addressed the Roman emperor in these terms: "You see before you, O mighty prince, the representatives of the strongest and most populous of nations, the invincible, the irresistible Avars. We are willing to devote ourselves to your service, we are able to vanquish and destroy all the enemies who now disturb your repose. But we expect, as the price of our alliance, as the reward of our valour, precious gifts, annual subsidies, and fruitful possessions."

At the time of this embassy Justinian had reigned above thirty, he had lived above seventy-five years; his mind, as well as his body, was feeble and languid; and the conqueror of Africa and Italy, careless of the permanent interest of his people, aspired only to end his days in the bosom even of inglorious peace. In a studied oration, he imparted to the senate his resolution to dissemble the insult and to purchase the friendship of the Avars; and the whole senate, like the mandarins of China, applauded the incomparable wisdom and foresight of their sovereign. The instruments of luxury were immediately prepared to captivate the barbarians; silken garments, soft and splendid beds, and chains and collars encrusted with gold. The ambassadors, content with such liberal reception, departed from Constantinople, and Valentin, one of the emperor's guards, was sent with a similar character to their camp at the foot of Mount Caucasus. As their destruction or their success must be alike advantageous to the empire, he persuaded them to invade the enemies of Rome; and they were easily tempted, by gifts and promises, to gratify their ruling inclinations. These fugitives, who fled before the Turkish arms, passed the Tanais and Borysthenes, and boldly advanced into the heart of Poland and Germany, violating the law of nations and abusing the rights of victory.

Before ten years had elapsed, their camps were seated on the Danube and the Elbe, many Bulgarian and Slavonian names were obliterated from the earth, and the remainder of their tribes are found, as tributaries and vassals, under the standard of the Avars. The chagan, the peculiar title of their king, still affected to cultivate the friendship of the emperor; and Justinian entertained some thoughts of fixing them in Pannonia, to balance the prevailing power of the Lombards. But the virtue or treachery of an Avar betrayed the secret enmity and ambitious designs of their countrymen; and they loudly complained of the timid, though jealous, policy of detaining their ambassadors, and denying the arms which they had been allowed to purchase in the capital of the empire.

Perhaps the apparent change in the disposition of the emperors may be ascribed to the embassy which was received from the conquerors of the Avars. The immense distance, which eluded their arms, could not extinguish their resentment; the Turkish ambassadors pursued the footsteps of

[400-527 A.D.]

the vanquished to the Jaik, the Volga, Mount Caucasus, the Euxine, and Constantinople, and at length appeared before the successor of Constantine, to request that he would not espouse the cause of rebels and fugitives. The emperor renounced, or seemed to renounce, the fugitive Avars, but he accepted the alliance of the Turks; and the ratification of the treaty was carried by a Roman minister to the foot of Mount Altai. Under the successors of Justinian, the friendship of the two nations was cultivated by frequent and cordial intercourse.^c

RELATIONS OF THE ROMAN EMPIRE WITH PERSIA

The Asiatic frontier of the Roman Empire was less favourable for attack than defence. The range of the Caucasus was occupied, as it still is, by a cluster of small nations of various languages, strongly attached to their independence, which the nature of their country enabled them to maintain amidst the wars and conflicting negotiations of the Romans, Persians, and Huns, by whom they were surrounded. The kingdom of Colchis (Mingrelia) was in permanent alliance with the Romans, and the sovereign received a regular investiture from the emperor. The Tzans, who inhabited the mountains about the sources of the Phasis, enjoyed a subsidiary alliance with Justinian until their plundering expeditions within the precincts of the empire induced him to garrison their country. Iberia, to the east of Colchis, the modern Georgia, formed an independent kingdom under the protection of Persia.

Armenia, as an independent kingdom, had long formed a slight counterpoise between the Roman and Persian empires. In the reign of Theodosius II it had been partitioned by its powerful neighbours; and about the year 429, it had lost the shadow of independence which it had been allowed to retain. The greater part of Armenia had fallen to the share of the Persians; but as the people were Christians, and possessed their own church and literature, they had maintained their nationality uninjured after the loss of their political government. The western or Roman part of Armenia was bounded by the mountains in which the Araxes, the Boas, and the Euphrates take their rise; and it was defended against Persia by the fortress of Theodosiopolis (Erzerum), situated on the very frontier of Pers-Armenia. From Theodosiopolis the empire was bounded by ranges of mountains which cross the Euphrates and extend to the river Nymphæus, and here the city of Martyropolis, the capital of Roman Armenia, east of the Euphrates, was situated. From the junction of the Nymphæus with the Tigris the frontier again followed the mountains to Dara, and from thence it proceeded to the Chaboras and the fortress of Circesium.

The Arabs or Saracens, who inhabited the district between Circesium and Idumæa, were divided into two kingdoms: that of Ghassan, towards Syria, maintained an alliance with the Romans; and that of Hira, to the east, enjoyed the protection of Persia. Palmyra, which had fallen into ruins after the time of Theodosius II, was repaired and garrisoned; and the country between the gulfs of Ailath and Suez, forming a province called the Third Palestine, was protected by a fortress constructed at the foot of Mount Sinai, and occupied by a strong body of troops.

Such a frontier, though it presented great difficulties in the way of invading Persia, afforded admirable means for protecting the empire; and accordingly it had very rarely indeed happened that a Persian army had ever

penetrated into a Roman province. It was reserved for Justinian's reign to behold the Persians break through the defensive line, and contribute to the ruin of the wealth and the destruction of the civilisation of some of the most flourishing and enlightened portions of the Eastern Empire. The wars which Justinian carried on with Persia reflect little glory on his reign; but the celebrated name of his rival, the great Chosroes Nushirvan, has rendered his misfortunes and misconduct venial in the eyes of historians.

The Persian and Roman empires were at this time nearly equal in power and civilisation; both were ruled by princes whose reigns form national epochs, yet history affords ample evidence that the brilliant exploits of both these sovereigns were effected by a wasteful expenditure of the national resources and by a consumption of the lives and capital of their subjects which proved irreparable. Neither empire was ever able to regain its former state of prosperity, nor could society recover the shock which it had received. The governments were too demoralised to venture on political reforms, and the people too ignorant and too feeble to attempt a national revolution.

The governments of declining countries often give but slight signs of their weaknesses and approaching dissolution as long as the ordinary relations of war and peace require to be maintained only with habitual friends or enemies, though the slightest exertion, created by extraordinary circumstances, may cause the political fabric to fall to pieces. The armies of the Eastern Empire and of Persia had, by long acquaintance with the military force of one another, found the means of balancing any peculiar advantage of their enemy by a modification of tactics, or by an improvement in military discipline, which neutralised its effect. War between the two states was consequently carried on according to a regular routine of service, and was continued during a succession of campaigns in which much blood and treasure were expended, and much glory gained, with very little change in the relative military power, and none in the frontiers, of the two empires.

The avarice of Justinian, or his inconstant plans, often induced him to leave the eastern frontier of the empire very inadequately garrisoned; and this frontier presented an extent of country against which a Persian army, concentrated behind the Tigris, could choose its point of attack. The option of carrying the war into Syria, Mesopotamia, Armenia, or Colchis generally lay with the Persians; and Chosroes attempted to penetrate into the empire by every portion of this frontier during his long wars. The Roman army, in spite of the change which had taken place in its arms and organisation, still retained its superiority.^b

The first war with the Persians had followed close upon Justinian's accession. He had sent Belisarius to build a fortress near Nisibis in 528; the Persians under Prince Xerxes invaded Mesopotamia and defeated the Romans with heavy loss. The next year was devoted to raids by both sides, but in 530 Belisarius, then only twenty-five, won a victory at Daras. "This being," says Procopius,^d "the first defeat suffered by the Persians for a long time." The next year, however, at Callinicum, Belisarius was badly defeated, and while Procopius, his secretary, says he fought bravely, Johannes Malalas^e accuses him of cowardice. At any rate he was recalled, and his successor Mundus won some glory. Then the old King Kobad died and his famous son Chosroes I. came to the Persian throne.^a

And now the war in which Justinian had found the empire engaged on his succession was terminated by a peace called "the Everlasting Peace," which the Romans purchased by the payment of eleven thousand pounds of gold to Chosroes. The Persian monarch required peace to regulate the

[532-562 A.D.]

affairs of his own kingdom; and the calculation of Justinian that the sum which he paid to Persia was much less than the expense of continuing the war, though correct, was injudicious, as it really conveyed an admission of inferiority and weakness. Justinian's object had been to place the great body of his military forces at liberty, in order to direct his exclusive attention to recovering the lost provinces of the Western Empire. Had he availed himself of peace with Persia to diminish the burdens on his subjects, and consolidate the defence of the empire instead of extending its frontiers, he might perhaps have re-established the Roman power. As soon as Chosroes heard of the conquests of Justinian in Africa, Sicily, and Italy, his jealousy induced him to renew the war. The solicitations of an embassy sent by Witiges are said to have had some effect in determining him to take up arms.

In 540 Chosroes invaded Syria with a powerful army, and laid siege to Antioch, the second city of the empire in population and wealth. He offered to raise the siege on receiving payment of one thousand pounds' weight of gold, but this small sum was refused. Antioch was taken by storm, its buildings were committed to the flames, and its inhabitants were carried away captive and settled as colonists in Persia. Hierapolis, Beroea (Aleppo), Apamea, and Chalcis escaped this fate by paying the ransom demanded from each. To save Syria from utter destruction, Belisarius was sent to take the command of an army assembled for its defence, but he was ill supported, and his success was by no means brilliant. The fact that he saved Syria from utter devastation, nevertheless, rendered his campaign of 543 by no means unimportant for the empire.^b

In 545 a truce for five years was signed, Justinian paying two thousand pounds of gold. In 549 the Romans yielded to the appeal of the Lazi and sent troops to aid them to shake off the Persian yoke. After various sieges, a new truce was concluded in 551, the Romans paying twenty-six hundred pounds of gold. Hostilities went on, none the less, with a result, as Bury^c notes, that the Persians failed of their design to gain access to the Euxine, and "that on the waters of the sea the Romans were to remain without rivals." The Romans had, however, to pay, as usual, the price.^a The war had been carried on for twenty years, but during the latter period of its duration military operations had been confined to Colchis. It was terminated in 562 by a truce for fifty years, which effected little change in the frontiers of the empire. The most remarkable clause of this treaty of peace imposed on Justinian the disgraceful obligation of paying Chosroes an annual subsidy of thirty thousand pieces of gold [£18,750 or \$93,750]; and he was compelled immediately to advance the sum of 210,000 pounds, for seven



A PERSIAN NOBLE

(Based on Bardon)

years. The sum, it is true, was not very great, but the condition of the Roman Empire was sadly changed, when it became necessary to purchase peace from all its neighbours with gold, and with gold to find mercenary troops to carry on its wars. The moment, therefore, a supply of gold failed in the imperial treasury, the safety of the Roman power was compromised.

The weakness of the Roman Empire, and the necessity of finding allies in the East, in order to secure a share of the lucrative commerce of which Persia had long possessed a monopoly, induced Justinian to keep up friendly communications with the king of Ethiopia (Abyssinia). Elesboas, who then occupied the Ethiopian throne, was a prince of great power, and a steady ally of the Romans. The wars of this Christian monarch in Arabia are related by the historians of the empire; and Justinian endeavoured, by this means, to transfer the silk trade with India from Persia to the route by the Red Sea.

The attempt failed from the great length of the sea voyage, and the difficulties of adjusting the intermediate commerce of the countries on this line of communication; but still the trade of the Red Sea was so great that the king of Ethiopia, in the reign of Justin, was able to collect a fleet of seven hundred native vessels, and six hundred Roman and Persian merchantmen, which he employed to transport his troops into Arabia.^b

THE REVOLT IN AFRICA

The review of the nations from the Danube to the Nile has exposed on every side the weakness of the Romans; and our wonder is reasonably excited that they should presume to enlarge an empire, whose ancient limits they were incapable of defending. But the wars, the conquests, and the triumphs of Justinian are the feeble and pernicious efforts of old age, which exhaust the remains of strength and accelerate the decay of the powers of life. He exulted in the glorious act of restoring Africa and Italy to the republic; but the calamities which followed the departure of Belisarius betrayed the impotence of the conqueror and accomplished the ruin of those unfortunate countries.

From his new acquisitions, Justinian expected that his avarice, as well as pride, should be richly gratified. A rapacious minister of the finances closely pursued the footsteps of Belisarius; and as the old registers of tribute had been burned by the Vandals, he indulged his fancy in a liberal calculation and arbitrary assessment of the wealth of Africa. The increase of taxes, which were drawn away by a distant sovereign, and a general resumption of the patrimony or crown lands soon dispelled the intoxication of the public joy; but the emperor was insensible to the modest complaints of the people, till he was awakened and alarmed by the clamours of military discontent. Many of the Roman soldiers had married the widows and daughters of the Vandals. As their own, by the double right of conquest and inheritance, they claimed the estates which Genseric had assigned to his victorious troops. They heard with disdain the cold and selfish representations of their officers that the liberality of Justinian had raised them from a savage or servile condition; that they were already enriched by the spoils of Africa, the treasure, the slaves, and the movables of the vanquished barbarians; and that the ancient and lawful patrimony of the emperors would be applied only to the support of that government on which their own safety and reward must ultimately depend.

[535-545 A.D.]

The mutiny was secretly inflamed by a thousand soldiers, for the most part Heruli, who had imbibed the doctrines and were instigated by the clergy of the Arian sect; and the cause of perjury and rebellion was sanctified by the dispensing powers of fanaticism. The Arians deplored the ruin of their church, triumphant above a century in Africa; and they were justly provoked by the laws of the conqueror, which interdicted the baptism of their children and the exercise of all religious worship. Of the Vandals chosen by Belisarius, the far greater part, in the honours of the eastern service, forgot their country and religion. But a generous band of four hundred obliged the mariners, when they were in sight of the isle of Lesbos, to alter their course; they touched on Peloponnesus, ran ashore on a desert coast of Africa, and boldly erected on Mount Aurasius the standard of independence and revolt.

While the troops of the province disclaimed the commands of their superiors, a conspiracy was formed at Carthage against the life of Solomon, who filled with honour the place of Belisarius; and the Arians had piously resolved to sacrifice the tyrant at the foot of the altar, during the awful mysteries of the festival of Easter. Fear or remorse restrained the daggers of the assassins, but the patience of Solomon emboldened their discontent; and at the end of ten days a furious sedition was kindled in the circus, which desolated Africa above ten years. The pillage of the city and the indiscriminate slaughter of its inhabitants were suspended only by darkness, sleep, and intoxication; the governor, with seven companions, among whom was the historian Procopius, escaped to Sicily. Two-thirds of the army were involved in the guilt of treason; and eight thousand insurgents, assembling in the fields of Bulla, elected Stozas for their chief, a private soldier who possessed, in a superior degree, the virtues of a rebel. Under the mask of freedom, his eloquence could lead, or at least impel, the passions of his equals. He raised himself to a level with Belisarius and the nephew of the emperor, by daring to encounter them in the field; and the victorious generals were compelled to acknowledge that Stozas deserved a purer cause and a more legitimate command. Vanquished in battle, he dexterously employed the arts of negotiation; a Roman army was seduced from their allegiance, and the chiefs, who had trusted to his faithless promise, were murdered by his order in a church of Numidia.

When every resource, either of force or perfidy, was exhausted, Stozas with some desperate Vandals retired to the wilds of Mauretania, obtained the daughter of a barbarian prince, and eluded the pursuit of his enemies by the report of his death. The personal weight of Belisarius, the rank, the spirit, and the temper of Germanus, the emperor's nephew, and the vigour and success of the second administration of the eunuch Solomon, restored the modesty of the camp, and maintained, for a while, the tranquillity of Africa. But the vices of the Byzantine court were felt in that distant province; the troops complained that they were neither paid nor relieved; and as soon as the public disorders were sufficiently mature, Stozas was again alive, in arms, and at the gates of Carthage. He fell in a single combat, but he smiled in the agonies of death, when he was informed that his own javelin had reached the heart of his antagonist.

The example of Stozas, and the assurance that a fortunate soldier had been the first king, encouraged the ambition of Gontharis, and he promised by a private treaty to divide Africa with the Moors, if, with their dangerous aid, he should ascend the throne of Carthage. The feeble Areobindus, unskilled in the affairs of peace and war, was raised by his marriage with the

niece of Justinian to the office of exarch. He was suddenly oppressed by a sedition of the guards; and his abject supplications, which provoked the contempt, could not move the pity, of the inexorable tyrant. After a reign of thirty days, Gontharis himself was stabbed at a banquet, by the hand of Artaban; and it is singular enough that an Armenian prince, of the royal family of Arsaces, should re-establish at Carthage the authority of the Roman Empire. In the conspiracy which unsheathed the dagger of Brutus against the life of Cæsar, every circumstance is curious and important to the eyes of posterity; but the guilt or merit of these loyal or rebellious assassins could interest only the contemporaries of Procopius, who, by their hopes and fears, their friendship or resentment, were personally engaged in the revolutions of Africa.



GOLD MEDALLION OF JUSTINIAN

That country was rapidly sinking into the state of barbarism, from whence it had been raised by the Phœnician colonies and Roman laws; and every step of intestine discord was marked by some deplorable victory of savage man over civilised society. The Moors, though ignorant of justice, were impatient of oppression; their vagrant life and boundless wilderness disappointed the arms and eluded the chains of a conqueror, and experience had shown that neither oaths nor obligations could secure the fidelity of their attachment. The victory of Mount Aurasius had awed them into mo-

mentary submission; but if they respected the character of Solomon, they hated and despised the pride and luxury of his two nephews, Cyrus and Sergius, on whom their uncle had imprudently bestowed the provincial governments of Tripolis and Pentapolis.

A Moorish tribe encamped under the walls of Leptis, to renew their alliance, and receive from the governor the customary gifts. Fourscore of their deputies were introduced as friends into the city; but, on the dark suspicion of a conspiracy, they were massacred at the table of Sergius; and the clamour of arms and revenge was re-echoed through the valleys of Mount Atlas, from both the Syrtes to the Atlantic Ocean. A personal injury, the unjust execution or murder of his brother, rendered Antalas the enemy of the Romans. The defeat of the Vandals had formerly signalled his valour; the rudiments of justice and prudence were still more conspicuous in a Moor; and while he laid Hadrumetum in ashes, he calmly admonished the emperor that the peace of Africa might be secured by the recall of Solomon and his unworthy nephews. The exarch led forth his troops from Carthage; but at the distance of six days' journey, in the neighbourhood of Tebeste,¹ he was astonished by the superior numbers and fierce aspect of the barbarians. He proposed a treaty, solicited a reconciliation, and offered to bind himself by the most solemn oaths. "By what oaths can he bind himself?" interrupted the indignant Moors. "Will he swear by the Gospels, the divine books of the

¹ Now Tibesh in Algiers.]

[558-559 A.D.]

Christians? It was on those books that the faith of his nephew Sergius was pledged to eighty of our innocent and unfortunate brethren. Before we trust them a second time, let us try their efficacy in the chastisement of perjury, and the vindication of their own honour." Their honour was vindicated in the field of Tebeste, by the death of Solomon and the total loss of his army.

The arrival of fresh troops and more skilful commanders¹ soon checked the insolence of the Moors; seventeen of their princes were slain in the same battle; and the doubtful and transient submission of their tribes was celebrated with lavish applause by the people of Constantinople. Successive inroads had reduced the province of Africa to one-third of the measure of Italy; yet the Roman emperors continued to reign above a century over Carthage and the fruitful coast of the Mediterranean. But the victories and the losses of Justinian were alike pernicious to mankind; and such was the desolation of Africa that in many parts a stranger might wander whole days without meeting the face either of a friend or an enemy.

The nation of the Vandals had disappeared; they once amounted to 160,000 warriors, without including the children, the women, or the slaves. Their numbers were infinitely surpassed by the number of the Moorish families extirpated in a relentless war; and the same destruction was retaliated on the Romans and their allies, who perished by the climate, their mutual quarrels, and the rage of the barbarians. When Procopius first landed, he admired the populousness of the cities and country, strenuously exercised in the labours of commerce and agriculture. In less than twenty years, that busy scene was converted into a silent solitude; the wealthy citizens escaped to Sicily and Constantinople; and the secret historian has confidently affirmed that five millions of Africans were consumed by the wars and government of the emperor Justinian.

INVASION OF THE COTRIGUR HUNS

The repose of the aged Belisarius was crowned by a last victory which saved the emperor and the capital. The barbarians who annually visited the provinces of Europe were less discouraged by some accidental defeat than they were excited by the double hope of spoil and of subsidy.

In the thirty-second winter of Justinian's reign, the Danube was deeply frozen; Zabergan led the cavalry of the Cotrigur (or Cotugur) Huns, and his standard was followed by a promiscuous multitude. The savage chief passed, without opposition, the river and the mountains, spread his troops over Macedonia and Thrace, and advanced with no more than seven thousand horse to the long walls which should have defended the territory of Constantinople. But the works of man are impotent against the assaults of nature; a recent earthquake had shaken the foundations of the wall, and

[¹ "The glory of Belisarius deserves to be contrasted with the oblivion which has covered the exploits of Johannes the Patrician, one of the ablest generals of Justinian. This experienced general assumed the command in Africa when the province had fallen into a state of great disorder; the inhabitants were exposed to a dangerous coalition of the Moors, and the Roman army was in such a state of destitution that their leader was compelled to import the necessary provisions for his troops. Though Johannes defeated the Moors, and restored prosperity to the province, his name is almost forgotten. His actions and talents only affected the interests of the Byzantine Empire, and prolonged the existence of the Roman province of Africa; they exerted no influence on the fate of any of the European nations whose history has been the object of study in modern times, so that they were utterly forgotten when the discovery of the poetry of Corippus, one of the last and worst of the Roman poets, rescued them from complete oblivion." — FINLAY ^b]

[559 A.D.]

the forces of the empire were employed on the distant frontiers of Italy, Africa, and Persia. The seven schools, or companies of the guards or domestic troops, had been augmented to the number of fifty-five hundred men, whose ordinary station was in the peaceful cities of Asia. But the places of the brave Armenians were insensibly supplied by lazy citizens, who purchased an exemption from the duties of civil life, without being exposed to the dangers of military service. Of such soldiers, few could be tempted to sally from the gates; and none could be persuaded to remain in the field unless they wanted strength and speed to escape from the Cotrigurs.

The report of the fugitives exaggerated the numbers and fierceness of an enemy who had polluted holy virgins and abandoned new-born infants to the dogs and vultures;¹ a crowd of rustics, imploring food and protection, increased the consternation of the city, and the tents of Zabergan were pitched at the distance of twenty miles, on the banks of a small river which encircles Melanthas, and afterwards falls into the Propontis. Justinian trembled; and those who had only seen the emperor in his old age, were pleased to suppose that he had lost the alacrity and vigour of his youth. By his command, the vessels of gold and silver were removed from the churches in the neighbourhood and even the suburbs of Constantinople; the ramparts were lined with trembling spectators; the golden gate was crowded with useless generals and tribunes, and the senate shared the fatigues and the apprehensions of the populace.

But the eyes of the prince and people were directed to a feeble veteran, who was compelled by the public danger to resume the armour in which he had entered Carthage and defended Rome. The horses of the royal stables, of private citizens, and even of the circus, were hastily collected; the emulation of the old and young was roused by the name of Belisarius, and his first encampment was in the presence of a victorious enemy. His prudence, and the labour of the friendly peasants, secured with a ditch and rampart the repose of the night; innumerable fires and clouds of dust were artfully contrived to magnify the opinion of his strength; his soldiers suddenly passed from despondency to presumption, and while ten thousand voices demanded the battle, Belisarius dissembled his knowledge that in the hour of trial he must depend on the firmness of three hundred veterans.

The next morning the Cotrigur cavalry advanced to the charge. But they heard the shouts of multitudes, they beheld the arms and discipline of the front; they were assaulted on the flanks by two ambuscades which rose from the woods; their foremost warriors fell by the hand of the aged hero and his guards; and the swiftness of their evolutions was rendered useless by the close attack and rapid pursuit of the Romans. In this action (so speedy was their flight) the Cotrigur Huns lost only four hundred horse; but Constantinople was saved; and Zabergan, who felt the hand of a master, withdrew to a respectful distance. But his friends were numerous in the councils of the emperor, and Belisarius obeyed with reluctance the commands of envy and Justinian, which forbade him to achieve the deliverance of his country.

On his return to the city, the people, still conscious of their danger, accompanied his triumph with acclamations of joy and gratitude, which were imputed as a crime to the victorious general. But when he entered the palace the courtiers were silent, and the emperor, after a cold and thankless embrace, dismissed him to mingle with the train of slaves. Yet so deep was

[¹ "As if," comments Agathias, "this alone had been the purpose of their appearance in the world"]

[559-563 A.D.]

the impression of his glory on the minds of men that Justinian, in the seventy-seventh year of his age, was encouraged to advance near forty miles from the capital, and to inspect in person the restoration of the long wall. The Cotrigurs wasted the summer in the plains of Thrace; but they were inclined to peace by the failure of their rash attempts on Greece and the Chersonesus. A menace of killing their prisoners quickened the payment of heavy ransoms; and the departure of Zabergan was hastened by the report that double-prowed vessels were built on the Danube to intercept his passage. The danger was soon forgotten; and a vain question, whether their sovereign had shown more wisdom or weakness, amused the idleness of the city.

END OF BELISARIUS

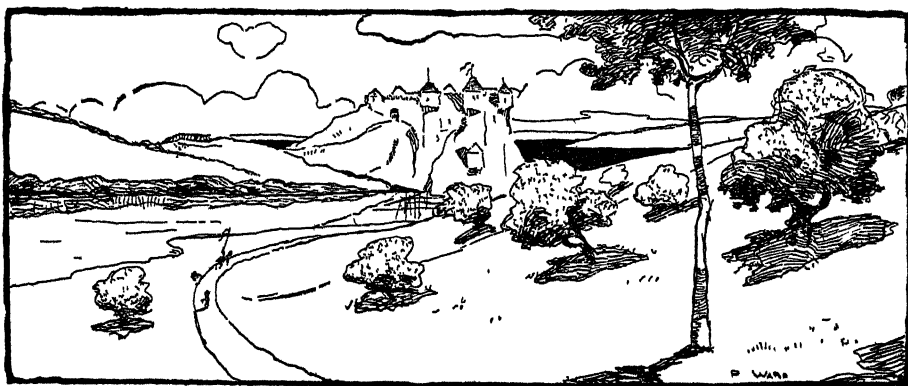
About two years after the last victory of Belisarius, the emperor returned from a Thracian journey of health, or business, or devotion. Justinian was afflicted by a pain in his head; and his private entry countenanced the rumour of his death. Before the third hour of the day, the bakers' shops were plundered of their bread, the houses were shut, and every citizen, with hope or terror, prepared for the impending tumult. The senators themselves, fearful and suspicious, were convened at the ninth hour; and the prefect received their commands to visit every quarter of the city, and proclaim a general illumination for the recovery of the emperor's health. The ferment subsided, but every accident betrayed the impotence of the government and the factious temper of the people; the guards were disposed to mutiny as often as their quarters were changed or their pay was withheld; the frequent calamities of fires and earthquakes afforded the opportunities of disorder; the disputes of the blues and greens, of the orthodox and heretics, degenerated into bloody battles; and in the presence of the Persian ambassador, Justinian blushed for himself and for his subjects.

Capricious pardon and arbitrary punishment embittered the irksomeness and discontent of a long reign; a conspiracy was formed in the palace; and unless we are deceived by the names of Marcellus and Sergius, the most virtuous and the most profligate of the courtiers were associated in the same designs. They had fixed the time of the execution; their rank gave them access to the royal banquet; and their black slaves were stationed in the vestibule and porticoes, to announce the death of the tyrant and to excite a sedition in the capital. But the indiscretion of an accomplice saved the poor remnant of the days of Justinian. The conspirators were detected and seized, with daggers hidden under their garments; Marcellus died by his own hand, and Sergius was dragged from the sanctuary. Pressed by remorse, or tempted by the hopes of safety, he accused two officers of the household of Belisarius; and torture forced them to declare that they had acted according to the secret instructions of their patron.

Posterity will not hastily believe that a hero who, in the vigour of life, had disdained the fairest offers of ambition and revenge, would stoop to the murder of his prince whom he could not long expect to survive. His followers were impatient to fly; but flight must have been supported by rebellion, and he had lived enough for nature and for glory. Belisarius appeared before the council with less fear than indignation. After forty years' service, the emperor had prejudged his guilt; and injustice was sanctified by the presence and authority of the patriarch. The life of Belisarius was graciously spared, but his fortunes were sequestered, and from December to

July he was guarded as a prisoner in his own palace. At length his innocence was acknowledged ; his freedom and honours were restored ; and death, which might be hastened by resentment and grief, removed him from the world about eight months after his deliverance (March, 565).

The name of Belisarius can never die ; but instead of the funeral, the monuments, the statues so justly due to his memory, it appears that his treasure, the spoils of the Goths and Vandals, were immediately confiscated by the emperor. Some decent portion was reserved, however, for the use of his widow ; and as Antonina had much to repent, she devoted the last remains of her life and fortune to the foundation of a convent. Such is the simple and genuine narrative of the fall of Belisarius and the ingratitude of Justinian. That he was deprived of his eyes, and reduced by envy to beg his bread — “Give a penny to Belisarius the general !” — is a fiction of later times, which has obtained credit, or rather favour, as a strange example of the vicissitudes of fortune.



A BYZANTINE CASTLE

DEATH OF JUSTINIAN

If the emperor could rejoice in the death of Belisarius, he enjoyed the base satisfaction only eight months, the last period of a reign of thirty-eight and a life of eighty-three years. It would be difficult to trace the character of a prince who is not the most conspicuous object of his own times ; but the confessions of an enemy may be received as the safest evidence of his virtues. The resemblance of Justinian to the bust of Domitian is maliciously urged ; with the acknowledgment, however, of a well-proportioned figure, a ruddy complexion, and a pleasing countenance.

The emperor was easy of access, patient of hearing, courteous and affable in discourse, and a master of the angry passions which rage with such destructive violence in the breast of a despot. Procopius praises his temper, to reproach him with calm and deliberate cruelty ; but in the conspiracies which attacked his authority and person, a more candid judge will approve the justice, or admire the clemency, of Justinian. He excelled in the private virtues of chastity and temperance ; but the impartial love of beauty would have been less mischievous than his conjugal tenderness for Theodora, and his abstemious diet was regulated not by the prudence of a philosopher but the superstition of a monk. His repasts were short and frugal ; on solemn

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fasts he contented himself with water and vegetables; and such was his strength, as well as fervour, that he frequently passed two days and as many nights without tasting any food. The measure of his sleep was not less rigorous; after the repose of a single hour, the body was awakened by the soul, and, to the astonishment of his chamberlains, Justinian walked or studied till the morning light. Such restless application prolonged his time for the acquisition of knowledge and the despatch of business; and he might seriously deserve the reproach of confounding, by minute and preposterous diligence, the general order of his administration.

The emperor professed himself a musician and architect, a poet and philosopher, a lawyer and theologian; and if he failed in the enterprise of reconciling the Christian sects, the review of the Roman jurisprudence is a noble monument of his spirit and industry. In the government of the empire, he was less wise or less successful. The age was unfortunate; the people was oppressed and discontented; Theodora abused her power; a succession of bad ministers disgraced his judgment; and Justinian was neither beloved in his life nor regretted at his death. The love of fame was deeply implanted in his breast, but he condescended to the poor ambition of titles, honours, and contemporary praise; and while he laboured to fix the admiration, he forfeited the esteem and affection of the Romans.

The design of the African and Italian wars was boldly conceived and executed; and his penetration discovered the talents of Belisarius in the camp, of Narses in the palace. But the name of the emperor is eclipsed by the names of his victorious generals; and Belisarius still lives, to upbraid the envy and ingratitude of his sovereign. The partial favour of mankind applauds the genius of a conqueror who leads and directs his subjects in the exercise of arms.

The characters of Philip II and of Justinian are distinguished by the cold ambition which delights in war and declines the dangers of the field. Yet a colossal statue of bronze represented the emperor on horseback preparing to march against the Persians in the habit and armour of Achilles. In the great square before the church of St. Sophia, this monument was raised on a brass column and a stone pedestal of seven steps; and the pillar of Theodosius, which weighed seventy-four hundred pounds of silver, was removed from the same place by the avarice and vanity of Justinian. Future princes were more just or indulgent to his memory; the elder Andronicus, in the beginning of the fourteenth century, repaired and beautified his equestrian statue; since the fall of the empire it has been melted into cannon by the victorious Turks.

JUSTINIAN AS A LEGISLATOR

The vain titles of the victories of Justinian are crumbled into dust; but the name of the legislator is inscribed on a fair and everlasting monument. Under his reign, and by his care, the civil jurisprudence was digested in the immortal works of the *Code*, the *Pandects*, and the *Institutions*: the public reason of the Romans has been silently or studiously transfused into the domestic institutions of Europe, and the laws of Justinian still command the respect or obedience of independent nations. Wise or fortunate is the prince who connects his own reputation with the honour and interest of a perpetual order of men. The defence of their founder is the first cause which in every age had exercised the zeal and industry of the civilians. They piously commemorate his virtues, dissemble or deny his failings, and

fiercely chastise the guilt or folly of the rebels who presume to sully the majesty of the purple. The idolatry of love has provoked, as it usually happens, the rancour of opposition; the character of Justinian has been exposed to the blind vehemence of flattery and invective, and the injustice of a sect (the anti-Tribonians) has refused all praise and merit to the prince, his ministers, and his laws.

When Justinian ascended the throne, the reformation of the Roman jurisprudence was an arduous but indispensable task. In the space of ten centuries, the infinite variety of laws and legal opinions had filled many thousand volumes, which no fortune could purchase and no capacity could digest. Books could not easily be found; and the judges, poor in the midst of riches, were reduced to the exercise of their illiterate discretion. The subjects of the Greek provinces were ignorant of the language that disposed of their lives and properties; and the barbarous dialect of the Latins was imperfectly studied in the academies of Berytus and Constantinople. As an Illyrian soldier, that idiom was familiar to the infancy of Justinian; his youth had been instructed by the lessons of jurisprudence, and his imperial choice selected the most learned civilians of the East to labour with their sovereign in the work of reformation. The theory of professors was assisted by the practice of advocates and the experience of magistrates; and the whole undertaking was animated by the spirit of Tribonian. This extraordinary man, the object of so much praise and censure, was a native of Side in Pamphilia; and his genius, like that of Bacon, embraced, as his own, all the business and knowledge of the age.

In the first year of his reign, Justinian directed the faithful Tribonian, and nine learned associates, to revise the ordinances of his predecessors, as they were contained, since the time of Hadrian, in the Gregorian, Hermogenian, and Theodosian codes; to purge the errors and contradictions, to retrench whatever was obsolete or superfluous, and to select the wise and salutary laws best adapted to the practice of the tribunals and the use of his subjects. The work was accomplished in fourteen months; and the twelve books or tables, which the new decemvirs produced, might be designed to imitate the labours of their Roman predecessors. The new *Code* of Justinian was honoured with his name, and confirmed by his royal signature; authentic transcripts were multiplied by the pens of notaries and scribes. A more arduous operation was still behind—to extract the spirit of jurisprudence from the decisions and conjectures, the questions and disputes, of the Roman civilians. Seventeen lawyers, with Tribonian at their head, were appointed by the emperor to exercise an absolute jurisdiction over the works of their predecessors. If they had obeyed his commands in ten years, Justinian would have been satisfied with their diligence; and the rapid composition of the *Digest of Pandects*, in three years, will deserve praise or censure, according to the merit of the execution. From the library of Tribonian, they chose forty, the most eminent civilians of former times; two thousand treatises were comprised in an abridgment of fifty books; and it has been carefully recorded that three millions of lines or sentences were reduced, in this abstract, to the moderate number of 150,000. The edition of this great work was delayed a month after that of the *Institutions*; and it seemed reasonable that the elements should precede the digest of the Roman law. As soon as the emperor had approved their labours, he ratified, by his legislative power, the speculations of these private citizens: their commentaries on the twelve tables, the perpetual edict, the laws of the people, and the decrees of the senate, succeeded to the authority of the text; and the text was

abandoned, as a useless, though venerable, relic of antiquity. The *Code*, the *Pandects*, and the *Institutions* were declared to be the legitimate system of civil jurisprudence; they alone were admitted in the tribunals, and they alone were taught in the academies of Rome, Constantinople, and Berytus. Justinian addressed to the senate and provinces his eternal oracles; and his pride, under the mask of piety, ascribed the consummation of this great design to the support and inspiration of the Deity.

Since the emperor declined the fame and envy of original composition, we can only require at his hands method, choice, and fidelity, the humble, though indispensable, virtues of a compiler. Among the various combinations of ideas, it is difficult to assign any reasonable preference; but as the order of Justinian is different in his three works, it is possible that all may be wrong; and it is certain that two cannot be right. In the selection of ancient laws, he seems to have viewed his predecessors without jealousy, and with equal regard: the series could not ascend above the reign of Hadrian, and the narrow distinction of paganism and Christianity, introduced by the superstitution of Theodosius, had been abolished by the consent of mankind. But the jurisprudence of the *Pandects* is circumscribed within a period of a hundred years, from the perpetual edict to the death of Severus Alexander: the civilians who lived under the first Cæsars are seldom permitted to speak, and only three names can be attributed to the age of the republic. The favourite of Justinian (it has been fiercely urged) was fearful of encountering the light of freedom and the gravity of Roman sages. Tribonian condemned to oblivion the genuine and native wisdom of Cato, the Scævolas, and Sulpicius; while he invoked spirits more congenial to his own, the Syrians, Greeks, and Africans, who flocked to the imperial court to study Latin as a foreign tongue, and jurisprudence as a lucrative profession. But the ministers of Justinian were instructed to labour, not for the curiosity of antiquarians, but for the immediate benefit of his subjects. It was their duty to select the useful and practicable parts of the Roman law; and the writings of the old republicans, however curious or excellent, were no longer suited to the new system of manners, religion, and government. Perhaps, if the preceptors and friends of Cicero were still alive, our candour would acknowledge that, except in purity of language, their intrinsic merit was excelled by the school of Papinian and Ulpian. The science of the laws is the slow growth of time and experience, and the advantage both of method and materials is naturally assumed by the most recent authors. The civilians of the reign of the Antonines had studied the works of their predecessors: their philosophic spirit had mitigated the rigour of antiquity, simplified the forms of proceeding, and emerged from the jealousy and prejudice of the rival sects. The choice of the authorities that compose the *Pandects* depended on the judgment of Tribonian; but the power of his sovereign could not absolve him from the sacred obligations of truth and fidelity. As the legislator of the empire, Justinian might repeal the acts of the Antonines, or condemn as seditious the free principles which were maintained by the last of the Roman lawyers. But the existence of past facts is placed beyond the reach of despotism; and the emperor was guilty of fraud and forgery when he corrupted the integrity of their text, inscribed with their venerable names the words and ideas of his servile reign, and suppressed by the hand of power the pure and authentic copies of their sentiments. The changes and interpolations of Tribonian and his colleagues are excused by the pretence of uniformity: but their cares have been insufficient, and the antinomies, or contradictions, of the

Code and *Pandects* still exercise the patience and subtlety of modern civilians.

But the emperor was unable to fix his own inconstancy; and while he boasted of renewing the exchange of Diomede, of transmuting brass into gold, he discovered the necessity of purifying his gold from the mixture of baser alloy. Six years had not elapsed from the publication of the *Code*, before he condemned the imperfect attempt by a new and more accurate edition of the same work, which he enriched with two hundred of his own laws, and fifty decisions of the darkest and most intricate points of jurisprudence. Every year, or according to Procopius each day, of his long reign, was marked by some legal innovation. Many of his acts were rescinded by himself; many were rejected by his successors; many have been obliterated by time; but the number of sixteen edicts, and one hundred and sixty-eight novels has been admitted into the authentic body of the civil jurisprudence. In the opinion of a philosopher superior to the prejudices of his profession, these incessant, and for the most part trifling, alterations, can be only explained by the venal spirit of a prince who sold without shame his judgments and his laws.

Monarchs seldom condescend to become the preceptors of their subjects; and some praise is due to Justinian, by whose command an ample system was reduced to a short and elementary treatise. Among the various institutes of the Roman law, those of Caius were the most popular in the East and West; and their use may be considered as an evidence of their merit. They were selected by the imperial delegates, Tribonian, Theophilus, and Dorotheus; and the freedom and purity of the Antonines was encrusted with the coarser materials of a degenerate age. The same volume which introduced the youth of Rome, Constantinople, and Berytus to the gradual study of the *Code* and *Pandects*, is still precious to the historian, the philosopher, and the magistrate. The *Institutions* of Justinian are divided into four books: they proceed, with no contemptible method, from Persons to Things, and from Things to Actions; and the article of Private Wrongs is terminated by the principles of Criminal Law.^c

The faults or merits of Justinian's system of laws belong to the lawyers entrusted with the execution of his project, but the honour of having commanded this work may be ascribed to the emperor alone. It is to be regretted that the position of an absolute sovereign is so liable to temptation from passing events, that Justinian himself could not refrain from injuring the surest monument of his fame, by later enactments, which mark too clearly that they emanated either from his own increasing avarice, or from weakness in yielding to the passions of his wife or courtiers.

It could not be expected that his political sagacity should have devised the means of securing the rights of his subjects against the arbitrary exercise of his own power; but he might have consecrated the great principle of equity, that legislation can never act as a retrospective decision; and he might have ordered his magistrates to adopt the oath of the Egyptian judges, who swore, when they entered an office, that they would never depart from the principles of equity (law), and that if the sovereign ordered them to do wrong, they would not obey. Justinian, however, was too much of a despot, and too little of a statesman, to proclaim the law, even while retaining the legislative power in his person, to be superior to the executive branch of the government.

But in maintaining that the laws of Justinian might have been rendered more perfect, and have been framed to confer greater benefits on mankind,

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it is not to be denied that the work is one of the most remarkable monuments of human wisdom ; and we should remember with gratitude, that for thirteen hundred years the Pandects served as the magazine or source of legal lore, and constitution of civil rights, to the Christian world, both in the East and in the West ; and if it has now become an instrument of administrative tyranny in the continental monarchies of Europe, the fault is in the nations who refuse to follow out the principles of equity logically in regulating the dispensation of justice, and do not raise the law above the sovereign, nor render every minister and public servant amenable to the regular tribunals for every act he may commit in the exercise of his official duty, like the humblest citizen.

The government of Justinian's empire was Roman, its official language was Latin. Oriental habits and usages, as well as time and despotic power, had indeed introduced modifications in the old forms ; but it would be an error to consider the imperial administration as having assumed a Greek character. The accident of the Greek language having become the ordinary dialect in use at court, and of the church in the Eastern Empire being deeply tinctured with Greek feelings, is apt to create an impression that the Eastern Empire had lost something of its Roman pride, in order to adopt a Greek character. The circumstance that its enemies often reproached it with being Greek, is a proof that the imputation was viewed as an insult. As the administration was entirely Roman, the laws of Justinian—the Code, the Pandects, and the Institutions—were published in Latin, though many of the later edicts (novels) were published in Greek. Nothing can illustrate in a stronger manner the artificial and anti-national position of the Eastern Roman Empire than this fact, that the Latin language was used in the promulgation of a system of laws for an empire, the language of whose church and literature was Greek. Latin was preserved in official business, and in public ceremonials, from feelings of pride connected with the ancient renown of the Romans and the dignity of the Roman Empire. So strong is the hold which antiquated custom maintains over the minds of men, that even a professed reformer, like Justinian, could not break through so irrational an usage as the publication of his laws in a language incomprehensible to most of those for whose use they were framed.

The laws and legislation of Justinian throw only an indistinct and vague light on the state of the Greek population. They were drawn entirely from Roman sources, calculated for a Roman state of society, and occupied with Roman forms and institutions. Justinian was so anxious to preserve them in all their purity that he adopted two measures to secure them from alteration. The copyists were commanded to refrain from any abridgment, and the commentators were ordered to follow the literal sense of the laws. All schools of law were likewise forbidden, except those of Constantinople, Rome, and Berytus, a regulation which must have been adopted to guard the Roman law from being corrupted by falling into the hands of Greek teachers, and becoming confounded with the customary law of the various Greek provinces. This restriction, and the importance attached to it by the emperor, prove that the Roman law was now the universal rule of conduct in the empire.

Justinian took every measure which prudence could dictate to secure the best and purest legal instruction and administration for the Roman tribunals ; but only a small number of students could study in the licensed schools, and Rome, one of these schools, was, at the time of the publication of the law, in the hands of the Goths. It is therefore not surprising that a rapid decline

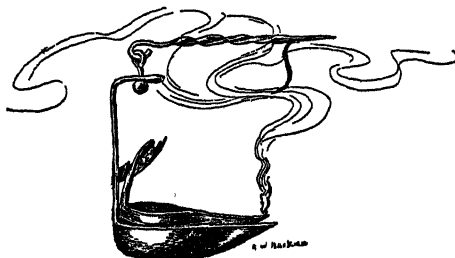
in the knowledge of Roman law commenced very shortly after the promulgation of Justinian's legislation.

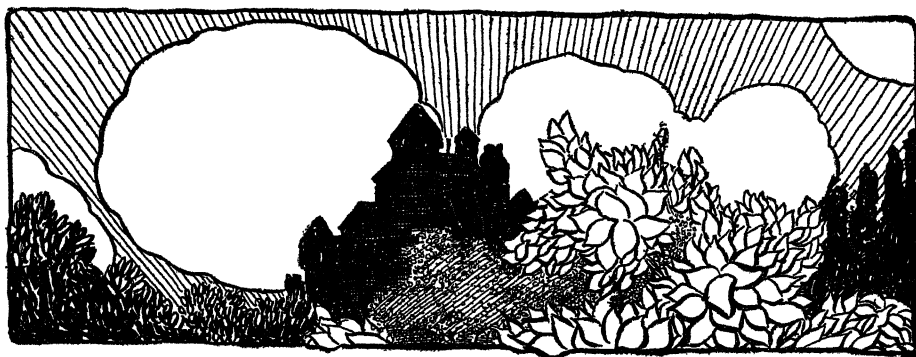
Justinian's laws were soon translated into Greek without the emperor's requiring that these paraphrases should be literal; and Greek commentaries of an explanatory nature were published. His novels were subsequently published in Greek when the case required it; but it is evident that any remains of Greek laws and customs were rapidly yielding to the superior system of Roman legislation, perfected as this was by the judicious labours of Justinian's councillors. Some modifications were made in the jurisdiction of the judges and municipal magistrates at this time; and we must admit the testimony of Procopius as a proof that Justinian sold judicial offices, though the vagueness of the accusation does not afford us the means of ascertaining under what pretext the change in the earlier system was adopted. It is perhaps impossible to determine what share of authority the Greek municipal magistrates retained in the administration of justice and police, after the reforms effected by Justinian in their financial affairs, and the seizure of a large part of their local revenues. The existence of Greek corporations in Italy shows that they possessed an acknowledged existence in the Roman Empire.^b

BURY'S ESTIMATE OF JUSTINIAN

The sixth century may be called the age of Justinian. He may be likened to a colossal Janus bestriding the way of passage between the ancient and mediæval worlds. On the one side his face was turned towards the past. His ideal, we are told, was to restore the proud aspect of the old Roman Empire, and this was chiefly realised by the conquests in Italy, Africa, and Spain. The great juristic works executed at the beginning of his reign breathe to some degree the spirit of ancient Rome. Moreover he represents the last stage in the evolution of the Roman imperium; in him was fulfilled its ultimate absolutism.

In four departments Justinian has won an immortal name: in warfare, in law, in architecture, and in church history. Standing on the shore of the mediæval or modern period, he cast into the waters of the future great stones which created immense circles. His military achievements decided the course of the history of Italy, and affected the development of western Europe; his legal works are inextricably woven into the web of European civilisation; his St. Sophia is one of the greatest monuments of the world, one of the visible signs of the continuity of history, a standing protest against the usurpation of the Turk; and his ecclesiastical authority influenced the distant future of Christendom.^c





CHAPTER V. REIGN OF JUSTIN II TO HERACLIUS

[565-629 A. D.]

DURING the last years of Justinian, his infirm mind was devoted to heavenly contemplation, and he neglected the business of the lower world. His subjects were impatient of the long continuance of his life and reign; yet all who were capable of reflection apprehended the moment of his death, which might involve the capital in tumult and the empire in civil war. Seven nephews of the childish monarch, the sons or grandsons of his brother and sister, had been educated in the splendour of a princely fortune; they had been shown in high commands to the provinces and armies; their characters were known, their followers were zealous, and as the jealousy of age postponed the declaration of a successor, they might expect with equal hopes the inheritance of their uncle. He expired in his palace after a reign of thirty-eight years; and the decisive opportunity was embraced by the friends of Justin, the son of Vigilantia.

At the hour of midnight, his domestics were awakened by an importunate crowd, who thundered at his door, and obtained admittance by revealing themselves to be the principal members of the senate. These welcome deputies announced the recent and momentous secret of the emperor's decease; reported, or perhaps invented, his dying choice of the best beloved and the most deserving of his nephews, and conjured Justin to prevent the disorders of the multitude, if they should perceive, with the return of light, that they were left without a master. After composing his countenance to surprise, sorrow, and decent modesty, Justin, by the advice of his wife Sophia, submitted to the authority of the senate. He was conducted with speed and silence to the palace; the guards saluted their new sovereign, and the martial and religious rites of his coronation were diligently accomplished. By the hands of the proper officers he was invested with the imperial garments, the red buskins, white tunic, and purple robe. A fortunate soldier, whom he instantly promoted to the rank of tribune, encircled his neck with a military collar; four robust youths exalted him on a shield; he stood firm and erect to receive the adoration of his subjects, and their choice was sanctified by the benediction of the patriarch, who imposed the diadem on the head of an orthodox prince.

The Hippodrome was already filled with innumerable multitudes; and no sooner did the emperor appear on his throne than the voices of the blue

and green factions were confounded in the same loyal acclamations. In the speeches which Justin addressed to the senate and people, he promised to correct the abuses which had disgraced the age of his predecessor, displayed the maxims of a just and beneficent government, and declared that, on the approaching calends of January, he would revive, in his own person, the name and liberality of a Roman consul. The immediate discharge of his uncle's debts exhibited a solid pledge of his faith and generosity; a train of porters laden with bags of gold advanced into the midst of the Hippodrome, and the hopeless creditors of Justinian accepted this equitable payment as a voluntary gift. Before the end of three years his example was imitated and surpassed by the empress Sophia, who delivered many indigent citizens from the weight of debt and usury; an act of benevolence the best entitled to gratitude, since it relieves the most intolerable distress, but in which the bounty of a prince is the most liable to be abused by the claims of prodigality and fraud.

On the seventh day of his reign Justin gave audience to the ambassadors of the Avars, and the scene was decorated to impress the barbarians with astonishment, veneration, and terror. The late emperor had cultivated, declared Targetius, the chief of the embassy, with annual and costly gifts, the friendship of a grateful monarch, and the enemies of Rome had respected the allies of the Avars. The same prudence would instruct the nephew of Justinian to imitate the liberality of his uncle, and to purchase the blessings of peace from an invincible people, who delighted and excelled in the exercise of war. The reply of the emperor was delivered in the same strain of haughty defiance, and he derived his confidence from the God of the Christians, the ancient glory of Rome, and the recent triumphs of Justinian. "The empire," said he, "abounds with men and horses, and arms sufficient to defend our frontiers and to chastise the barbarians. You offer aid, you threaten hostilities; we despise your enmity and your aid. The conquerors of the Avars solicit our alliance; shall we dread their fugitives and exiles? The bounty of our uncle was granted to your misery, to your humble prayers. From us you shall receive a more important obligation, the knowledge of your own weakness. Retire from our presence; the lives of ambassadors are safe; and if you return to implore our pardon, perhaps you will taste of our benevolence."¹

On the report of his ambassadors, the chagan was awed by the apparent firmness of a Roman emperor, of whose character and resources he was ignorant. Instead of executing his threats against the Eastern Empire, he marched into the poor and savage countries of Germany, which were subject to the dominion of the Franks. After two doubtful battles, he consented to retire; and the Austrasian king relieved the distress of his camp with an immediate supply of corn and cattle. Such repeated disappointments had chilled the spirit of the Avars; and their power would have dissolved away in the Sarmatian desert, if the alliance of Alboin, king of the Lombards, had not given a new object to their arms, and a lasting settlement to their wearied fortunes.

The annals of the second Justin are marked with disgrace abroad and misery at home. In the West the Roman Empire was afflicted by the loss of Italy, the desolation of Africa, and the conquests of the Persians. Injustice prevailed both in the capital and the provinces; the rich trembled for their property, the poor for their safety, the ordinary magistrates were ignorant

[¹ The account of this embassy is found in the poems of the African Corippus,^c who described in Latin hexameters the circumstances of Justin's accession.]

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or venal, the occasional remedies appear to have been arbitrary and violent, and the complaints of the people could no longer be silenced by the splendid names of a legislator and a conqueror.

The opinion which imputes to the prince all the calamities of his times may be countenanced by the historian as a serious truth or a salutary prejudice. Yet a candid suspicion will arise that the sentiments of Justin were pure and benevolent, and that he might have filled his station without reproach if the faculties of his mind had not been impaired by disease, which deprived the emperor of the use of his feet and confined him to the palace, a stranger to the complaints of the people and the vices of the government. The tardy knowledge of his own impotence determined him to lay down the weight of the diadem; and in the choice of a worthy substitute, he showed some symptoms of a discerning and even magnanimous spirit.

The only son of Justin and Sophia died in his infancy; their daughter Arabia was the wife of Baduarius, superintendent of the palace, and afterwards commander of the Italian armies, who vainly aspired to confirm the rights of marriage by those of adoption. While the empire appeared an object of desire, Justin was accustomed to behold with jealousy and hatred his brothers and cousins, the rivals of his hopes; nor could he depend on the gratitude of those who would accept the purple as a restitution, rather than a gift. Of these competitors, one had been removed by exile, and afterwards by death; and the emperor himself had inflicted such cruel insults on another, that he must either dread his resentment or despise his patience. This domestic animosity was refined into a generous resolution of seeking a successor, not in his family, but in the republic; and the artful Sophia recommended Tiberius, his faithful captain of the guards, whose virtues and fortune the emperor might cherish as the fruit of his judicious choice.

The ceremony of his elevation to the rank of *cæsar*, or *augustus*, was performed in the portico of the palace, in the presence of the patriarch and the senate. Justin collected the remaining strength of his mind and body; but the popular belief that his speech was inspired by the Deity betrays a very humble opinion both of the man and of the times: "You behold," said the emperor, "the ensigns of supreme power. You are about to receive them not from my hand, but from the hand of God. Honour them, and from them you will derive honour. Respect the empress your mother; you are now her son; before, you were her servant. Delight not in blood; abstain from revenge; avoid those actions by which I have incurred the public hatred; and consult the experience, rather than the example, of your predecessor. As a man, I have sinned; as a sinner, even in this life, I have been severely punished; but these servants," and he pointed to his ministers, "who have abused my confidence, and inflamed my passions, will appear with me before the tribunal of Christ. I have been dazzled by the splendour of the diadem; be thou wise and modest; remember what you have been, remember what you are. You see around us your slaves and your children; with the authority, assume the tenderness, of a parent. Love your people like yourself; cultivate the affections, maintain the discipline of the army; protect the fortunes of the rich, relieve the necessities of the poor."¹

The assembly, in silence and in tears, applauded the counsels and sympathised with the repentance of their prince: the patriarch rehearsed the prayers of the church; Tiberius received the diadem on his knees, and

[¹ This speech which John of Ephesus^d says was taken down in shorthand is quoted with an apologetic claim of accuracy by Theophylactus Simocatta.^e]

Justin, who in his abdication appeared most worthy to reign, addressed the new monarch in the following words: "If you consent, I live; if you command, I die; may the God of heaven and earth infuse into your heart whatever I have neglected or forgotten." The four last years of the emperor Justin were passed in tranquil obscurity; his conscience was no longer tormented by the remembrance of those duties which he was incapable of discharging, and his choice was justified by the filial reverence and gratitude of Tiberius.^b

The reigns of Justinian and Justin mark a significant turning-point in history. As early as the reign of Justinian the official fiction, by which Latin was assumed to be the language of the empire, had shown signs of breaking down; from this time forward it steadily yields ground to Greek. The Lombard and Syrian annalists were not slow to mark the change; they indicate it by heading the list of "Greek" emperors with the name of Maurice.^h

Johannes of Ephesus^d quotes a satire pasted up by some wit reflecting the opinion of the time in a manner unflattering to Justin:

"Build, build aloft thy pillar,
And raise it vast and high;
Then mount and stand upon it,
Soaring proudly in the sky
Eastward, south and north and westward,
Wherever thou shalt gaze,
Nought thou'lt see but desolations,
The work of thy own days."

REIGN OF TIBERIUS

Among the virtues of Tiberius, his beauty (he was one of the tallest and most comely of the Romans) might introduce him to the favour of Sophia; and the widow of Justin was persuaded that she should preserve her station and influence under the reign of a second and more youthful husband. But if the ambitious candidate had been tempted to flatter and dissemble, it was no longer in his power to fulfil her expectations or his own promise. The factions of the Hippodrome demanded, with some impatience, the name of their new empress; both the people and Sophia were astonished by the proclamation of Anastasia, the secret, though lawful, wife of the emperor Tiberius.¹ Whatever could alleviate the disappointment of Sophia, imperial honours, a stately palace, a numerous household, was liberally bestowed by the piety of her adopted son; on solemn occasions he attended and consulted the widow of his benefactor; but her ambition disdained the vain semblance of royalty, and the respectful appellation of mother served to exasperate, rather than appease, the rage of an injured woman. While she accepted, and repaid with a courtly smile, the fair expressions of regard and confidence, a secret alliance was concluded between the dowager empress and her ancient enemies; and Justinian, the son of Germanus, was employed as the instrument of her revenge.

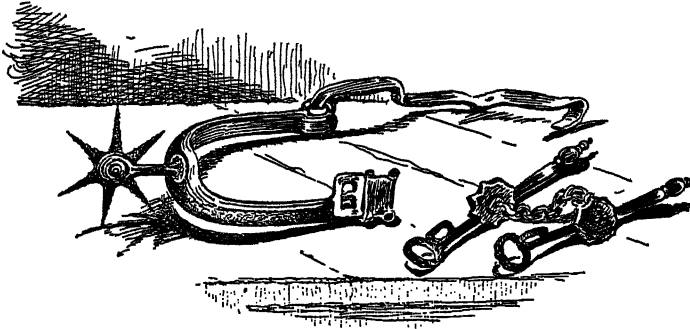
On the first intelligence of her designs Tiberius returned to Constantinople, and the conspiracy was suppressed by his presence and firmness.

[¹ This is the story of Theophanes,^f but John of Ephesus^d tells an anecdote in direct contradiction, according to which Sophia knew of the wife's existence, but refused to permit her to reside at the palace, being resolved that no other queen should reign while she lived. When, however, Tiberius was crowned he brought Anastasia to the palace and compelled her recognition.]

[578-582 A D]

From the pomp and honours which she had abused, Sophia was reduced to a modest allowance; Tiberius dismissed her train, intercepted her correspondence, and committed to a faithful guard the custody of her person. But the services of Justinian were not considered by that excellent prince as an aggravation of his offences; after a mild reproof, his treason and ingratitude were forgiven; and it was commonly believed that the emperor entertained some thoughts of contracting a double alliance with the rival of his throne.

With the odious name of Tiberius, he assumed the more popular appellation of Constantine, and imitated the purer virtues of the Antonines. After recording the vice or folly of so many Roman princes, it is pleasing to repose, for a moment, on a character conspicuous by the qualities of humanity, justice, temperance, and fortitude; to contemplate a sovereign affable in his



BYZANTINE SPUR AND BIT

palace, pious in the church, impartial on the seat of judgment, and victorious, at least by his generals, in the Persian War. The most glorious trophy of his victory consisted in a multitude of captives whom Tiberius entertained, redeemed, and dismissed to their native homes with the charitable spirit of a Christian hero. The merits or misfortunes of his subjects had a dearer claim on him, and he measured his bounty not so much by their expectations as by his own dignity. This maxim, however dangerous in a trustee of the public wealth, was balanced by a principle of humanity and justice which taught him to abhor the gold extracted from the tears of the people.

The wise and equitable laws of Tiberius excited the praise and regret of succeeding times.¹ Constantinople believed that the emperor had discovered a treasure; but his genuine treasure consisted in the practice of liberal economy, and the contempt of all vain and superfluous expense. The Romans of the East would have been happy if the best gift of Heaven, a patriot king, had been confirmed as a proper and permanent blessing. But in less than four years after the death of Justin, his worthy successor sank into a mortal disease, which left him only sufficient time to restore the diadem, according to the tenure by which he held it, to the most deserving of his fellow-citizens. He selected Maurice from the crowd, a judgment more precious than the purple itself. The patriarch and senate were summoned to the bed of the dying prince; he bestowed his daughter and the empire; and his last advice was solemnly delivered by the voice of the quæstor. Tiberius expressed his hope that the virtues of his son and successor would erect the noblest mausoleum to his memory.

[¹ Bury, however, declares that "there is considerable reason to remove Tiberius from his pedestal," as he "did not make a good emperor"]

THE EMPEROR MAURICE (582-602) AND THE WAR WITH PERSIA

The emperor Maurice derived his origin from ancient Rome, but his immediate parents were settled at Arabissus in Cappadocia, and their singular felicity preserved them alive to behold and partake the fortune of their august son. The youth of Maurice was spent in the profession of arms; Tiberius promoted him to the command of a new and favourite legion of twelve thousand confederates; his valour and conduct were signalised in the Persian War; and he returned to Constantinople to accept, as his just reward, the inheritance of the empire. Maurice ascended the throne at the mature age of forty-three years; and he reigned above twenty years over the East and over himself; expelling from his mind the wild democracy of passions, and establishing (according to the quaint expression of Evagrius) a perfect aristocracy of reason and virtue.

Some suspicion will degrade the testimony of a subject, though he protests that his secret praise should never reach the ear of his sovereign, and some failings seem to place the character of Maurice below the purer merit of his predecessor. His cold and reserved demeanour might be imputed to arrogance; his justice was not always exempt from cruelty, nor his clemency from weakness; and his rigid economy too often exposed him to the reproach of avarice. But the rational wishes of an absolute monarch must tend to the happiness of his people; Maurice was endowed with sense and courage to promote that happiness, and his administration was directed by the principles and example of Tiberius. The pusillanimity of the Greeks had introduced so complete a separation between the offices of king and of general, that a private soldier, who had deserved and obtained the purple, seldom or never appeared at the head of his armies. Yet the emperor Maurice enjoyed the glory of restoring the Persian monarch to his throne; his lieutenants waged a doubtful war against the Avars of the Danube; and he cast an eye of pity, of ineffectual pity, on the abject and distressful state of his Italian provinces.

From Italy the emperors were incessantly tormented by tales of misery and demands of succour, which extorted the humiliating confession of their own weakness. The expiring dignity of Rome was only marked by the freedom and energy of her complaints. "If you are incapable," she said, "of delivering us from the sword of the Lombards, save us at least from the calamity of famine." Tiberius forgave the reproach, and relieved the distress; a supply of corn was transported from Egypt to the Tiber; and the Roman people, invoking the name not of Camillus but of St. Peter, repulsed the barbarians from their walls. But the relief was accidental, the danger was perpetual and pressing; and the clergy and senate, collecting the remains of their ancient opulence, a sum of three thousand pounds of gold, despatched the patrician Pamphronius to lay their gifts and their complaints at the foot of the Byzantine throne. The attention of the court and the forces of the East were diverted by the Persian War; but the justice of Tiberius applied the subsidy to the defence of the city; and he dismissed the patrician with his best advice, either to bribe the Lombard chiefs or to purchase the aid of the kings of France.

The arts of negotiation, unknown to the simple greatness of the senate and the cæsars, were assiduously cultivated by the Byzantine princes; and the memorials of their perpetual embassies repeat, with the same uniform proximity, the language of falsehood and declamation, the insolence of the barbarians, and the servile temper of the tributary Greeks.

[572-576 A D]

THE PERSIAN WAR (572-591)

In the useless altercations that precede and justify the quarrels of princes, the Greeks and the barbarians accused each other of violating the peace which had been concluded between the two empires about four years before the death of Justinian. The sovereign of Persia and India aspired to reduce under his obedience the province of Yemen or Arabia Felix — the distant land of myrrh and frankincense, which had escaped, rather than opposed, the conquerors of the East. After the defeat of Abrahah under the walls of Mecca, the discord of his sons and brothers gave an easy entrance to the Persians; they chased the strangers of Abyssinia beyond the Red Sea, and a native prince of the ancient Homerites was restored to the throne as the vassal or viceroy of the great Nushirvan. But the nephew of Justinian declared his resolution to avenge the injuries of his Christian ally the prince of Abyssinia, as they suggested a decent pretence to discontinue the annual tribute, which was poorly disguised by the name of pension. The churches of Pers-Armenia were oppressed by the intolerant spirit of the magi; they secretly invoked the protector of the Christians, and after the pious murder of their satraps, the rebels were avowed and supported as the brethren and subjects of the Roman emperor. The complaints of Nushirvan were disregarded by the Byzantine court; Justin yielded to the importunities of the Turks, who offered an alliance against the common enemy; and the Persian monarchy was threatened at the same instant by the united forces of Europe, of Ethiopia, and of Scythia.

At the age of fourscore, the sovereign of the East would perhaps have chosen the peaceful enjoyment of his glory and greatness; but as soon as war became inevitable, he took the field with the alacrity of youth, whilst the aggressor trembled in the palace of Constantinople. Nushirvan, or Chosroes, conducted in person the siege of Dara; and although that important fortress had been left destitute of troops and magazines, the valour of the inhabitants resisted above five months the archers, the elephants, and the military engines of the Great King.

In the meanwhile his general Adarman advanced from Babylon, traversed the desert, passed the Euphrates, insulted the suburbs of Antioch, reduced to ashes the city of Apamea, and laid the spoils of Syria at the feet of his master, whose perseverance, in the midst of winter, at length subverted the bulwark of the East. But these losses, which astonished the provinces and the court, produced a salutary effect in the repentance and abdication of the emperor Justin; a new spirit arose in the Byzantine councils; and a truce of three years was obtained by the prudence of Tiberius. That seasonable interval was employed in the preparations of war; and the voice of rumour proclaimed to the world that, from the distant countries of the Alps and the Rhine, from Scythia, Mœsia, Pannonia, Illyricum, and Isauria, the strength of the imperial cavalry was reinforced with 150,000 soldiers. Yet the king of Persia, without fear or without faith, resolved to prevent the attack of the enemy, again passed the Euphrates, and dismissing the ambassadors of Tiberius, arrogantly commanded them to await his arrival at Cæsarea, the metropolis of the Cappadocian provinces.

The two armies encountered each other in the battle of Melitene; the barbarians, who darkened the air with a cloud of arrows, prolonged their line and extended their wings across the plain; while the Romans, in deep and solid bodies, expected to prevail in closer action by the weight of their swords and lances. A Scythian chief, who commanded their right wing,

suddenly turned the flank of the enemy, attacked their rear-guard in the presence of Chosroes, penetrated to the midst of the camp, pillaged the royal tent, profaned the eternal fire, loaded a train of camels with the spoils of Asia, cut his way through the Persian host, and returned with songs of victory to his friends, who had consumed the day in single combats or ineffectual skirmishes. The darkness of the night, and the separation of the Romans, afforded the Persian monarch an opportunity of revenge; and one of their camps was swept away by a rapid and impetuous assault. But the review of his loss and the consciousness of his danger determined Chosroes to a speedy retreat; he burned, in his passage, the vacant town of Melitene, and, without consulting the safety of his troops, boldly swam the Euphrates on the back of an elephant. After this unsuccessful campaign, the want of magazines, and perhaps some inroad of the Turks, obliged him to disband or divide his forces; the Romans were left masters of the field, and their general Justinian, advancing to the relief of the Pers-Armenian rebels, erected his standard on the banks of the Araxes.

The great Pompey had formerly halted within three days' march of the Caspian; that inland sea was explored for the first time by a hostile fleet, and seventy thousand captives were transplanted from Hyrcania to the isle of Cyprus. On the return of spring, Justinian descended into the fertile plains of Assyria, the flames of war approached the residence of Nushirvan, the indignant monarch sank into the grave, and his last edict restrained his successors from exposing their person in a battle against the Romans. Yet the memory of this transient affront was lost in the glories of a long reign; and his formidable enemies, after indulging their dream of conquest, again solicited a short respite from the calamities of war.

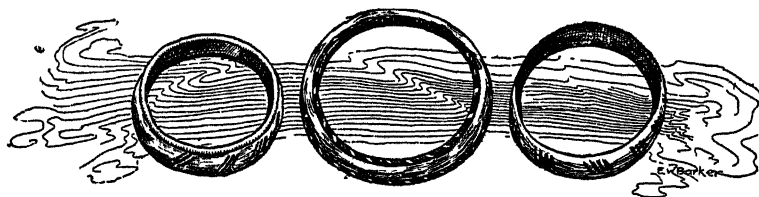
The throne of Chosroes Nushirvan was filled by Hormuz, or Hormisdas, the eldest or most favoured of his sons (579). In every word and in every action the son of Nushirvan degenerated from the virtues of his father. His avarice defrauded the troops; his jealous caprice degraded the satraps; the palace, the tribunals, the waters of the Tigris were stained with the blood of the innocent, and the tyrant exulted in the sufferings and execution of thirteen thousand victims. As the excuse of his cruelty, he sometimes condescended to observe that the fears of the Persians would be productive of hatred, and that their hatred must terminate in rebellion; but he forgot that his own guilt and folly had inspired the sentiments which he deplored, and prepared the event which he so justly apprehended. Exasperated by long and hopeless oppression, the provinces of Babylon, Susa, and Carmania erected the standard of revolt; and the princes of Arabia, India, and Scythia refused the customary tribute to the unworthy successor of Nushirvan. The arms of the Romans, in slow sieges and frequent inroads, afflicted the frontiers of Mesopotamia and Assyria; one of their generals professed himself the disciple of Scipio, and the soldiers were animated by a miraculous image of Christ, whose mild aspect should never have been displayed in the front of battle. At the same time the eastern provinces of Persia were invaded by the great khan, who passed the Oxus at the head of three or four hundred thousand Turks. The imprudent Hormuz accepted their perfidious and formidable aid; the cities of Khorasan or Bactriana were commanded to open their gates; the march of the barbarians towards the mountains of Hyrcania revealed the correspondence of the Turkish and Roman arms; and their union must have subverted the throne of the house of Sassan.

Persia had been lost by a king; it was saved by a hero. While the nation trembled, while Hormuz disguised his terror by the name of suspicion,

[589-590 A.D.]

and his servants concealed their disloyalty under the mask of fear, Bahram alone displayed his undaunted courage and apparent fidelity; and as soon as he found that no more than twelve thousand soldiers would follow him against the enemy, he prudently declared that to this fatal number heaven had reserved the honours of the triumph. The steep and narrow descent of the Pule Rudbar, or Hyrcanian rock, is the only pass through which an army can penetrate into the territory of Rei and the plains of Media. From the commanding heights, a band of resolute men might overwhelm with stones and darts the myriads of the Turkish host; their emperor and his son were transpierced with arrows, and the fugitives were left, without council or provisions, to the revenge of an injured people.

The patriotism of the Persian general was stimulated by his affection for the city of his forefathers; in the hour of victory every peasant became a soldier, and every soldier a hero; and their ardour was kindled by the gorgeous spectacles of beds, and thrones, and tables of massy gold, the spoils of Asia, and the luxury of the hostile camp. A prince of a less malignant temper could not easily have forgiven his benefactor, and the secret hatred of Hormuz was envenomed by a malicious report that Bahram had pri-



BYZANTINE COLOURED GLASS BRACELETS

vately retained the most precious fruits of his Turkish victory. But the approach of a Roman army on the side of the Araxes compelled the implacable tyrant to smile and to applaud; and the toils of Bahram were rewarded with the permission of encountering a new enemy, by their skill and discipline more formidable than a Scythian multitude.

Elated by his recent success, he despatched a herald with a bold defiance to the camp of the Romans, requesting them to fix a day of battle, and to choose whether they would pass the river themselves or allow a free passage to the arms of the Great King. The lieutenant of the emperor Maurice preferred the safer alternative, and this local circumstance, which would have enhanced the victory of the Persians, rendered their defeat more bloody and their escape more difficult. But the loss of his subjects and the danger of his kingdom were overbalanced in the mind of Hormuz by the disgrace of his personal enemy; and no sooner had Bahram collected and reviewed his forces, than he received from a royal messenger the insulting gift of a distaff, a spinning-wheel, and a complete suit of female apparel. Obedient to the will of his sovereign, he showed himself to the soldiers in this unworthy disguise; they resented his ignominy and their own; a shout of rebellion ran through their ranks, and the general accepted their oath of fidelity and vows of revenge. A second messenger, who had been commanded to bring the rebel in chains, was trampled under the feet of an elephant, and manifestoes were diligently circulated, exhorting the Persians to assert their freedom against an odious and contemptible tyrant. The defection was rapid and universal; his loyal slaves were sacrificed to the public fury, and the troops deserted to the standard of Bahram.

As the passes were faithfully guarded, Hormuz could only compute the number of his enemies by the testimony of a guilty conscience and the daily defection of those who, in the hour of his distress, avenged their wrongs or forgot their obligations. He proudly displayed the ensigns of royalty; but the city and palace of Modain had already escaped from the hand of the tyrant. Among the victims of his cruelty, Bindoes, a Sassanian prince, had been cast into a dungeon; his fetters were broken by the zeal and courage of a brother; and he stood before the king at the head of those trusty guards who had been chosen as the ministers of his confinement, and perhaps of his death. Alarmed by the hasty intrusion and bold reproaches of the captive, Hormuz looked round, but in vain, for advice or assistance; discovered that his strength consisted in the obedience of others, and patiently yielded to the single arm of Bindoes, who dragged him from the throne to the same dungeon in which he himself had been so lately confined.

Chosroes, the eldest of the sons of Hormuz, escaped from the city. Attended only by his concubines, and a troop of thirty guards, he secretly departed from the capital, followed the banks of the Euphrates, traversed the desert, and halted at the distance of ten miles from Circesium. About the third watch of the night the Roman prefect was informed of his approach, and he introduced the royal stranger to the fortress at the dawn of day. From thence the king of Persia was conducted to the more honourable residence of Hierapolis, and Maurice dissembled his pride and displayed his benevolence, at the reception of the letters and ambassadors of the grandson of Nushirvan. They humbly represented the vicissitudes of fortune and the common interest of princes, exaggerated the ingratitude of Bahram, the agent of the evil principle, and urged, with specious argument, that it was for the advantage of the Romans themselves to support the two monarchies which balance the world, the two great luminaries by whose salutary influence it is vivified and adorned. The anxiety of Chosroes was soon relieved by the assurance that the emperor had espoused the cause of justice and royalty; but Maurice prudently declined the expense and delay of his useless visit to Constantinople.

In the name of his generous benefactor, a rich diadem was presented to the fugitive prince, with an inestimable gift of jewels and gold; a powerful army was assembled on the frontiers of Syria and Armenia, under the command of the valiant and faithful Narses, and this general, of his own nation and his own choice, was directed to pass the Tigris and never to sheath his sword till he had restored Chosroes to the throne of his ancestors. After the junction of the imperial troops, which Bahram vainly struggled to prevent, the contest was decided by two battles on the banks of the Zab and the confines of Media. The Romans, with the faithful subjects of Persia, amounted to sixty thousand, while the whole force of the usurper did not exceed forty thousand men; the two generals signalled their valour and ability, but the victory was finally determined by the prevalence of numbers and discipline. With the remnant of a broken army, Bahram fled towards the eastern provinces of the Oxus; the enmity of Persia reconciled him to the Turks; but his days were shortened by poison, perhaps the most incurable of poisons — the stings of remorse and despair and the bitter remembrance of lost glory. Yet the modern Persians still commemorate the exploits of Bahram; and some excellent laws have prolonged the duration of his troubled and transitory reign.

The restoration of Chosroes was celebrated with feasts and executions; and the music of the royal banquet was often disturbed by the groans of

[570-602 A D]

dying or mutilated criminals. A band of a thousand Romans, who continued to guard the person of Chosroes, proclaimed his confidence in the fidelity of the strangers; his growing strength enabled him to dismiss this unpopular aid, but he steadily professed the same gratitude and reverence to his adopted father; and till the death of Maurice the peace and alliance of the two empires were faithfully maintained. Yet the mercenary friendship of the Roman prince had been purchased with costly and important gifts; the strong cities of Martyropolis and Dara were restored, and the Pers-Armenians became the willing subjects of an empire whose eastern limit was extended, beyond the example of former times, as far as the banks of the Araxes and the neighbourhood of the Caspian. A pious hope was indulged that the church, as well as the state, might triumph in this revolution; but if Chosroes had sincerely listened to the Christian bishops, the impression was erased by the zeal and eloquence of the magi; if he was armed with philosophic indifference, he accommodated his belief, or rather his professions, to the various circumstances of an exile and a sovereign.

THE AVARS

While the majesty of the Roman name was revived in the East, the prospect of Europe is less pleasing and less glorious. By the departure of the Lombards and the ruin of the Gepidæ, the balance of power was destroyed on the Danube; and the Avars spread their permanent dominion from the foot of the Alps to the sea coast of the Euxine. The reign of Baian is the brightest era of their monarchy; their chagan, who occupied the rustic palace of Attila, appears to have imitated his character and policy; but as the same scenes were repeated in a smaller circle, a minute representation of the copy would be devoid of the greatness and novelty of the original. The pride of the second Justin, of Tiberius and Maurice, was humbled by a proud barbarian, more prompt to inflict than exposed to suffer the injuries of war; and as often as Asia was threatened by the Persian arms, Europe was oppressed by the dangerous inroads or costly friendship of the Avars.

When the Roman envoys approached the presence of the chagan, they were commanded to wait at the door of his tent till, at the end perhaps of ten or twelve days, he condescended to admit them. If the substance or the style of their message was offensive to his ear, he insulted, with real or affected fury, their own dignity and that of their prince; their baggage was plundered, and their lives were only saved by the promise of a richer present and a more respectful address. But his sacred ambassadors enjoyed and abused an unbounded license in the midst of Constantinople; they urged, with importunate clamours, the increase of tribute or the restitution of captives and deserters; and the majesty of the empire was almost equally degraded by a base complance, or by the false and fearful excuses with which they eluded such insolent demands.

In the language of a barbarian without guile, the prince of the Avars affected to complain of the insincerity of the Greeks; yet he was not inferior to the most civilised nations in the refinements of dissimulation and perfidy. As the successor of the Lombards, the chagan asserted his claim to the important city of Sirmium, the ancient bulwark of the Illyrian provinces. The plains of lower Hungary were covered with the Avar horse, and a fleet of large boats was built in the Hercynian wood, to descend the Danube and to transport into the Savus the materials of a bridge. But as the strong

[579-592 A.D.]

garrison of Singidunum, which commanded the conflux of the two rivers, might have stopped their passage and baffled his designs, he dispelled their apprehensions by a solemn oath that his views were not hostile to the empire. He swore by his sword, the symbol of the god of war, that he did not, as the enemy of Rome, construct a bridge upon the Savus. "If I violate my oath," pursued the intrepid Baian, "may I myself, and the last of my nation, perish by the sword; may the heavens and fire, the deity of the heavens, fall upon our heads! may the forests and mountains bury us in their ruins! and the Savus returning, against the laws of nature, to his source, overwhelm us in his angry waters!"

After this barbarous imprecation, he calmly inquired what oath was most sacred and venerable among the Christians, what guilt of perjury it was most dangerous to incur. The bishop of Singidunum presented the Gospel, which the chagan received with devout reverence. "I swear," said he, "by the God who has spoken in this holy book, that I have neither falsehood on my tongue nor treachery in my heart." As soon as he rose from his knees, he accelerated the labour of the bridge, and despatched an envoy to proclaim what he no longer wished to conceal. "Inform the emperor," said the perfidious Baian, "that Sirmium is invested on every side. Advise his prudence to withdraw the citizens and their effects, and to resign a city which it is now impossible to relieve or defend."

Without the hope of relief, the defence of Sirmium was prolonged above three years; the walls were still untouched; but famine was enclosed within the walls, till a merciful capitulation allowed the escape of the naked and hungry inhabitants. Singidunum, at the distance of fifty miles, experienced a more cruel fate; the buildings were razed, and the vanquished people was condemned to servitude and exile. Yet the ruins of Sirmium are no longer visible; the advantageous situation of Singidunum soon attracted a new colony of Slavonians, and the conflux of the Savus and Danube is still guarded by the fortifications of Belgrade, or the White City, so often and so obstinately disputed by the Christian and Turkish arms. From Belgrade to the walls of Constantinople, a line may be measured of six hundred miles; that line was marked with flames and with blood; the horses of the Avars were alternately bathed in the Euxine and the Adriatic; and the Roman pontiff, alarmed by the approach of a more savage enemy, was reduced to cherish the Lombards as the protectors of Italy. The despair of a captive, whom his country refused to ransom, disclosed to the Avars the invention and practice of military engines; but in the first attempts, they were rudely framed and awkwardly managed; and the resistance of Diocletianopolis and Berœa, of Philippopolis and Hadrianopolis, soon exhausted the skill and patience of the besiegers.

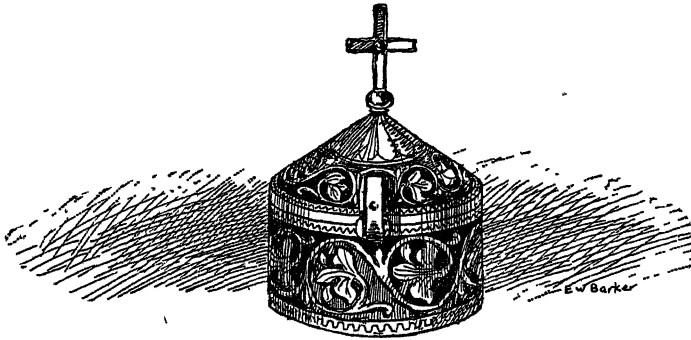
The warfare of Baian was that of a Tatar; yet his mind was susceptible of a humane and generous sentiment: he spared Anchialus, whose salutary waters had restored the health of the best beloved of his wives; and the Romans confessed that their starving army was fed and dismissed by the liberality of a foe. His empire extended over Hungary, Poland, and Prussia, from the mouth of the Danube to that of the Oder; and his new subjects were divided and transplanted by the jealous policy of the conqueror. The eastern regions of Germany, which had been left vacant by the emigration of the Vandals, were replenished with Slavonian colonists; the same tribes are discovered in the neighbourhood of the Adriatic and of the Baltic, and with the name of Baian himself the Illyrian cities of Nisse and Lissa are again found in the heart of Silesia. In the disposition both of his troops

[592-594 A.D.]

and provinces the chagan exposed the vassals, whose lives he disregarded, to the first assault; and the swords of the enemy were blunted before they encountered the native valour of the Avars.

The Persian alliance restored the troops of the East to the defence of Europe; and Maurice, who had supported for ten years the insolence of the chagan, declared his resolution to march in person against the barbarians. In the space of two centuries, none of the successors of Theodosius had appeared in the field; their lives were supinely spent in the palace of Constantinople, and the Greeks could no longer understand that the name of emperor, in its primitive sense, denoted the chief of the armies of the republic. The martial ardour of Maurice was opposed by the grave flattery of the senate, the timid superstition of the patriarch, and the tears of the empress Constantina; and they all conjured him to devolve on some meaner general the fatigues and perils of a Scythian campaign.

Deaf to their advice and entreaty, the emperor boldly advanced seven miles from the capital; the sacred ensign of the cross was displayed in the front, and Maurice reviewed, with conscious pride, the arms and numbers



A BYZANTINE SACRED VESSEL

of the veterans who had fought and conquered beyond the Tigris. Anchialus saw the last term of his progress by sea and land. He solicited, without success, a miraculous answer to his nocturnal prayers; his mind was confounded by the death of a favourite horse, the encounter of a wild boar, a storm of wind and rain, and the birth of a monstrous child; and he forgot that the best of omens is to unsheathe our sword in the defence of our country. Under the pretence of receiving the ambassadors of Persia, the emperor returned to Constantinople, exchanged the thoughts of war for those of devotion, and disappointed the public hope by his absence and the choice of his lieutenants. The blind partiality of fraternal love might excuse the promotion of his brother Peter, who fled with equal disgrace from the barbarians, from his own soldiers, and from the inhabitants of a Roman city. That city, if we may credit the resemblance of name and character, was the famous Azimuntium, which had alone repelled the tempest of Attila. The example of her warlike youth was propagated to succeeding generations; and they obtained, from the first or second Justin, an honourable privilege, that their valour should be always reserved for the defence of their native country. The brother of Maurice attempted to violate this privilege, and to mingle a patriot band with the mercenaries of his camp; they retired to the church. He was not awed by the sanctity of the place; the people rose in their cause, the ramparts were manned; and Peter proved himself a coward.

The military fame of Comentiolus is the object of satire or comedy rather than of serious history, since he was even deficient in the vile and vulgar qualification of personal courage. His solemn councils, strange evolutions, and secret orders always supplied an apology for flight or delay. If he marched against the enemy, the pleasant valleys of Mount Hæmus opposed an insuperable barrier; but in his retreat he explored with fearless curiosity the most difficult and obsolete paths, which had almost escaped the memory of the oldest native. The only blood which he lost was drawn, in a real or affected malady, by the lancet of a surgeon; and his health, which felt with exquisite sensibility the approach of the barbarians, was uniformly restored by the repose and safety of the winter season. A prince who could promote and support this unworthy favourite must derive no glory from the accidental merit of his colleague Priscus. In five successive battles, which seem to have been conducted with skill and resolution, 17,200 barbarians were made prisoners; near sixty thousand, with four sons of the chagan, were slain. The Roman general surprised a peaceful district of Gepidæ, who slept under the protection of the Avars; and his last trophies were erected on the banks of the Danube and the Theiss. Since the death of Trajan, the arms of the empire had not penetrated so deeply into the old Dacia; yet the success of Priscus was transient and barren, and he was soon recalled, by the apprehension that Baian, with dauntless spirit and recruited forces, was preparing to avenge his defeat under the walls of Constantinople.

STATE OF THE ROMAN ARMIES

The theory of war was not more familiar to the camps of Cæsar and Trajan than to those of Justinian and Maurice. The iron of Tuscany or Pontus still received the keenest temper from the skill of the Byzantine workmen. The magazines were plentifully stored with every species of offensive and defensive arms. In the construction and use of ships, engines, and fortifications, the barbarians admired the superior ingenuity of a people whom they so often vanquished in the field. The science of tactics, the order, evolutions, and stratagems of antiquity, were transcribed and studied in the books of the Greeks and Romans. But the solitude or degeneracy of the provinces could no longer supply a race of men to handle those weapons, to guard those walls, to navigate those ships, and to reduce the theory of war into bold and successful practice.

The genius of Belisarius and Narses had been formed without a master, and expired without a disciple. Neither honour, nor patriotism, nor generous superstition, could animate the lifeless bodies of slaves and strangers, who had succeeded to the honours of the legions. It was in the camp alone that the emperor should have exercised a despotic command; it was only in the camps that his authority was disobeyed and insulted; he appeased and inflamed with gold the licentiousness of the troops; but their vices were inherent, their victories were accidental, and their costly maintenance exhausted the substance of a state which they were unable to defend. After a long and pernicious indulgence, the cure of this inveterate evil was undertaken by Maurice; but the rash attempt, which drew destruction on his own head, tended only to aggravate the disease. A reformer should be exempt from the suspicion of interest, and he must possess the confidence and esteem of those whom he proposes to reclaim. The troops of Maurice might listen to the voice of a victorious leader; they disdained the admoni-

[600-602 A.D.]

tions of statesmen and sophists; and when they received an edict which deducted from their pay the price of their arms and clothing, they execrated the avarice of a prince insensible of the dangers and fatigues from which he had escaped.

The camps both of Asia and Europe were agitated with frequent and furious seditions; the enraged soldiers of Edessa pursued, with reproaches, with threats, with wounds, their trembling generals; they overturned the statues of the emperor, cast stones against the miraculous image of Christ, and either rejected the yoke of all civil and military laws or instituted a dangerous model of voluntary subordination. The monarch, always distant and often deceived, was incapable of yielding or persisting according to the exigence of the moment. But the fear of a general revolt induced him too readily to accept any act of valour or any expression of loyalty as an atonement for the popular offence; the new reform was abolished as hastily as it had been announced, and the troops, instead of punishment and restraint, were agreeably surprised by a gracious proclamation of immunities and rewards. But the soldiers accepted without gratitude the tardy and reluctant gifts of the emperor; their insolence was elated by the discovery of his weakness and their own strength, and their mutual hatred was inflamed beyond the desire of forgiveness or the hope of reconciliation.

The historians of the times adopt the vulgar suspicion that Maurice conspired to destroy the troops whom he had laboured to reform; the misconduct and favour of Comentiolus are imputed to this malevolent design; and every age must condemn the inhumanity or avarice of a prince who, by the trifling ransom of six thousand pieces of gold, might have prevented the massacre of twelve thousand prisoners in the hands of the chagan.¹ In the just fervour of indignation, an order was signified to the army of the Danube that they should spare the magazines of the province, and establish their winter quarters in the hostile country of the Avars. The measure of their grievances was full; they pronounced Maurice unworthy to reign, expelled or slaughtered his faithful adherents, and, under the command of Phocas, a simple centurion, returned by hasty marches to the neighbourhood of Constantinople.

REBELLION AGAINST MAURICE

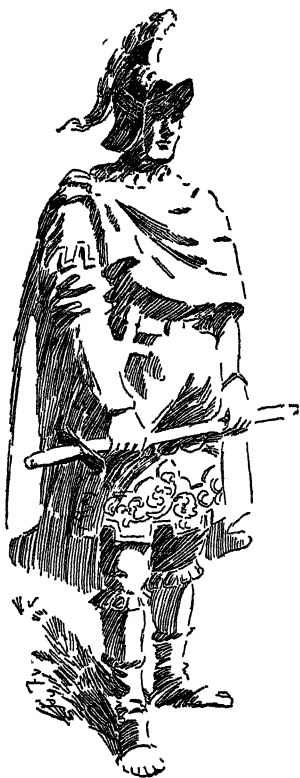
After a long series of legal successions, the military disorders of the third century were again revived; yet such was the novelty of the enterprise that the insurgents were awed by their own rashness. They hesitated to invest their favourite with the vacant purple; and while they rejected all treaty with Maurice himself, they held a friendly correspondence with his son Theodosius, and with Germanus, the father-in-law of the royal youth. So obscure had been the former condition of Phocas that the emperor was ignorant of the name and character of his rival; but as soon as he learned that the centurion, though bold in sedition, was timid in the face of danger, "Alas!" cried the desponding prince, "if he is a coward, he will surely be a murderer."

Yet if Constantinople had been firm and faithful, the murderer might have spent his fury against the walls; and the rebel army would have been gradually consumed or reconciled by the prudence of the emperor. In the games of the circus, which he repeated with unusual pomp, Maurice

[¹ Finlay ⁴ suggests that these men may have been deserters, but gives very meagre reasons for his charitable supposition.]

disguised, with smiles of confidence, the anxiety of his heart, condescended to solicit the applause of the factions, and flattered their pride by accepting from their respective tribunes a list of nine hundred blues and fifteen hundred greens, whom he affected to esteem as the solid pillars of his throne. Their treacherous or languid support betrayed his weakness and hastened his fall; the green faction were the secret accomplices of the rebels, and the blues recommended lenity and moderation in a contest with their Roman brethren.

The rigid and parsimonious virtues of Maurice had long since alienated the hearts of his subjects; as he walked barefoot in a religious procession, he was rudely assaulted with stones, and his guards were compelled to present their iron maces in the defence of his person. A fanatic monk ran



A BYZANTINE OFFICER

through the streets with a drawn sword, denouncing against him the wrath and the sentence of God; and a vile plebeian, who represented his countenance and apparel, was seated on an ass and pursued by the imprecations of the multitude.

The emperor suspected the popularity of Germanus with the soldiers and citizens; he feared, he threatened, but he delayed to strike; the patrician fled to the sanctuary of the church; the people rose in his defence, the walls were deserted by the guards, and the lawless city was abandoned to the flames and rapine of a nocturnal tumult. In a small bark the unfortunate Maurice, with his wife and nine children, escaped to the Asiatic shore; but the violence of the wind compelled him to land at the church of St. Autonomus, near Chalcedon, from whence he despatched Theodosius, his eldest son, to implore the gratitude and friendship of the Persian monarch. For himself he refused to fly; his body was tortured with sciatic pains, his mind was enfeebled by superstition; he patiently awaited the event of the revolution, and addressed a fervent and public prayer to the Almighty, that the punishment of his sins might be inflicted in this world rather than in a future life.

After the abdication of Maurice, the two factions disputed the choice of an emperor; but the favourite of the blues was rejected by the jealousy of their antagonists, and Germanus himself was hurried along by the crowds, who rushed to the palace of Hebdomon, seven miles from the city, to adore the majesty of Phocas the centurion. A modest wish of resigning the purple to the rank and merit of Germanus was opposed by his resolution, more obstinate and equally sincere; the senate and clergy obeyed his summons; and as soon as the patriarch was assured of his orthodox belief, he consecrated the successful usurper in the church of St. John the Baptist. On the third day, amidst the acclamations of a thoughtless people, Phocas made his public entry in a chariot drawn by four white horses; the revolt of the troops was rewarded by a lavish donative, and the new sovereign, after visiting the palace, beheld from his throne the games of the Hippodrome. In a dispute of precedence between the two factions, his partial judgment

[602-610 A. D.]

inclined in favour of the greens. "Remember that Maurice is still alive," resounded from the opposite side; and the indiscreet clamour of the blues admonished and stimulated the cruelty of the tyrant. The ministers of death were despatched to Chalcedon; they dragged the emperor from his sanctuary; and the five sons of Maurice were successively murdered before the eyes of their agonising parent. At each stroke, which he felt in his heart, he found strength to rehearse a pious ejaculation: "Thou art just, O Lord! and thy judgments are righteous." And such, in the last moments, was his rigid attachment to truth and justice, that he revealed to the soldiers the pious falsehood of a nurse who presented her own child in the place of a royal infant.

The tragic scene was finally closed by the execution of the emperor himself, in the twentieth year of his reign and the sixty-third of his age (602). The bodies of the father and his five sons were cast into the sea, their heads were exposed at Constantinople to the insults or pity of the multitude; and it was not till some signs of putrefaction had appeared that Phocas connived at the private burial of these venerable remains. In that grave the faults and errors of Maurice were kindly interred. His fate alone was remembered; and at the end of twenty years, in the recital of the history of Theophylact, the mournful tale was interrupted by the tears of the audience.

PHOCAS EMPEROR (602-610)

Such tears must have flowed in secret, and such compassion would have been criminal, under the reign of Phocas, who was peaceably acknowledged in the provinces of the East and West. The images of the emperor and his wife, Leontia, were exposed in the Lateran to the veneration of the clergy and senate of Rome, and afterwards deposited in the palace of the Cæsars, between those of Constantine and Theodosius. As a subject and a Christian, it was the duty of Gregory to acquiesce in the established government; but the joyful applause with which he salutes the fortune of the assassin has sullied with indelible disgrace the character of the saint.

The successor of the Apostles might have inculcated with decent firmness the guilt of blood and the necessity of repentance; he is content to celebrate the deliverance of the people and the fall of the oppressor; to rejoice that the piety and benignity of Phocas have been raised by providence to the imperial throne; to pray that his hands may be strengthened against all his enemies; and to express a wish, perhaps a prophecy, that, after a long and triumphant reign, he may be transferred from a temporal to an everlasting kingdom. We have already traced the steps of a revolution so pleasing, in Gregory's opinion, both to heaven and earth; and Phocas does not appear less hateful in the exercise than in the acquisition of power. The pencil of an impartial historian has delineated the portrait of a monster—his diminutive and deformed person, the closeness of his shaggy eyebrows, his red hair, his beardless chin, and his cheek disfigured and discoloured by a formidable scar. Ignorant of letters, of laws, and even of arms, he indulged in the supreme rank a more ample privilege of lust and drunkenness, and his brutal pleasures were either injurious to his subjects or disgraceful to himself. Without assuming the office of a prince, he renounced the profession of a soldier; and the reign of Phocas afflicted Europe with ignominious peace and Asia with desolating war. His savage temper was inflamed by passion, hardened by fear, exasperated by resistance or reproach.

The flight of Theodosius to the Persian court had been intercepted by a rapid pursuit or a deceitful message; he was beheaded at Nicæa, and the last hours of the young prince were soothed by the comforts of religion and the consciousness of innocence. Yet this phantom disturbed the repose of the usurper; a whisper was circulated through the East that the son of Maurice was still alive; the people expected their avenger, and the widow and daughters of the late emperor would have adopted as their son and brother the vilest of mankind. In the massacre of the imperial family, the mercy, or rather the discretion, of Phocas had spared these unhappy females, and they were decently confined to a private house. But the spirit of the empress Constantina, still mindful of her father, her husband, and her sons, aspired to freedom and revenge. At the dead of night, she escaped to the sanctuary of St. Sophia; but her tears, and the gold of her associate Germanus, were insufficient to provoke an insurrection. Her life was forfeited to revenge, and even to justice: but the patriarch obtained and pledged an oath for her safety; a monastery was allotted for her prison, and the widow of Maurice accepted and abused the lenity of his assassin.

The discovery or the suspicion of a second conspiracy dissolved the engagements and rekindled the fury of Phocas. A matron who commanded the respect and pity of mankind, the daughter, wife, and mother of emperors, was tortured like the vilest malefactor, to force a confession of her designs and associates; and the empress Constantina, with her three innocent daughters, was beheaded at Chalcedon, on the same ground which had been stained with the blood of her husband and five sons. After such an example, it would be superfluous to enumerate the names and sufferings of meaner victims. Their condemnation was seldom preceded by the forms of trial, and their punishment was embittered by the refinements of cruelty: their eyes were pierced, their tongues were torn from the root, the hands and feet were amputated; some expired under the lash, others in the flames, others again were transfixed with arrows; and a simple speedy death was mercy which they could rarely obtain. The Hippodrome, the sacred asylum of the pleasures and the liberty of the Romans, was polluted with heads and limbs and mangled bodies; and the companions of Phocas were the most sensible that neither his favour, nor their services, could protect them from a tyrant, the worthy rival of the Calgulas and Domitians of the first age of the empire.

A daughter of Phocas, his only child, was given in marriage to the patrician Crispus, and the royal images of the bride and bridegroom were indiscreetly placed in the circus by the side of the emperor. The father must desire that his posterity should inherit the fruit of his crimes, but the monarch was offended by this preinature and popular association: the tribunes of the green faction, who accused the officious error of their sculptors, were condemned to instant death: their lives were granted to the prayers of the people; but Crispus might reasonably doubt whether a jealous usurper could forget and pardon his involuntary competition. The green faction was alienated by the ingratitude of Phocas and the loss of their privileges; every province of the empire was ripe for rebellion; and Heraclius, exarch of Africa, persisted above two years in refusing all tribute and obedience to the centurion who disgraced the throne of Constantinople.

By the secret emissaries of Crispus and the senate, the independent exarch was solicited to save and to govern his country; but his ambition was chilled by age, and he resigned the dangerous enterprise to his son Heraclius, and to Nicetas, the son of Gregory, his friend and lieutenant. The powers of Africa were armed by the two adventurous youths; they agreed

[602-610 A.D.]

that the one should navigate the fleet from Carthage to Constantinople, that the other should lead an army through Egypt and Asia, and that the imperial purple should be the reward of diligence and success. A faint rumour of their undertaking was conveyed to the ears of Phocas, and the wife and mother of the younger Heraclius were secured as the hostages of his faith: but the treacherous art of Crispus extenuated the distant peril, the means of defence were neglected or delayed, and the tyrant supinely slept till the African navy cast anchor in the Hellespont. Their standard was joined at Abydos by the fugitives and exiles who thirsted for revenge; the ships of Heraclius, whose lofty masts were adorned with the holy symbols of religion, steered their triumphant course through the Propontis; and Phocas beheld from the windows of the palace his approaching and inevitable fate. The green faction was tempted by gifts and promises to oppose a feeble and fruitless resistance to the landing of the Africans; but the people, and even the guards, were determined by the well-timed defection of Crispus; and the tyrant was seized by a private enemy, who boldly invaded the solitude of the palace. Stripped of the diadem and purple, clothed in a vile habit, and loaded with chains, he was transported in a small boat to the imperial galley of Heraclius, who reproached him with the crimes of his abominable reign. "Wilt thou govern better?" were the last words of the despair of Phocas. After suffering each variety of insult and torture, his head was severed from his body, the mangled trunk was cast into the flames, and the same treatment was inflicted on the statues of the vain usurper and the seditious banner of the green faction (610 A.D.).

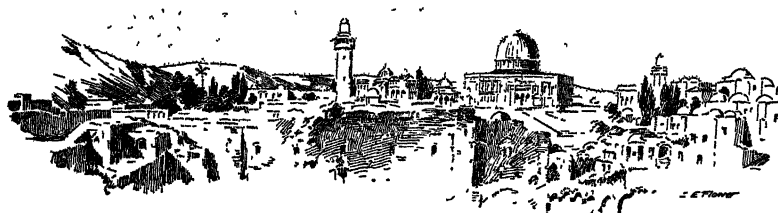
HERACLIUS EMPEROR (610-641)

The voice of the clergy, the senate, and the people, invited Heraclius to ascend the throne which he had purified from guilt and ignominy; after some graceful hesitation, he yielded to their entreaties. His coronation was accompanied by that of his wife Eudocia; and their posterity, till the fourth generation, continued to reign over the Empire of the East. The voyage of Heraclius had been easy and prosperous, the tedious march of Nicetas was not accomplished before the decision of the contest; but he submitted without a murmur to the fortune of his friend, and his laudable intentions were rewarded with an equestrian statue and a daughter of the emperor. It was more difficult to trust the fidelity of Crispus, whose recent services were recompensed by the command of the Cappadocian army. His arrogance soon provoked, and seemed to excuse, the ingratitude of his new sovereign. In the presence of the senate, the son-in-law of Phocas was condemned to embrace the monastic life; and the sentence was justified by the weighty observation of Heraclius that the man who had betrayed his father could never be faithful to his friend.

Even after his death, the republic was afflicted by the crimes of Phocas, which armed with a pious cause the most formidable of her enemies. According to the friendly and equal forms of the Byzantine and Persian courts, he announced his exaltation to the throne; and his ambassador Lilius, who had presented him with the heads of Maurice and his sons, was the best qualified to describe the circumstances of the tragic scene. However it might be varnished by fiction or sophistry, Chosroes turned with horror from the assassin, imprisoned the pretended envoy, disclaimed the usurper, and declared himself the avenger of his father and benefactor.

The sentiments of grief and resentment, which humanity would feel and honour would dictate, promoted, on this occasion, the interest of the Persian king; and his interest was powerfully magnified by the national and religious prejudices of the magi and satraps. In a strain of artful adulation which assumed the language of freedom, they presumed to censure the excess of his gratitude and friendship for the Greeks—a nation with whom it was dangerous to conclude either peace or alliance; whose superstition was devoid of truth and justice, and who must be incapable of any virtue, since they could perpetrate the most atrocious of crimes—the impious murder of their sovereign. For the crime of an ambitious centurion, the nation which he oppressed was chastised with the calamities of war; and the same calamities, at the end of twenty years, were retaliated and redoubled on the heads of the Persians. The general who had restored Chosroes to the throne, still commanded in the East; and the name of Narses was the formidable sound with which the Assyrian mothers were accustomed to terrify their infants.

But the hero could not depend on the faith of a tyrant; and the tyrant was conscious how little he deserved the obedience of a hero. Narses was removed from his military command; he reared an independent standard at



JERUSALEM

Hierapolis in Syria: he was betrayed by fallacious promises, and burned alive in the market-place of Constantinople. Deprived of the only chief whom they could fear or esteem, the bands which he had led to victory were twice broken by the cavalry, trampled by the elephants, and pierced by the arrows of the barbarians; and a great number of the captives were beheaded on the field of battle by the sentence of the victor, who might justly condemn these seditious mercenaries as the authors or accomplices of the death of Maurice. Under the reign of Phocas, the fortifications of Merdin, Dara, Amida, and Edessa were successively besieged, reduced, and destroyed by the Persian monarch; he passed the Euphrates, occupied the Syrian cities, Hierapolis, Chalcis, and Beroea or Aleppo, and soon encompassed the walls of Antioch with his irresistible arms. The rapid tide of success discloses the decay of the empire, the incapacity of Phocas, and the disaffection of his subjects; and Chosroes provided a decent apology for their submission or revolt, by an impostor who attended his camp as the son of Maurice and the lawful heir of the monarchy.

The first intelligence from the East which Heraclius received, was that of the loss of Antioch; but the aged metropolis, so often overturned by earthquakes and pillaged by the enemy, could supply but a small and languid stream of treasure and blood. The Persians were equally successful and more fortunate in the sack of Cæsarea, the capital of Cappadocia.

After the reduction of Galilee, and the region beyond the Jordan, whose resistance appears to have delayed the fate of the capital, Jerusalem itself

[615-617 A.D.]

was taken by assault. The sepulchre of Christ, and the stately churches of Helena and Constantine, were consumed, or at least damaged, by the flames; the devout offerings of three hundred years were rifled in one sacrilegious day; the patriarch Zachariah and the True Cross were transported into Persia; and the massacre of ninety thousand Christians is imputed to the Jews and Arabs who swelled the disorder of the Persian march. The fugitives of Palestine were entertained at Alexandria by the charity of Joannes the archbishop, who is distinguished among a crowd of saints by the epithet of alms-giver; and the revenues of the church, with a treasure of three hundred thousand pounds, were restored to the true proprietors, the poor of every country and every denomination.

But Egypt itself, the only province which had been exempt, since the time of Diocletian, from foreign and domestic war, was again subdued by the successors of Cyrus. Pelusium, the key of that impervious country, was surprised by the cavalry of the Persians; they passed, with impunity, the innumerable channels of the Delta, and explored the long valley of the Nile, from the pyramids of Memphis to the confines of Ethiopia. Alexandria might have been relieved by a naval force, but the archbishop and the prefect embarked for Cyprus; and Chosroes entered the second city of the empire, which still preserved a wealthy remnant of industry and commerce. His western trophy was erected, not on the walls of Carthage, but in the neighbourhood of Tripoli; the Greek colonies of Cyrene were finally extirpated; and the conqueror, treading in the footsteps of Alexander, returned in triumph through the sands of the Libyan desert. In the same campaign, another army advanced from the Euphrates to the Thracian Bosphorus; Chalcedon surrendered after a long siege, and a Persian camp was maintained above ten years in the presence of Constantinople. The sea coast of Pontus, the city of Ancyra, and the isle of Rhodes, are enumerated among the last conquests of the great king; and if Chosroes had possessed any maritime power, his boundless ambition would have spread slavery and desolation over the provinces of Europe.

From the long-disputed banks of the Tigris and Euphrates, the reign of the grandson of Nushirvan was suddenly extended to the Hellespont and the Nile, the ancient limits of the Persian monarchy. But the provinces, which had been fashioned by the habits of six hundred years to the virtues



A BYZANTINE PRIEST

and vices of the Roman government, supported with reluctance the yoke of the barbarians. The idea of a republic was kept alive by the institutions, or at least by the writings, of the Greeks and Romans, and the subjects of Heraclius had been educated to pronounce the words of liberty and law. But it has always been the pride and policy of oriental princes to display the titles and attributes of their omnipotence; to upbraid a nation of slaves with their true name and abject condition, and to enforce, by cruel and insolent threats, the rigour of their absolute commands.

The Christians of the East were scandalised by the worship of fire and the impious doctrine of the two principles; the magi were not less intolerant than the bishops, and the martyrdom of some native Persians, who had deserted the religion of Zoroaster, was conceived to be the prelude of a fierce and general persecution. By the oppressive laws of Justinian, the adversaries of the church were made the enemies of the state; the alliance of the Jews, Nestorians, and Jacobites had contributed to the success of Chosroes, and his partial favour to the sectaries provoked the hatred and fears of the Catholic clergy. Conscious of their fear and hatred, the Persian conqueror governed his new subjects with an iron sceptre; and as if he suspected the stability of his dominion, he exhausted their wealth by exorbitant tributes and licentious rapine, despoiled or demolished the temples of the East, and transported to his hereditary realms the gold, the silver, the precious marbles, the arts, and the artists of the Asiatic cities.

While the Persian monarch contemplated the wonders of his art and power, he received an epistle from an obscure citizen of Mecca, inviting him to acknowledge Mohammed as the apostle of God. He rejected the invitation, and tore the epistle. "It is thus," exclaimed the Arabian prophet, "that God will tear the kingdom, and reject the supplications of Chosroes." Placed on the verge of the two great empires of the East, Mohammed observed with secret joy the progress of their mutual destruction; and in the midst of the Persian triumphs, he ventured to foretell that, before many years should elapse, victory would again return to the banners of the Romans.

HERACLIUS PLANS TO REMOVE THE CAPITAL TO CARTHAGE (618)

At the time when this prediction is said to have been delivered, no prophecy could be more distant from its accomplishment, since the first twelve years of Heraclius announced the approaching dissolution of the empire. If the motives of Chosroes had been pure and honourable, he must have ended the quarrel with the death of Phocas, and he would have embraced, as his best ally, the fortunate African who had so generously avenged the injuries of his benefactor Maurice. The prosecution of the war revealed the true character of the barbarian; and the suppliant embassies of Heraclius to beseech his clemency that he would spare the innocent, accept a tribute, and give peace to the world, were rejected with contemptuous silence or insolent menace. Syria, Egypt, and the provinces of Asia were subdued by the Persian arms, while Europe, from the confines of Istria to the long wall of Thrace, was oppressed by the Avars, unsatiated with the blood and rapine of the Italian War.

By these implacable enemies, Heraclius, on either side, was insulted and besieged: and the Roman Empire was reduced to the walls of Constantinople, with the remnant of Greece, Italy, and Africa, and some maritime cities, from Tyre to Trebizond, of the Asiatic coast. After the loss of Egypt, the

[616-622 A.D.]

capital was afflicted with famine and pestilence ; and the emperor, incapable of resistance and hopeless of relief, had resolved to transfer his person and government to the more secure residence of Carthage. His ships were already laden with the treasures of the palace ; but his flight was arrested by the patriarch, who armed the powers of religion in the defence of his country, led Heraclius to the altar of St. Sophia, and extorted a solemn oath, that he would live and die with the people whom God had entrusted to his care.

The chagan was encamped in the plains of Thrace ; but he dissembled his perfidious designs, and solicited an interview with the emperor near the town of Heraclea. Their reconciliation was celebrated with equestrian games ; the senate and people in their gayest apparel resorted to the festival of peace ; and the Avars beheld, with envy and desire, the spectacle of Roman luxury. On a sudden the Hippodrome was encompassed by the Scythian cavalry, who had pressed their secret and nocturnal march : the tremendous sound of the chagan's whip gave the signal of the assault ; and Heraclius, wrapping his diadem round his arm, was saved with extreme hazard by the fleetness of his horse. So rapid was the pursuit, that the Avars almost entered the golden gate of Constantinople with the flying crowds ; but the plunder of the suburbs rewarded their treason, and they transported beyond the Danube 270,000 captives. On the shore of Chalcedon, the emperor held a safer conference with a more honourable foe, who, before Heraclius descended from his galley, saluted with reverence and pity the majesty of the purple.

The friendly offer of Sain, the Persian general, to conduct an embassy to the presence of the Great King, was accepted with the warmest gratitude, and the prayer for pardon and peace was humbly presented by the prætorian prefect, the prefect of the city, and one of the first ecclesiastics of the patriarchal church. But the lieutenant of Chosroes had fatally mistaken the intentions of his master. "It was not an embassy," said the tyrant of Asia, "it was the person of Heraclius, bound in chains, that he should have brought to the foot of my throne. I will never give peace to the emperor of Rome till he has abjured his crucified God, and embraced the worship of the sun." Sain was flayed alive, according to the inhuman practice of his country ; and the separate and rigorous confinement of the ambassadors violated the law of nations, and the faith of an express stipulation. Yet the experience of six years at length persuaded the Persian monarch to renounce the conquest of Constantinople, and to specify the annual tribute or ransom of the Roman Empire : a thousand talents of gold, a thousand talents of silver, a thousand silk robes, a thousand horses, and a thousand virgins. Heraclius subscribed these ignominious terms ; but the time and space which he obtained to collect such treasure from the poverty of the East was industriously employed in the preparations of a bold and desperate attack.

THE AWAKENING OF HERACLIUS

Of the characters conspicuous in history, that of Heraclius is one of the most extraordinary and inconsistent. In the first and the last years of a long reign, the emperor appears to be the slave of sloth, of pleasure, or of superstition, the careless and impotent spectator of the public calamities. But the languid mists of the morning and evening are separated by the brightness of the meridian sun : the Arcadius of the palace arose the Cæsar of the camp ; and the honour of Rome and Heraclius was gloriously retrieved by the exploits and trophies of six adventurous campaigns.

It was the duty of the Byzantine historians to have revealed the causes of his slumber and vigilance. At this distance we can only conjecture, that he was endowed with more personal courage than political resolution; that he was detained by the charms, and perhaps the arts, of his niece Martina, with whom, after the death of Eudocia, he contracted an incestuous marriage; and that he yielded to the base advice of the counsellors, who urged as a fundamental law that the life of the emperor should never be exposed in the field. Perhaps he was awakened by the last insolent demand of the Persian conqueror; but at the moment when Heraclius assumed the spirit of a hero, the only hopes of the Romans were drawn from the vicissitudes of fortune which might threaten the proud prosperity of Chosroes, and must be favourable to those who had attained the lowest period of depression.

To provide for the expenses of war was the first care of the emperor; and for the purpose of collecting the tribute, he was allowed to solicit the benevolence of the Eastern provinces. But the revenue no longer flowed in the usual channels; the credit of an arbitrary prince is annihilated by his power; and the courage of Heraclius was first displayed in daring to borrow the consecrated wealth of churches, under the solemn vow of restoring, with usury, whatever he had been compelled to employ in the service of religion and of the empire. The clergy themselves appear to have sympathised with the public distress, and the discreet patriarch of Alexandria, without admitting the precedent of sacrilege, assisted his sovereign by the miraculous or seasonable revelation of a secret treasure.¹ Of the soldiers who had conspired with Phocas, only two were found to have survived the stroke of time and of the barbarians; the loss, even of these seditious veterans, was imperfectly supplied by the new levies of Heraclius, and the gold of the sanctuary united, in the same camp, the names, and arms, and languages, of the East and West. He would have been content with the neutrality of the Avars; and his friendly entreaty, that the chagan would act, not as the enemy but as the guardian of the empire, was accompanied with a more persuasive donative of two hundred thousand pieces of gold. Two days after the festival of Easter, the emperor, exchanging his purple for the simple garb of a penitent and warrior, gave the signal of his departure. To the faith of the people Heraclius recommended his children; the civil and military powers were vested in the most deserving hands, and the discretion of the patriarch and senate was authorised to save or surrender the city, if they should be oppressed in his absence by the superior forces of the enemy.

The neighbouring heights of Chalcedon were covered with tents and arms: but if the new levies of Heraclius had been rashly led to the attack, the victory of the Persians in the sight of Constantinople might have been the last day of the Roman Empire. As imprudent would it have been to advance into the provinces of Asia, leaving their innumerable cavalry to intercept his convoys, and continually to hang on the lassitude and disorder of his rear. But the Greeks were still masters of the sea; a fleet of galleys, transports, and store-ships was assembled in the harbour; the barbarians consented to embark; a steady wind carried them through the Hellespont; the western and southern coast of Asia Minor lay on their left hand; the spirit of their chief was first displayed in a storm; and even the eunuchs of his train were excited to suffer and to work by the example of their master.

¹ Baronius gravely relates this discovery, or rather transmutation of barrels, not of honey but of gold. Yet the loan was arbitrary, since it was collected by soldiers, who were ordered to leave the patriarch not more than one hundred pounds of gold.

[622-623 A.D.]

He landed his troops on the confines of Syria and Cilicia, in the Gulf of Scanderoon, where the coast suddenly turns to the south; and his discernment was expressed in the choice of this important post.

From all sides, the scattered garrisons of the maritime cities and the mountains might repair with speed and safety to his imperial standard. The natural fortifications of Cilicia protected, and even concealed, the camp of Heraclius, which was pitched near Issus, on the same ground where Alexander had vanquished the host of Darius. The angle which the emperor occupied was deeply indented into a vast semicircle of the Asiatic, Armenian, and Syrian provinces; and to whatsoever point of the circumference he should direct his attack, it was easy for him to dissemble his own motions, and to prevent those of the enemy. In the camp of Issus, the Roman general reformed the sloth and disorder of the veterans, and educated the new recruits in the knowledge and practice of military virtue. Unfolding the miraculous image of Christ, he urged them to revenge the holy altars which had been profaned by the worshippers of fire; addressing them by the endearing appellations of sons and brethren, he deplored the public and private wrongs of the republic. The subjects of a monarch were persuaded that they fought in the cause of freedom; and a similar enthusiasm was communicated to the foreign mercenaries, who must have viewed with equal indifference the interest of Rome and of Persia.

Heraclius himself, with the skill and patience of a centurion, inculcated the lessons of the school of tactics, and the soldiers were assiduously trained in the use of their weapons, and the exercises and evolutions of the field. The cavalry and infantry, in light or heavy armour, were divided into two parties; the trumpets were fixed in the centre, and their signals directed the march, the charge, the retreat, or pursuit; the direct or oblique order, the deep or extended phalanx; to represent in fictitious combat the operations of genuine war. Whatever hardship the emperor imposed on the troops, he inflicted with equal severity on himself; their labour, their diet, their sleep, were measured by the inflexible rules of discipline; and, without despising the enemy, they were taught to repose an implicit confidence in their own valour and the wisdom of their leader.

Cilicia was soon encompassed with the Persian arms; but their cavalry hesitated to enter the defiles of Mount Taurus, till they were circumvented by the evolutions of Heraclius, who insensibly gained their rear, whilst he appeared to present his front in order of battle. By a false motion, which seemed to threaten Armenia, he drew them, against their wishes, to a general action. They were tempted by the artful disorder of his camp, but when they advanced to combat, the ground, the sun, and the expectation of both armies were unpropitious to the barbarians; the Romans successfully repeated their tactics in a field of battle, and the event of the day¹ declared to the world, that the Persians were not invincible, and that a hero was invested with the purple.

Strong in victory and fame, Heraclius boldly ascended the heights of Mount Taurus, directed his march through the plains of Cappadocia, and established his troops for the winter season in safe and plentiful quarters on the banks of the river Halys. His soul was superior to the vanity of entertaining Constantinople with an imperfect triumph: but the presence of the emperor was indispensably required to sooth the restless and rapacious spirit of the Avars.

[¹ A lunar eclipse two days earlier, fixes the date of the battle in January, 623.]

TRIUMPH OF HERACLIUS

Since the days of Scipio and Hannibal, no bolder enterprise has been attempted than that which Heraclius achieved for the deliverance of the empire. He permitted the Persians to oppress for a while the provinces, and to insult with impunity the capital of the East; while the Roman emperor explored his perilous way through the Black Sea and the mountains of Armenia, penetrated into the heart of Persia, and recalled the armies of the Great King to the defence of their bleeding country. With a select band of five thousand soldiers, Heraclius sailed from Constantinople to Trebizond; assembled his forces which had wintered in the Pontic regions; and from the mouth of the Phasis to the Caspian Sea, encouraged his subjects and allies to march with the successor of Constantine under the faithful and victorious banner of the cross.

When the legions of Lucullus and Pompey first passed the Euphrates, they blushed at their easy victory over the natives of Armenia. But the long experience of war had hardened the minds and bodies of that effeminate people; their zeal and bravery were approved in the service of a declining empire; they abhorred and feared the usurpation of the house of Sassan, and the memory of persecution envenomed their pious hatred of the enemies of Christ. The limits of Armenia, as it had been ceded to the emperor Maurice, extended as far the Araxes; the river submitted to the indignity of a bridge; and Heraclius, in the footsteps of Mark Antony, advanced towards the city of Tauris or Gandzaca, the ancient and modern capital of one of the provinces of Media. At the head of forty thousand men, Chosroes himself had returned from some distant expedition to oppose the progress of the Roman arms; but he retreated on the approach of Heraclius, declining the generous alternative of peace or battle.

The rapid conquests of Heraclius were suspended only by the winter season; a motive of prudence or superstition determined his retreat into the province of Albania, along the shores of the Caspian; and his tents were most probably pitched in the plains of Mogan, the favourite encampment of oriental princes. In the course of this successful inroad, he signalled the zeal and revenge of a Christian emperor: at his command, the soldiers extinguished the fire and destroyed the temples of the magi; the statues of Chosroes, who aspired to divine honours, were abandoned to the flames; and the ruin of Thebarma or Ormia, which had given birth to Zoroaster himself, made some atonement for the injuries of the Holy Sepulchre. A purer spirit of religion was shown in the relief and deliverance of fifty thousand captives. Heraclius was rewarded by their tears and grateful acclamations; but this wise measure, which spread the fame of his benevolence, diffused the murmurs of the Persians against the pride and obstinacy of their own sovereign.

Amidst the glories of the succeeding campaigns, Heraclius is almost lost to our eyes, and to those of the Byzantine historians. From the spacious and fruitful plains of Albania, the emperor appears to follow the chain of Hyrcanian Mountains, to descend into the province of Media or Irak, and to carry his victorious arms as far as the royal cities of Casbin and Ispahan,¹ which had never been approached by a Roman conqueror. Alarmed by the danger of his kingdom, the powers of Chosroes were already recalled from the Nile and the Bosphorus, and three formidable armies surrounded, in a distant and hostile land, the camp of the emperor. The Colchian allies prepared to

[¹ This is Gibbon's^b opinion, but Finlay^a thinks it "rests on a very doubtful conjecture"]

[625-626 A.D.]

desert his standard; and the fears of the bravest veterans were expressed, rather than concealed, by their desponding silence. "Be not terrified," said the intrepid Heraclius, "by the multitude of your foes. With the aid of heaven, one Roman may triumph over a thousand barbarians. But if we devote our lives for the salvation of our brethren, we shall obtain the crown of martyrdom, and our immortal reward will be liberally paid by God and posterity."¹ These magnanimous sentiments were supported by the vigour of his actions. He repelled the threefold attack of the Persians, improved the divisions of their chiefs, and by a well-concerted train of marches, retreats, and successful actions, finally chased them from the field into the fortified cities of Media and Assyria.

In the severity of the winter season, Shahr Barz (or Sarbaraza) deemed himself secure in the walls of Salban; he was surprised by the activity of Heraclius, who divided his troops and performed a laborious march in the silence of the night. The flat roofs of the houses were defended with useless valour against the darts and torches of the Romans: the satraps and nobles of Persia, with their wives and children, and the flower of their martial youth, were either slain or made prisoners. The general escaped by a precipitate flight, but his golden armour was the prize of the conqueror; and the soldiers of Heraclius enjoyed the wealth and repose which they had so nobly deserved.

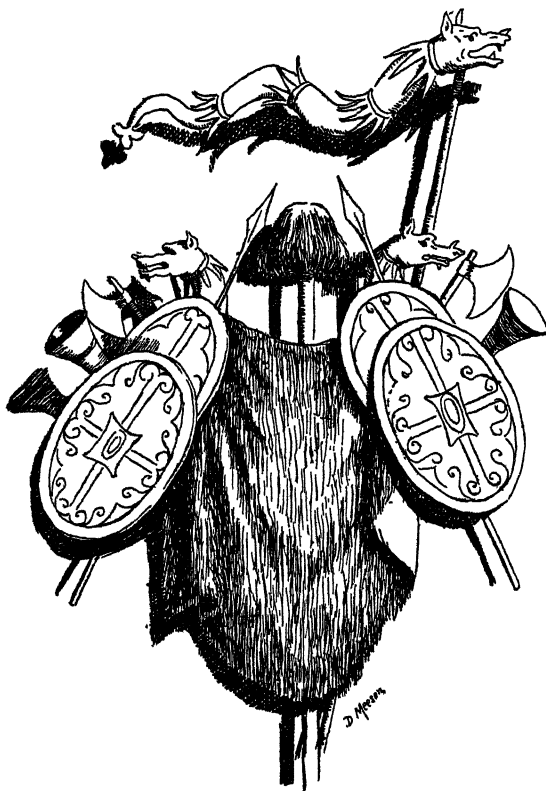
On the return of spring, the emperor traversed in seven days the mountains of Kurdistan, and passed without resistance the rapid stream of the Tigris. Oppressed by the weight of their spoils and captives, the Roman army halted under the walls of Amida; and Heraclius informed the senate of Constantinople of his safety and success, which they had already felt by the retreat of the besiegers. The bridges of the Euphrates were destroyed by the Persians; but as soon as the emperor had discovered a ford, they hastily retired to defend the banks of the Sarus, in Cilicia. That river, an impetuous torrent, was about three hundred feet broad; the bridge was fortified with strong turrets, and the banks were lined with barbarian archers. After a bloody conflict, which continued till the evening, the Romans prevailed in the assault, and a Persian of gigantic size was slain and thrown into the Sarus by the hand of the emperor himself. The enemies were dispersed and dismayed; Heraclius pursued his march to Sebaste in Cappadocia; and at the expiration of three years, the same coast of the Euxine applauded his return from a long and victorious expedition.

Instead of skirmishing on the frontier, the two monarchs who disputed the empire of the East aimed their desperate strokes at the heart of their rival. The military force of Persia was wasted by the marches and combats of twenty years, and many of the veterans, who had survived the perils of the sword and the climate, were still detained in the fortresses of Egypt and Syria. But the revenge and ambition of Chosroes exhausted his kingdom; and the new levies of subjects, strangers, and slaves were divided into three formidable bodies. The first army of fifty thousand men, illustrious by the ornament and title of the golden spears, was destined to march against Heraclius; the second was stationed to prevent his junction with the troops of his brother Theodorus; and the third was commanded to besiege Constantinople, and to second the operations of the chagan, with whom the Persian king had ratified a treaty of alliance and partition.

[¹ The words are given by Theophanes *ſ* but Bury *ſ* finds the lines so metrical that he thinks they must have been quoted from a lost work by George of Pisidia, whose *Heraclian Persian Expedition* and *War with the Avars* are important sources of information in this respect.]

THE SIEGE OF CONSTANTINOPLE (626)

Shahr Barz, the general of the third army, penetrated through the provinces of Asia to the well-known camp of Chalcedon, and amused himself with the destruction of the sacred and profane buildings of the Asiatic suburbs, while he impatiently waited the arrival of his Scythian friends on the opposite side of the Bosphorus. On the 29th of June, thirty thousand barbarians, the vanguard of the Avars, forced the long wall, and drove into the



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capital a promiscuous crowd of peasants, citizens, and soldiers. Fourscore thousand of his native subjects, and of the vassal tribes of Gepidæ, Russians, Bulgarians, and Slavonians advanced under the standard of the chagan; a month was spent in marches and negotiations, but the whole city was invested on the 31st of July, from the suburbs of Pera and Galata to the Blachernæ and seven towers; and the inhabitants descried with terror the flaming signals of the European and Asiatic shores.

In the meanwhile the magistrates of Constantinople repeatedly strove to purchase the retreat of the chagan; but their deputies were rejected and insulted; and he suffered the patricians to stand before his throne, while the Persian envoys, in silk robes, were seated by his side. "You see," said the haughty barbarian, "the proofs of my perfect union with the Great King; and his lieutenant is ready to

send into my camp a select band of three thousand warriors. Presume no longer to tempt your master with a partial and inadequate ransom: your wealth and your city are the only presents worthy of my acceptance. For yourselves, I shall permit you to depart, each with an undergarment and a shirt; and, at my entreaty, my friend Shahr Barz will not refuse a passage through his lines. Your absent prince, even now a captive or fugitive, has left Constantinople to its fate; nor can you escape the arms of the Avars and Persians, unless you could soar into the air like birds, unless like fishes you could dive into the waves."

During ten successive days, the capital was assaulted by the Avars, who had made some progress in the science of attack; they advanced to sap or batter the wall, under the cover of the impenetrable tortoise; their engines discharged a perpetual volley of stones and darts; and twelve lofty towers of wood exalted the combatants to the height of the neighbouring ramparts.

[626-627 A.D.]

But the senate and people were animated by the spirit of Heraclius, who had detached to their relief a body of twelve thousand cuirassiers; the powers of fire and mechanics were used with superior art and success in the defence of Constantinople; and the galleys, with two and three ranks of oars, commanded the Bosphorus, and rendered the Persians the idle spectators of the defeat of their allies. The Avars were repulsed; a fleet of Slavonian canoes was destroyed in the harbour; the vassals of the chagan threatened to desert, his provisions were exhausted, and after burning his engines, he gave the signal of a slow and formidable retreat. The devotion of the Romans ascribed this signal deliverance to the Virgin Mary; but the mother of Christ would surely have condemned their inhuman murder of the Persian envoys, who were entitled to the rights of humanity, if they were not protected by the laws of nations.

THIRD EXPEDITION OF HERACLIUS

After the division of his army, Heraclius prudently retired to the banks of the Phasis, from whence he maintained a defensive war against the fifty thousand gold spears of Persia. His anxiety was relieved by the deliverance of Constantinople; his hopes were confirmed by a victory of his brother Theodorus; and to the hostile league of Chosroes with the Avars, the Roman emperor opposed the useful and honourable alliance of the Turks. At his liberal invitation, the horde of Khazars transported their tents from the plains of the Volga to the mountains of Georgia; Heraclius received them in the neighbourhood of Tiflis, and the khan with his nobles dismounted from their horses, if we may credit the Greeks, and fell prostrate on the ground, to adore the purple of the cæsar. Such voluntary homage and important aid were entitled to the warmest acknowledgments; and the emperor, taking off his own diadem, placed it on the head of the Turkish prince, whom he saluted with a tender embrace and the appellation of son. After a sumptuous banquet he presented Ziebel with the plate and ornaments, the gold, the gems, and the silk, which had been used at the imperial table, and, with his own hand, distributed rich jewels and earrings to his new allies.

In a secret interview he produced the portrait of his daughter Eudocia, condescended to flatter the barbarian with the promise of a fair and august bride, obtained an immediate succour of forty thousand horse, and negotiated a strong diversion of the Turkish arms on the side of the Oxus. The Persians, in their turn, retreated with precipitation; in the camp of Edessa, Heraclius reviewed an army of seventy thousand Romans and strangers; and some months were successfully employed in the recovery of the cities of Syria, Mesopotamia, and Armenia, whose fortifications had been imperfectly restored. Shahr Barz still maintained the important station of Chalcedon; but the jealousy of Chosroes, or the artifice of Heraclius, soon alienated the mind of that powerful satrap from the service of his king and country. A messenger was intercepted with a real or fictitious mandate to the cadarigan, or second in command, directing him to send, without delay, to the throne, the head of a guilty or unfortunate general. The despatches were transmitted to Shahr Barz himself; and as soon as he read the sentence of his own death, he dexterously inserted the names of four hundred officers, assembled a military council, and asked the cadarigan whether he was prepared to execute the commands of their tyrant? The Persians unanimously declared that

Chosroes had forfeited the sceptre; a separate treaty was concluded with the government of Constantinople; and if some considerations of honour or policy restrained Shahr Barz from joining the standard of Heraclius, the emperor was assured that he might prosecute, without interruption, his designs of victory and peace.

Deprived of his firmest support, and doubtful of the fidelity of his subjects, the greatness of Chosroes was still conspicuous in its ruins. The number of five hundred thousand may be interpreted as an oriental metaphor, to describe the men and arms, the horses and elephants, that covered Media and Assyria against the invasion of Heraclius. Yet the Romans boldly advanced from the Araxes to the Tigris, and the timid prudence of Rhazates was content to follow them by forced marches through a desolate country, till he received a peremptory mandate to risk the fate of Persia in a decisive battle. Eastward of the Tigris, at the end of the bridge of Mosul, the great Nineveh had formerly been erected; the city, and even the ruins of the city, had long since disappeared: the vacant space afforded a spacious field for the operations of the two armies. But these operations are neglected by the Byzantine historians, and, like the authors of epic poetry and romance, they ascribe the victory, not to the military conduct, but to the personal valour of their favourite hero.

BATTLE OF NINEVEH (627)

On this memorable day, Heraclius, on his horse Phallus,¹ surpassed the bravest of his warriors; his lip was pierced with a spear, the steed was wounded in the thigh, but he carried his master safe and victorious through the triple phalanx of the barbarians. In the heat of the action, three valiant chiefs were successively slain by the sword and lance of the emperor; among these was Rhazates himself; he fell like a soldier, but the sight of his head scattered grief and despair through the fainting ranks of the Persians. His armour of pure and massy gold, the shield of 120 plates, the sword and belt, the saddle and cuirass, adorned the triumph of Heraclius; and if he had not been faithful to Christ and his mother, the champion of Rome might have offered the fourth *opime* spoils to the Jupiter of the Capitol. In the battle of Nineveh, which was fiercely fought from daybreak to the eleventh hour, twenty-eight standards, besides those which might be broken or torn, were taken from the Persians; the greatest part of their army was cut in pieces, and the victors, concealing their own loss, passed the night on the field. They acknowledged, that on this occasion it was less difficult to kill than to discomfit the soldiers of Chosroes; amidst the bodies of their friends, no more than two bow-shot from the enemy, the remnant of the Persian cavalry stood firm till the seventh hour of the night; about the eighth hour they retired to their unrifled camp, collected their baggage, and dispersed on all sides, from the want of orders rather than of resolution.

The diligence of Heraclius was not less admirable in the use of victory; by a march of forty-eight miles in four-and-twenty hours, his vanguard occupied the bridges of the great and the lesser Zab; and the cities and palaces of Assyria were open for the first time to the Romans. By a just gradation of magnificent scenes, they penetrated to the royal seat of Dastagherd, and though much of the treasure had been removed, and much had been expended, the remaining wealth appears to have exceeded their hopes, and

[¹ According to others the name should be Phalbas or Dorkon.]

[627-628 A.D.]

even to have satiated their avarice. Whatever could not be easily transported, they consumed with fire, that Chosroes might feel the anguish of those wounds which he had so often inflicted on the provinces of the empire; and justice might allow the excuse, if the desolation had been confined to the works of regal luxury, if national hatred, military license, and religious zeal, had not wasted with equal rage the habitations and the temples of the guiltless subject.

The recovery of three hundred Roman standards, and the deliverance of the numerous captives of Edessa and Alexandria, reflect a purer glory on the arms of Heraclius. From the palace of Dastagherd he pursued his march within a few miles of Modain or Ctesiphon, till he was stopped on the banks of the Arba, by the difficulty of the passage, the rigour of the season, and perhaps the fame of an impregnable capital. The return of the emperor is marked by the modern name of the city of Sherhzur; he fortunately passed Mount Zara before the snow, which fell incessantly thirty-four days; and the citizens of Ganzaca, or Tauris, were compelled to entertain his soldiers and their horses with an hospitable reception.

THE END OF CHOSROES (628)

When the ambition of Chosroes was reduced to the defence of his hereditary kingdom, the love of glory, or even the sense of shame, should have urged him to meet his rival in the field. In the battle of Nineveh, his courage might have taught the Persians to vanquish, or he might have fallen with honour by the lance of a Roman emperor. The successor of Cyrus chose rather, at a secure distance, to expect the event, to assemble the relics of the defeat, and to retire by measured steps before the march of Heraclius, till he beheld with a sigh the once-loved mansions of Dastagherd. Both his friends and enemies were persuaded that it was the intention of Chosroes to bury himself under the ruins of the city and palace; and as both might have been equally adverse to his flight, the monarch of Asia, with Sira and three concubines, escaped through a hole in the wall nine days before the arrival of the Romans. The slow and stately procession in which he showed himself to the prostrate crowd was changed to a rapid and secret journey; and the first evening he lodged in the cottage of a peasant, whose humble door would scarcely give admittance to the Great King. His superstition was subdued by fear: on the third day he entered with joy the fortifications of Ctesiphon; yet he still doubted of his safety till he had opposed the river Tigris to the pursuit of the Romans.

It was still in the power of Chosroes to obtain a reasonable peace; and he was repeatedly pressed by the messengers of Heraclius to spare the blood of his subjects, and to relieve a humane conqueror from the painful duty of carrying fire and sword through the fairest countries of Asia. But the pride of the Persian had not yet sunk to the level of his fortune; he derived a momentary confidence from the retreat of the emperor; he wept with impotent rage over the ruins of his Assyrian palaces, and disregarded too long the rising murmurs of the nation, who complained that their lives and fortunes were sacrificed to the obstinacy of an old man. That unhappy old man was himself tortured with the sharpest pains, both of mind and body; and, in the consciousness of his approaching end, he resolved to fix the tiara on the head of Merdaza, the most favoured of his sons. But the will of Chosroes was no longer revered, and Siroes, who gloried in the rank and

merit of his mother Sira, had conspired with the malcontents to assert and anticipate the rights of primogeniture. Twenty-two satraps, they styled themselves patriots, were tempted by the wealth and honours of a new reign; to the soldiers, the heir of Chosroes promised an increase of pay; to the Christians, the free exercise of their religion; to the captives, liberty and rewards; and to the nation, instant peace and the reduction of taxes.

It was determined by the conspirators that Siroes, with the ensigns of royalty, should appear in the camp; and if the enterprise should fail, his escape was contrived to the imperial court. But the new monarch was saluted with unanimous acclamations; the flight of Chosroes (yet where could he have fled?) was rudely arrested, eighteen sons were massacred before his face, and he was thrown into a dungeon, where he expired on the fifth day. The Greeks and modern Persians minutely described how Chosroes was insulted, and famished, and tortured, by the command of an inhuman son, who so far surpassed the example of his father; but at the time of his death, what tongue would relate the story of the parricide—what eye could penetrate into the tower of darkness? According to the faith and mercy of his Christian enemies, he sank without hope into a still deeper abyss; and it will not be denied that tyrants of every age and sect are the best entitled to such infernal abodes. The glory of the house of Sassan ended with the life of Chosroes; his unnatural son enjoyed only eight months the fruit of his crimes; and in the space of four years the regal title was assumed by nine candidates, who disputed with the sword or dagger the fragments of an exhausted monarchy. Every province, and each city of Persia, was the scene of independence, of discord, and of blood; and the state of anarchy prevailed about eight years longer, till the factions were silenced and united under the common yoke of the Arabian caliphs.

As soon as the mountains became passable, the emperor received the welcome news of the success of the conspiracy, the death of Chosroes, and the elevation of his eldest son to the throne of Persia. The authors of the revolution, eager to display their merits in the court or camp of Tauris, preceded the ambassadors of Siroes, who delivered the letters of their master to his brother the emperor of the Romans. In the language of the usurpers of every age, he imputes his own crimes to the Deity, and, without degrading his equal majesty, he offers to reconcile the long discord of the two nations, by a treaty of peace and alliance more durable than brass or iron. The conditions of the treaty were easily defined and faithfully executed.

In the recovery of the standards and prisoners which had fallen into the hands of the Persians, the emperor imitated the example of Augustus: their care of the national dignity was celebrated by the poets of the times, but the decay of genius may be measured by the distance between Horace and George of Pisidia; the subjects and brethren of Heraclius were redeemed from persecution, slavery, and exile; but instead of the Roman eagles, the true wood of the holy cross was restored to the importunate demands of the successor of Constantine. The victor was not ambitious of enlarging the weakness of the empire; the son of Chosroes abandoned without regret the conquests of his father; the Persians who evacuated the cities of Syria and Egypt were honourably conducted to the frontier, and a war which had wounded the vitals of the two monarchies, produced no change in their external and relative situation. The return of Heraclius from Tauris to Constantinople was a perpetual triumph; and after the exploits of six glorious campaigns, he peaceably enjoyed the sabbath of his toils. After a long impatience, the senate, the clergy, and the people, went forth to meet

[628-629 A.D.]

their hero, with tears and acclamations, with olive-branches and innumerable lamps; he entered the capital in a chariot drawn by four elephants; and as soon as the emperor could disengage himself from the tumult of public joy, he tasted more genuine satisfaction in the embraces of his mother and his son.

The succeeding year was illustrated by a triumph of a very different kind, the restitution of the true cross to the Holy Sepulchre. Heraclius performed in person the pilgrimage of Jerusalem, the identity of the relic was verified by the discreet patriarch, and this august ceremony has been commemorated by the annual festival of the exaltation of the cross. Before the emperor presumed to tread the consecrated ground, he was instructed to strip himself of the diadem and purple, the pomp and vanity of the world: but in the judgment of his clergy, the persecution of the Jews was more easily reconciled with the precepts of the Gospel. He again ascended his throne to receive the congratulations of the ambassadors of France and India: and the fame of Moses, Alexander, and Hercules was eclipsed, in the popular estimation, by the superior merit and glory of the great Heraclius. Yet the deliverer of the East was indigent and feeble. Of the Persian spoils, the most valuable portion had been expended in the war, distributed to the soldiers, or buried, by an unlucky tempest, in the waves of the Euxine.

The conscience of the emperor was oppressed by the obligation of restoring the wealth of the clergy, which he had borrowed for their own defence; a perpetual fund was required to satisfy these inexorable creditors; the provinces, already wasted by the arms and avarice of the Persians, were compelled to a second payment of the same taxes; and the arrears of a simple citizen, the treasurer of Damascus, were commuted to a fine of one hundred thousand pieces of gold. The loss of two hundred thousand soldiers who had fallen by the sword, was of less fatal importance than the decay of arts, agriculture, and population, in this long and destructive war: and although a victorious army had been formed under the standard of Heraclius, the unnatural effort appears to have exhausted rather than exercised their strength. While the emperor triumphed at Constantinople or Jerusalem, an obscure town on the confines of Syria was pillaged by the Saracens, and they cut in pieces some troops who advanced to its relief: an ordinary and trifling occurrence, had it not been the prelude of a mighty revolution. These robbers were the apostles of Mohammed; their fanatic valour had emerged from the desert; and in the last eight years of his reign Heraclius lost to the Arabs the same provinces which he had rescued from the Persians.^b



CHAPTER VI HERACLIUS AND HIS SUCCESSORS

[610-717 A.D.]

"EVERYONE who reads the history of Heraclius," says Bury,^b "is met by the problems: how did the great hero of the last Persian War spend the first ten years of his reign; and why did he relapse into lethargy after his final triumph?"

Many explanations have been attempted to account for the actions of this man, who first built up an empire, and then allowed it to crumble under his feet. Bury's explanation is the assumption that his will was naturally weak and his sensibilities strong, and that for a time he was raised above himself, as it were, by an inspired enthusiasm. When in later years this cloak of enthusiasm was withdrawn, the weakness of his true character was laid bare.^c

The reign of Heraclius is one of the most remarkable epochs, both in the history of the empire and in the annals of mankind. It warded off the almost inevitable destruction of the Roman government for another century; it laid the foundation of that policy which prolonged the existence of the imperial power at Constantinople under a new modification, as the Byzantine monarchy; and it was contemporary with the commencement of the great moral change in the condition of the people which transformed the language and manners of the ancient world into those of modern nations. The Eastern Empire was indebted to the talents of Heraclius for its escape from those ages of barbarism which, for many centuries, prevailed in all western Europe. No period of society could offer a field for instructive study more likely to present practical results to the highly civilised political communities of modern Europe; yet there is no time of which the existing memorials of the constitution and frame of society are so imperfect and unsatisfactory.

It was perhaps a misfortune for mankind that Heraclius was by birth a Roman rather than a Greek, as his views were from that accident directed to the maintenance of the imperial dominion, without any reference to the national organisation of his people. His civilisation, like that of a large portion of the ruling class in the Eastern Empire, was too far removed from the state of ignorance into which the mass of the population had fallen, for the one to be influenced by the feelings of the other, or for both to act together with the energy conferred by unity of purpose in a variety of ranks. Hera-

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chius, being by birth and family connections an African noble, must have regarded himself as of pure Roman blood, superior to all national prejudices, and bound by duty and policy to repress the domineering spirit of the Greek aristocracy in the state, and of the Greek hierarchy in the church.

Language and manners began to give to national feelings almost as much power in forming men into distinct societies as political arrangements. The influence of the clergy followed the divisions established by language, rather than the political organisation adopted by the government: and as the clergy now formed the most popular and the ablest portion of society, the church exerted more influence over the minds of the people than the civil administration and the imperial power, even though the emperor was the acknowledged sovereign and master of the patriarchs and the pope.

It is necessary to observe here, that the established church of the empire had ceased to be the universal Christian church. The Greeks had rendered themselves the depositaries of its power and influence; they had already corrupted Christianity into the Greek church; and other nations were rapidly forming separate ecclesiastical societies to supply their own spiritual wants. The Armenians, Syrians, and Egyptians were induced by national aversion to the ecclesiastical tyranny of the Greeks, as well as by spiritual preference of the doctrines of Nestorius and Eutyches, to oppose the established church. At the time Heraclius ascended the throne, these national and religious feelings already exercised their power of modifying the operations of the Roman government, and of enabling mankind to advance one step towards the establishment of individual liberty and intellectual independence.

In order fully to comprehend the lamentable state of weakness to which the empire was reduced, it will be necessary to take a cursory view of the condition of the different provinces. The continual ravages of the barbarians who occupied the country beyond the Danube has extended as far as the southern shores of the Peloponnesus. The agricultural population was almost exterminated, except where it was protected by the immediate vicinity of fortified towns, or secured by the fastnesses of the mountains. The inhabitants of all the countries between the Archipelago and the Adriatic had been greatly diminished, and fertile provinces remained everywhere desolate, ready to receive new occupants. As great part of these countries yielded very little revenue to the government, they were considered by the court of Constantinople as of hardly any value, except in so far as they covered the capital from hostile attacks, or commanded the commercial routes to the west of Europe. At this time the Indian and Chinese trade had in part been forced round the north of the Caspian Sea, in consequence of the Persian conquests in Syria and Egypt, and the disturbed state of the country immediately to the east of Persia. The rich produce transported by the caravans, which reached the northern shores of the Black Sea, was then transported to Constantinople, and from thence distributed through western Europe.

Under these circumstances, Thessalonica and Dyrrhachium became points of great consequence to the empire, and were successfully defended by the emperor amidst all his calamities. These two cities commanded the extremities of the usual road between Constantinople and Ravenna, and connected the towns on the Archipelago with the Adriatic and with Rome. The open country was abandoned to the Avars and Slavonians, who were allowed to effect permanent settlements even to the south of the Via Egnatia; but none of these settlements were suffered to interfere with the

lines of communication, without which the imperial influence in Italy would have been soon annihilated, and the trade of the West lost to the Greeks. The ambition of the barbarians was inclined to dare any attempt to encroach on the wealth of the Eastern Empire, and they tried to establish a system of maritime depredations in the Archipelago; but Heraclius was able to frustrate their schemes, though it is probable that he owed his success more to the exertions of the mercantile population of the Greek cities than to the exploits of his own troops.

National distinctions and religious interests tended to divide the population, and to balance political power, much more in Italy than in the other countries of Europe. The influence of the church in protecting the people, the weakness of the Lombard sovereigns, from the small numerical strength of the Lombard population, and the oppressive fiscal government of the Roman exarchs, gave the Italians the means of creating a national existence, amidst the conflicts of their masters. Yet so imperfect was the unity of interests, or so great were the difficulties of communication between the people of various parts of Italy, that the imperial authority not only defended its own dominions with success against foreign enemies, but also repressed with ease the ambitious or patriotic attempts of the popes to acquire political power, and punished equally the seditions of the people and the rebellions of the chiefs, who, like Joannes Compsa of Neapolis and the exarch Eleutherius, aspired at independence.

Africa alone, of all the provinces of the empire, continued to use the Latin language in ordinary life; and its inhabitants regarded themselves, with some reason, as the purest descendants of the Romans. After the victories of Johannes the Patrician, it had enjoyed a long period of tranquillity, and its prosperity was undisturbed by any spirit of nationality adverse to the supremacy of the empire, or by schismatic opinions hostile to the church. The barbarous tribes to the south were feeble enemies, and no foreign state possessed a naval force capable of troubling its repose or interrupting its commerce. Under the able and fortunate administration of Heraclius and Gregoras, the father and uncle of the emperor, Africa formed the most flourishing portion of the empire. Its prosperous condition, and the wars raging in other countries, threw great part of the commerce of the Mediterranean into the hands of the Africans. Wealth and population increased to such a degree that the naval expedition of the emperor Heraclius, and the army of his cousin Nicetas, were fitted out from the resources of Africa alone. Another strong proof of the prosperity of the province, of its importance to the empire, and of its attachment to the interests of the Heraclian family is afforded by the resolution which the emperor adopted, in the ninth year of his reign, of transferring the imperial residence from Constantinople to Carthage.

In Constantinople an immense body of idle inhabitants had been collected, a mass that had long formed a burden on the state, and acquired a right to a portion of its resources. A numerous nobility, and a permanent imperial household, conceived that they formed a portion of the Roman government from the prominent part which they acted in the ceremonial that connected the emperor with the people. Thus, the great natural advantages of the geographical position of the capital were neutralised by moral and political causes; while the desolate state of the European provinces, and the vicinity of the northern frontier, began to expose it to frequent sieges. As a fortress and place of arms, it might still have formed the bulwark of the empire in Europe; but while it remained the capital, its immense unproductive

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population required that too large a part of the resources of the state should be devoted to supplying it with provisions, to guarding against the factions and the seditions of its populace, and to maintaining in it a powerful garrison. The luxury of the Roman court had, during ages of unbounded wealth and unlimited power, assembled round the emperor an infinity of courtly offices, and caused an enormous expenditure, which it was extremely dangerous to suppress and impossible to continue.

No national feelings or particular line of policy connected Heraclius with Constantinople, and his frequent absence during the active years of his life indicates that, as long as his personal energy and health allowed him to direct the public administration, he considered the constant residence of the emperor in that city injurious to the general interests of the state. On the other hand, Carthage was, at this time, peculiarly a Roman city; and in actual wealth, in the numbers of its independent citizens, and in the activity of its whole population, was probably inferior to no city in the empire. It is not surprising, therefore, that Heraclius, when compelled to suppress the public distributions of bread in the capital, to retrench the expenditure of his court and make many reforms in his civil government, should have wished to place the imperial treasury and his own resources in a place of greater security,



A SARACENIC METAL CASKET

before he engaged in his desperate struggle with Persia. The wish, therefore, to make Carthage the capital of the Roman Empire may, with far greater probability, be connected with the gallant project of his eastern campaigns, than with the cowardly or selfish motives attributed to him by the Byzantine writers. Carthage offered military resources for recovering possession of Egypt and Syria, of which we can only now estimate the extent by taking into consideration the expedition that placed Heraclius himself on the throne. Many reasons connected with the constitution of the civil government of the empire might likewise be adduced as tending to influence the preference.

THE PROVINCES UNDER HERACLIUS

Egypt, from its wonderful natural resources and its numerous and industrious population, had long been the most valuable province of the empire. It poured a very great portion of its gross produce into the imperial treasury; for its agricultural population, being destitute of all political power and influence, were compelled to pay, not only taxes, but a tribute, which was viewed as a rent for the soil, to the Roman government. At this time, however, the wealth of Egypt was on the decline. The circumstances which had driven the trade of India to the north, had caused a great decrease in the demand for the grain of Egypt on the shores of the Red Sea, and for its

manufactures in Arabia and Ethiopia. The canal between the Nile and the Red Sea, whose existence is intimately connected with the prosperity of these countries, had been neglected during the government of Phocas.

A large portion of the Greek population of Alexandria had been ruined, because an end had been put to the public distributions of grain, and poverty had invaded the fertile land of Egypt. Joannes the Almsgiver, who was patriarch and imperial prefect in the reign of Heraclius, did everything in his power to alleviate this misery. He established hospitals, and devoted the revenues of his see to charity; but he was an enemy to heresy, and consequently he was hardly looked on as a friend by the native population. National feelings, religious opinions, and local interests, had always nourished, in the minds of the native Egyptians, a deep-rooted hatred of the Roman administration and of the Greek church; and this feeling of hostility only became more concentrated after the union of the offices of prefect and patriarch by Justinian. A complete line of separation existed between the Greek colony of Alexandria and the native population, who, during the decline of the Greeks and Jews of Alexandria, intruded themselves into political business, and gained some degree of official importance. The cause of the emperor was now connected with the commercial interests of the Greek and Melchite parties, but these ruling classes were regarded by the agricultural population of the rest of the province as interlopers on their sacred Jacobite soil. Joannes the Almsgiver, though a Greek patriarch and an imperial prefect, was not perfectly free from the charge of heresy, nor, perhaps, of employing the revenues under his control with more attention to charity than to public utility.

The exigencies of Heraclius were so great that he sent his cousin the patrician Nicetas to Egypt, in order to seize the immense wealth which the patriarch Joannes was said to possess. In the following year the Persians invaded the province; and the patrician and patriarch, unable to defend even the city of Alexandria, fled to Cyprus, while the enemy was allowed to subdue the valley of the Nile to the borders of Libya and Ethiopia, without meeting any opposition from the imperial forces, and apparently with the good wishes of the Egyptians. The plunder obtained from public property and slaves was immense; and as the power of the Greeks was annihilated, the native Egyptians availed themselves of the opportunity to acquire a dominant influence in the administration of their country.

For ten years the province owned allegiance to Persia, though it enjoyed a certain degree of doubtful independence under the immediate government of a native intendant-general of the land revenues named Mokaúkas, who subsequently, at the time of the Saracen conquest, acted a conspicuous part in the history of his country. During the Persian supremacy, he became so influential in the administration that he is styled by several writers the prince of Egypt. Mokaúkas, under the Roman government, had conformed to the established church, in order to hold an official situation, but he was, like most of his countrymen, at heart a monophysite, and consequently inclined to oppose the imperial administration, both from religious and political motives. Yet it appears that a portion of the monophysite clergy steadily refused to submit to the Persian government; and Benjamin their patriarch retired from his residence at Alexandria when that city fell into the hands of the Persians, and did not return until Heraclius had recovered possession of Egypt.

Mokaúkas established himself in the city of Babylon, or Misr, which had grown up, on the decline of Memphis, to be the native capital of the

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province and the chief city in the interior. The moment appears to have been extremely favourable for the establishment of an independent state by the monophysite Egyptians, since, amidst the conflicts of the Persian and Roman empires, the immense revenues and supplies of grain formerly paid to the emperor might have been devoted to the defence of the country. But the native population appears, from the conduct of the patriarch Benjamin, not to have been united in its views; and probably the agricultural classes, though numerous, living in abundance, and firm in their monophysite tenets, had not the knowledge necessary to aspire at national independence, the strength of character required to achieve it, or the command of the precious metals necessary to purchase the service of mercenary troops and provide the materials of war. They had been so long deprived of arms and of all political rights, that they had probably adopted the opinion prevalent among the subjects of all despotic governments, that public functionaries are invariably knaves, and that the oppression of the native is more grievous than the yoke of a stranger. The moral defects of the people could certainly, at this favourable conjuncture, alone have prevented the establishment of an independent Egyptian and Jacobite state.

It is said that about this time a prophecy was current, which declared that the Roman Empire would be overthrown by a circumcised people. This report may have been spread by the Jews, in order to excite their own ardour and assist their projects of rebellion; but the prophecy was saved from oblivion by the subsequent conquests of the Saracens, which could never have been foreseen by its authors. The conduct of the Jews excited the bigotry, as it may have awakened the fears, of the imperial government, and both Phocas and Heraclius attempted to exterminate the Jewish religion and if possible to put an end to the national existence. Heraclius not only practised every species of cruelty himself to effect this object within the bounds of his own dominions, but he even made the forced conversion or banishment of the Jews a prominent feature in his diplomacy. He consoled himself for the loss of most of the Roman possessions in Spain, by inducing Sisibut to insert an article in the treaty of peace concluded in 614, engaging the Gothic monarch to force baptism on the Jews; and he considered that, even though he failed in persuading the Franks to co-operate with him against the Avars, in the year 620, he had rendered the empire and Christianity some service by inducing Dagobert to join in the project of exterminating the unfortunate Jews.

Asia Minor had become the chief seat of the Roman power in the time of Heraclius, and the only portion in which the majority of the population was attached to the imperial government and to the Greek church. Before the reign of Phocas, it had escaped any extensive devastation, so that it still retained much of its ancient wealth and splendour; and the social life of the people was still modelled on the institutions and usages of preceding ages. A considerable internal trade was carried on; and the great roads, being kept in a tolerable state of repair, served as arteries for the circulation of commerce and civilisation. That it had, nevertheless, suffered very severely in the general decline caused by over-taxation, and by reduced commerce, neglected agriculture, and diminished population, is attested by the magnificent ruins of cities which had already fallen to decay, and which never again recovered their ancient prosperity.

The power of the central administration over its immediate officers was almost as completely destroyed in Asia Minor as in the more distant provinces of the empire. A remarkable proof of this general disorganisation of

the government is found in the history of the early years of the reign of Heraclius; and one deserving particular attention from its illustrating both his personal character and the state of the empire. Crispus, the son-in-law of Phocas, had materially assisted Heraclius in obtaining the throne; and as a recompense, he was charged with the administration of Cappadocia, one of the richest provinces of the empire, along with the chief command of the troops in his government. Crispus, a man of influence, and of a daring, heedless character, soon ventured to act, not only with independence, but even with insolence, towards the emperor. He neglected the defence of his province; and when Heraclius visited Casarea to examine into its state and prepare the means of carrying on the war against Persia in person, he displayed a spirit of insubordination and an assumption of importance which amounted to treason. Heraclius, who possessed the means of restraining his fiery temperament, visited the too-powerful officer in his bed, which he kept under a slight or affected illness, and persuaded him to visit Constantinople. On his appearance in the senate, he was arrested, and compelled to become a monk. His authority and position rendered it absolutely necessary for Heraclius to punish his presumption, before he could advance with safety against the Persians.

Many less important personages, in various parts of the empire, acted with equal independence, without the emperor's considering that it was either necessary to observe, or prudent to punish, their ambition. The decline of the power of the central government, the increasing ignorance of the people, the augmented difficulties in the way of communication, and the general insecurity of property and life, effected extensive changes in the state of society, and threw political influence into the hands of the local governors, the municipal and provincial chiefs, and the whole body of the clergy.

BARRIERS AGAINST THE NORTHERN BARBARIANS

Heraclius appears to have formed the plan of establishing a permanent barrier in Europe against the encroachments of the Avars and Slavonians. For the furtherance of this project, it was evident that he could derive no assistance from the inhabitants of the provinces to the south of the Danube. The imperial armies, too, which in the time of Maurice had waged an active war in Illyricum and Thrace and frequently invaded the territories of the Avars, had melted away during the disorders of the reign of Phocas. The loss was irreparable; for in Europe no agricultural population remained to supply the recruits required to form a new army.

The only feasible plan for circumscribing the ravages of the northern enemies of the empire which presented itself, was the establishment of powerful colonies of tribes hostile to the Avars and their eastern Slavonian allies, in the deserted provinces of Dalmatia and Illyricum. To accomplish this object Heraclius induced the Serbs, or western Slavonians, who occupied the country about the Carpathian Mountains and who had successfully opposed the extension of the Avar empire in that direction, to abandon their ancient seats, and move down to the south into the provinces between the Adriatic and the Danube. The Roman and Greek population of these provinces had been driven towards the sea coast by the continual incursions of the northern tribes, and the desolate plains of the interior had been occupied by a few Slavonian subjects and vassals of the Avars. The most important of the western Slavonian tribes who moved southward at the invitation of

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Heraclius were the Servians and Croatians, who settled in the countries still peopled by their descendants. Their original settlements were formed in consequence of friendly arrangements, and, doubtless, under the sanction of an express treaty; for the Slavonian people of Illyricum and Dalmatia long regarded themselves as bound to pay a certain degree of territorial allegiance to the Eastern Empire.

The measures of Heraclius were carried into execution with skill and vigour. From the borders of Istria to the territory of Dyrrhachium, the whole country was occupied by a variety of tribes of Servian or western Slavonic origin, hostile to the Avars. These colonies, unlike the earlier invaders of the empire, were composed of agricultural communities; and to the facility which this circumstance afforded them of adopting into their political system any remnant of the old Slavonic population of their conquests, it seems just to attribute the permanency and prosperity of their settlements. Unlike the military races of Goths, Huns, and Avars, who had preceded them, the Servian nations increased and flourished in the lands which they had colonised; and by the absorption of every relic of the ancient population, they formed political communities and independent states, which offered a firm barrier to the Avars and other hostile nations.

The fame of Heraclius would have rivalled that of Alexander, Hannibal, or Cæsar, had he expired at Jerusalem, after the successful termination of the Persian War. He had established peace throughout the empire, restored the strength of the Roman government, revived the power of Christianity in the East, and replanted the holy cross on Mount Calvary. His glory admitted of no addition. Unfortunately, the succeeding years of his reign have, in the general opinion, tarnished his fame. Yet these years were devoted to many arduous labours; and it is to the wisdom with which he restored the strength of his government during this time of peace that we must attribute the energy of the Asiatic Greeks who arrested the great tide of Mohammedan conquest at the foot of Mount Taurus. Though the military glory of Heraclius was obscured by the brilliant victories of the Saracens, still his civil administration ought to receive its meed of praise, when we compare the resistance made by the empire which he reorganised with the facility which the followers of Mohammed found in extending their conquests over every other land from India to Spain.



A SARACEN

RELIGIOUS ACTIVITIES OF HERACLIUS

The policy of Heraclius was directed to the establishment of a bond of union, which should connect all the provinces of his empire into one body, and he hoped to replace the want of national unity by identity of religious belief. The church was far more closely connected with the people than any other institution, and the emperor, as political head of the church,

hoped to direct a well-organised body of churchmen. But Heraclius engaged in the impracticable task of imposing a rule of faith on his subjects, without assuming the office, or claiming the authority of a prophet or a saint. His measures, consequently, like all ecclesiastical and religious reforms which are adopted solely from political motives, only produced additional discussions and difficulties. In the year 630, he propounded the doctrine that in Christ, after the union of the two natures, there was but one will and one operation. Without gaining over any great body of the schismatics whom he wished to restore to the communion of the established church by his new rule of faith, he was himself generally stigmatised as a heretic. The epithet Monothelite was applied to him and to his doctrine, to show that neither was orthodox.

In the hope of putting an end to the disputes which he had rashly awakened, he again, in 639, attempted to legislate for the church, and published his celebrated *Ecthesis*, which, though it attempts to remedy the effects of his prior proceedings, by forbidding all controversy on the question of the single or double operation of the will in Christ, nevertheless includes a declaration in favour of unity. The bishop of Rome, already aspiring after an increase of his spiritual authority, though perhaps not yet contemplating the possibility of perfect independence, entered actively into the opposition excited by the publication of the *Ecthesis*, and was supported by a considerable party in the Eastern church, while he directed the proceedings of the whole of the Western clergy.

On a careful consideration of the religious position of the empire, it cannot appear surprising that Heraclius should have endeavoured to reunite the Nestorians, Eutychians, and Jacobites to the established church, particularly when we remember how closely the influence of the church was connected with the administration of the state, and how completely religious passions replaced national feelings in these secondary ages of Christianity. The union was an indispensable step to the re-establishment of the imperial power in the provinces of Egypt, Syria, Mesopotamia, and Armenia; and it must not be overlooked that the theological speculations and ecclesiastical reforms of Heraclius were approved of by the wisest councillors whom he had been able to select to aid him in the government of the empire. The state of society required some strong remedy, and Heraclius only erred in adopting the plan which had always been pursued by absolute monarchs, namely, that of making the sovereign's opinion the rule of conduct for his subjects. We can hardly suppose that Heraclius would have succeeded better, had he assumed the character or deserved the veneration due to a saint.

The marked difference which existed between the higher and educated classes in the East, and the ignorant and superstitious populace, rendered it next to impossible that any line of conduct could secure the judgment of the learned, and awaken the fanaticism of the people. As a further apology for Heraclius it may be noticed that his acknowledged power over the orthodox clergy was much greater than that which was possessed by the Byzantine emperors at a later period, or that which was admitted by the Latin church after its separation. In spite of all the advantages which he possessed, his attempt ended in a most signal failure; yet no experience could ever induce his successors to avoid his error. His effort to strengthen his power by establishing a principle of unity, aggravated all the evils which he intended to cure; for while the monophysites and the Greeks were as little disposed to unite as ever, the authority of the Eastern church, as a body, was weakened by the creation of a new schism, and the incipient divisions

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between the Greeks and the Latins, assuming a national character, began to prepare the way for the separation of the two churches.

While Herachus was endeavouring to restore the strength of the empire in the East, and enforce unity of religious views, — the pursuit of which has ever been one of the greatest errors of the human mind, — Mohammed, by a juster application of the aspiration of mankind after unity, had succeeded in uniting Arabia into one state and in persuading it to adopt one religion. The force of this new empire of the Saracens was directed against those provinces of the Roman Empire which Herachus had been anxiously endeavouring to reunite in spirit to his government. The difficulties of their administration had compelled the emperor to fix his residence for some years in Syria, and he was well aware of the uncertainty of their allegiance, before the Saracens commenced their invasion. The successes of the Mohammedan arms, and the retreat of the emperor, carrying off with him the holy cross from Jerusalem, have induced historians to suppose that his latter years were spent in sloth, and marked by weakness. His health, however, was in so precarious a state that he could no longer direct the operations of his army in person; at times, indeed, he was incapable of all bodily exertion. Yet the resistance which the Saracens encountered in Syria was very different from the ease with which it had yielded to the Persians at the commencement of the emperor's reign, and attests that his administration had not been without fruit.

Many of his reforms could only have been effected after the conclusion of the Persian War, when he recovered possession of Syria and Egypt. He seems indeed never to have omitted an opportunity of strengthening his position; and when a chief of the Huns or Bulgarians threw off his allegiance to the Avars, Herachus is recorded to have immediately availed himself of the opportunity to form an alliance, in order to circumscribe the power of his dangerous northern enemy. Unfortunately, few traces can be gleaned from the Byzantine writers of the precise acts by which he effected his reforms; and the most remarkable facts, illustrating the political history of the time, must be collected from incidental notices, preserved in the treatise of the emperor Constantine Porphyrogenitus, concerning the administration of the empire, written for the instruction of his son Romanus.

WARS WITH THE MOHAMMEDANS

In the year 633 the Mohammedans invaded Syria, where their progress was rapid, although Herachus himself was in the neighbourhood. The imperial troops made considerable effort to support the military renown of the Roman armies, but were almost universally unsuccessful. The emperor intrusted the command of the army to his brother Theodore, who had distinguished himself in the Persian wars. Vartan, who commanded after Theodore, had also distinguished himself in the last glorious campaign in Persia. [As we have already said] the health of Herachus prevented his taking the field in person, and the absence of all moral checks in the Roman administration, and the total want of patriotism in the officers and troops at this period, rendered the personal influence of the emperor necessary at the head of his armies in order to preserve due subordination, and enforce union among the leading men of the empire.

Towards the end of the year 633, the troops of Abu Bekr laid siege to Bostra, a strong frontier town of Syria, which was surrendered early in the

following year by the treachery of its governor. During the campaign of 634 the Roman armies were defeated at Adjnadin, in the south of Palestine, and at a bloody and decisive battle on the banks of the river Yermouk, in which it is said that the imperial troops were commanded by the emperor's brother Theodore. Theodore was replaced by Vartan, but the rebellion of Vartan's army and another defeat terminated this general's career. In the third year of the war the Saracens gained possession of Damascus by capitulation, and they guaranteed to the inhabitants the full exercise of their municipal privileges, allowed them to use their local mint, and left the orthodox in possession of the great church of St. John. About the same time, Heraclius quitted Edessa and returned to Constantinople, carrying with him the holy cross which he had recovered from the Persians, and deposited at Jerusalem with great solemnity only six years before, but which he now considered it necessary to remove into Europe for greater safety. His son, Heraclius Constantine, who had received the imperial title when an infant, remained in Syria to supply his place and direct the military operations for the defence of the province. Wherever the imperial garrison was not sufficient to overawe the inhabitants, the native Syrians sought to make any arrangement with the Arabs which would insure their towns from plunder, feeling satisfied that the Arab authorities could not use their power with greater rapacity and cruelty than the imperial officers. The Romans still retained some hope of reconquering Syria, until the loss of another decisive battle in the year 636 compelled them to abandon the province. In the following year, 637 A.D., the Arabs advanced to Jerusalem, and the surrender of the Holy City was marked by arrangements between the patriarch Sophronius and the caliph Omar. The facility with which the Greek patriarch of Jerusalem, Sophronius, at this time, and the patriarch of Constantinople, Gennadius, at the time of the conquest of the Byzantine Empire by Muhammed II (1453 A.D.), became the ministers of their Mohammedan conquerors, shows the slight hold which national feelings retained over the minds of the orthodox Greek clergy. Heraclius concentrated an army at Amida (Diarbekr) in the year 638, which made a bold attempt to regain possession of the north of Syria. Emesa was besieged; but the Saracens soon assembled an overwhelming force; the Romans were defeated, the conquest of Syria was completed.

The Arab conquest not only put an end to the political power of the Romans, which had lasted seven hundred years, but it also soon rooted out every trace of the Greek civilisation introduced by the conquests of Alexander the Great, and which had flourished in the country for upwards of nine centuries. The year after Syria was subdued, Mesopotamia was invaded, and proved an easy conquest.

As soon as the Arabs had completed the conquest of Syria, they invaded Egypt. The emperor Heraclius sent an Armenian governor, Manuel, with a body of troops, to defend the province. The fortune of the Arabs again prevailed, and the Roman army was defeated. If the accounts of historians can be relied on, it would seem that the population of Egypt had suffered less from the vicious administration of the Roman Empire, and from the Persian invasion, than any other part of their dominions; for about the time of its conquest by the Romans it contained seven millions and a half, exclusive of Alexandria, and its population was now estimated at six millions.

A year after Amru had completed the conquest of Egypt, he had established the water communication between the Nile and the Red Sea: and, by sending large supplies of grain by the canal to Suez, he was able to relieve the

[640-646 A.D.]

inhabitants of Mecca, who were suffering from famine. After more than one interruption from neglect, the policy of the caliphs of Baghdad allowed it to fall into decay, and it was filled up by Almansor, 762-767 A.D.

As soon as the Arabs had settled the affairs of the native population, they laid siege to Alexandria. This city made a vigorous defence, and Heraclius exerted himself to succour it; but, though it held out for several months, it was at last taken by the Arabs, for the troubles which occurred at Constantinople after the death of Heraclius prevented the Roman government from sending reinforcements to the garrison. The confidence of the Saracens induced them to leave a feeble corps for its defence after they had taken it; and the Roman troops, watching an opportunity for renewing the war, recovered the city, and massacred the Mohammedans, but were soon compelled to retire to their ships, and make their escape. In less than five years (646 A.D.), a Roman army, sent by the emperor Constans under the command of Manuel, again recovered possession of Alexandria, by the assistance of the Greek inhabitants who had remained in the place; but the Mohammedans soon appeared before the city, and, with the assistance of the Egyptians, compelled the imperial troops to abandon their conquest.¹ The walls of Alexandria were thrown down, the Greek population driven out, and the commercial importance of the city destroyed. Thus perished one of the most remarkable colonies of the Greek nation, and one of the most renowned seats of that Greek civilisation of which Alexander the Great had laid the foundations in the East, after having flourished in the highest degree of prosperity for nearly a thousand years.

The conquest of Cyrenaica followed the subjugation of Egypt as an immediate consequence. The Greeks are said to have planted their first colonies in this country 631 years before the Christian era, and twelve centuries of uninterrupted possession appeared to have constituted them the perpetual tenants of the soil; but the Arabs were very different masters from the Romans, and under their domination the Greek race soon became extinct in Africa. It is not necessary here to follow the Saracens in their farther conquests westward. In a short time both Latin and Greek civilisation was exterminated on the southern shores of the Mediterranean.

Though Heraclius failed in gaining over the Syrians and Egyptians, yet he succeeded completely in reuniting the Greeks of Asia Minor to his government, and in attaching them to the empire. His success may be estimated from the failure of the Saracens in their attacks on the population of this province. The moment the Mohammedan armies were compelled to rely on their military skill and religious enthusiasm, and were unable to derive any profit from the hostile feeling of the inhabitants to the imperial government, their career of conquest was checked; and almost a century before Charles Martel stopped their progress in the west of Europe, the Greeks had arrested their conquests in the East, by the steady resistance which they offered in Asia Minor.

The difficulties of Heraclius were very great. The Roman armies were still composed of a rebellious soldiery collected from many discordant nations; and the only leaders whom the emperor could venture to trust with important military commands, were his immediate relations, like his brother Theodore and his son Heraclius Constantine, or soldiers of fortune who could not aspire at the imperial dignity. The apostasy and treachery of a considerable number of the Roman officers in Syria warranted Heraclius in

¹ Eutychius, 2, 339 Ockley, i. 325.

regarding the defence of that province as utterly hopeless; but the meagre historians of his reign can hardly be received as conclusive authorities, to prove that on his retreat he displayed an unseemly despair, or a criminal indifference. The fact that he carried the holy cross, which he had restored to Jerusalem, along with him to Constantinople, attests that he had lost all expectation of defending the Holy City; but his exclamation of "Farewell, Syria!" was doubtless uttered in the bitterness of his heart, on seeing a great part of the labours of his life for the restoration of the Roman Empire utterly vain.

The disease which had long undermined his constitution finally put an end to his life about five years after his return to Constantinople. He died in March, 641, after one of the most remarkable reigns recorded in history, chequered by the greatest successes and reverses, during which the social condition of mankind underwent a considerable change, and the germs of modern society began to sprout; yet there is, unfortunately, no period of man's annals covered with greater obscurity.



THE REIGN OF CONSTANS II (641-668 A.D.)

After the death of Heraclius, the short reigns of his sons, Constantine III, or Heraclius Constantine, and Heracleonas, were disturbed by court intrigues and the disorders which naturally result from the want of a settled law of succession. In such conjunctures the people and the courtiers learn alike to traffic in sedition. Before the termination of the year in which Heraclius died, his grandson Constans II mounted the imperial throne at the age of eleven, in consequence of the death of his father Constantine, and the dethronement of his uncle Heracleonas.¹ An oration made by the young prince to the senate after his accession, in which he invoked the aid of that body, and spoke of their power in terms of reverence, warrants the conclusion that the aristocracy had again recovered its influence over the imperial administration; and that, though the emperor's authority was still held to be absolute by the constitution of the empire, it was really controlled by the influence of the persons holding ministerial offices.²

Constans grew up to be a man of considerable abilities and of an energetic character, but possessed of violent passions, and destitute of all the amiable feelings of humanity. The early part of his reign, during which the imperial ministers were controlled by the selfish aristocracy, was marked by the loss of several portions of the empire. The Lombards extended their conquests in Italy from the maritime Alps to the frontiers of Tuscany; and the exarch of Ravenna was defeated with considerable loss near Mutina; but still they were unable to make any serious impression on the exarchate. Armenia was compelled to pay tribute to the Saracens. Cyprus was rendered tributary to the caliph, though the amount of the tribute imposed was only seventy-two hundred pieces of gold—half of what it had previously paid to the emperor. This trifling sum can have hardly amounted to the moiety of the surplus usually paid into the imperial treasury after all the expenses of the local government were defrayed, and cannot have borne any relation to the amount of taxation levied by the Roman emperors.

[¹ At Constans' coronation a compact was made with the army under whose terms Heracleonas' brother David was crowned emperor, and assumed the name of Tiberius. "What became of the emperor Tiberius," says Bury,^b "we are not informed"]

[² It is found in Theophanes.^d]

[641-653 A.D.]

RELIGIOUS FEUDS

As soon as Constans was old enough to assume the direction of public business, the two great objects of his policy were the establishment of the absolute power of the emperor over the orthodox church, and the recovery of the lost provinces of the empire. With the view of obtaining and securing a perfect control over the ecclesiastical affairs of his dominions, he published an edict, called the *Type*, in the year 648, when he was only eighteen years old. It was prepared by Paul the patriarch of Constantinople and was intended to terminate the disputes produced by the *Ecthesis* of Heraclius. All parties were commanded by the *Type* to observe a profound silence on the previous quarrels concerning the operation of the will in Christ. Liberty of conscience was an idea almost unknown to any but the Mohammedans, so that Constans never thought of appealing to any such right; and no party in the Christian church was inclined to waive its orthodox authority of enforcing its own opinions upon others.

The Latin church, led by the bishop of Rome, was always ready to oppose the Greek clergy, who enjoyed the favour of the imperial court, and this jealousy engaged the pope in violent opposition to the *Type*. But the bishop of Rome was not then so powerful as the popes became at a subsequent period, so that he durst not attempt directly to question the authority of the emperor in regulating such matters. Perhaps it appeared to him hardly prudent to rouse the passions of a young prince of eighteen, who might prove not very bigoted in his attachment to any party, as, indeed, the provisions of the *Type* seemed to indicate.

The pope Theodore therefore directed the whole of his ecclesiastical fury against the patriarch of Constantinople, whom he excommunicated with circumstances of singular and impressive violence. He descended with his clergy into the dark tomb of St. Peter in the Vatican, now under the centre of the dome in the vault of the great cathedral of Christendom, consecrated the sacred cup, and, having dipped his pen in the blood of Christ, signed an act of excommunication, condemning a brother bishop to the pains of hell. To this indecent proceeding Paul the patriarch replied by persuading the emperor to persecute the clergy who adhered to the pope's opinion, in a more regular and legal manner, by depriving them of their temporalities, and condemning them to banishment.

The pope was supported by nearly the whole body of the Latin clergy, and even by a considerable party in the East; yet, when Martin, the successor of Theodore, ventured to anathematise the *Ecthesis* and the *Type*, he



ROBES OF A POPE OF THE SEVENTH CENTURY

was seized by order of Constans, conveyed to Constantinople, tried, and condemned on a charge of having supported the rebellion of the exarch Olym-pius, and of having remitted money to the Saracens. The emperor, at the intercession of the patriarch Paul, commuted his punishment to exile, and the pope died in banishment at Cherson in Tauris. Though Constans did not succeed in inculcating his doctrines on the clergy, he completely succeeded in enforcing public obedience to his decrees in the church, and the fullest acknowledgment of his supreme power over the persons of the clergy. These disputes between the heads of the ecclesiastical administration of the Greek and Latin churches afforded an excellent pretext for extending the breach, which had its real origin in national feelings and clerical interests, and was only widened by the difficult and not very intelligible distinctions of monothelitism. Constans himself, by his vigour and personal activity in this struggle, incurred the bitter hatred of a large portion of the clergy, and his conduct has been unquestionably the object of much misrepresentation and calumny.

THE GROWING DANGER FROM THE SARACENS

The attention of Constans to ecclesiastical affairs induced him to visit Armenia, where his attempts to unite the people to his government by regulating the affairs of his church, were as unsuccessful as his religious interference elsewhere. Dissensions were increased; one of the imperial officers of high rank rebelled; and the Saracens availed themselves of this state of things to invade both Armenia and Cappadocia, and succeeded in rendering several districts tributary. The increasing power of Moawyah, the Arab general, induced him to form a project for the conquest of Constantinople, and he began to fit out a great naval expedition at Tripolis in Syria. A daring enterprise of two brothers, Christian inhabitants of the place, rendered the expedition abortive. These two Tripolitans and their partisans broke open the prisons in which the Roman captives were confined, and placing themselves at the head of an armed band which they had hastily formed, seized the city, slew the governor, and burned the fleet.

A second armament was at length prepared by the energy of Moawyah, and as it was reported to be directed against Constantinople, the emperor Constans took upon himself the command of his own fleet. He met the Saracen expedition off Mount Phoenix in Lycia and attacked it with great vigour. Twenty thousand Romans are said to have perished in the battle; and the emperor himself owed his safety to the valour of one of the Tripolitan brothers, whose gallant defence of the imperial galley enabled the emperor to escape before its valiant defender was slain and the vessel fell into the hands of the Saracens. The emperor retired to Constantinople, but the hostile fleet had suffered too much to attempt any further operations, and the expedition was abandoned for that year. The death of Othman, and the pretensions of Moawyah (or Muaviah) to the caliphate, withdrew the attention of the Arabs from the empire for a short time, and Constans turned his forces against the Slavonians, in order to deliver the European provinces from their ravages. They were totally defeated, numbers were carried off as slaves, and many were compelled to submit to the imperial authority. No certain grounds exist for determining whether this expedition was directed against the Slavonians who had established themselves between the Danube and Mount Hæmus, or against those who had settled in Macedonia. The name of no town is mentioned in the accounts of the campaign.

[658-665 A.D.]

When the affairs of the European provinces, in the vicinity of the capital, were tranquillised, Constans again prepared to engage the Arabs; and Moawyah, having need of all the forces he could command for his contest with Ali, the son-in-law of Mohammed, consented to make peace, on terms which contrast curiously with the perpetual defeats which Constans is always represented by the orthodox historians of the empire to have suffered. The Saracens engaged to confine their forces within Syria and Mesopotamia, and Moawyah consented to pay Constans, for the cessation of hostilities, the sum of a thousand pieces of silver, and to furnish him with a slave and a horse for every day during which the peace should continue (659 A.D.).

During the subsequent year, Constans condemned to death his brother Theodosius, whom he had compelled to enter the priesthood. The cause of this crime, or the pretext for it, is not mentioned. From this brother's hand, the emperor had often received the sacrament; and the fratricide is supposed to have rendered a residence at Constantinople insupportable to the conscience of the criminal, who was reported nightly to behold the spectre of his brother offering him the consecrated cup, filled with human blood, and exclaiming, "Drink, brother!" Certain it is that, two years after his brother's death, Constans quitted his capital, with the intention of never returning; and he was only prevented, by an insurrection of the people, from carrying off the empress and his children. He meditated the reconquest of Italy from the Lombards, and proposed rendering Rome again the seat of empire. On his way to Italy the emperor stopped at Athens, where he assembled a considerable body of troops. This casual mention of Athens by Latin writers affords strong evidence of the tranquil, flourishing, and populous condition of the city and country around. The Slavonian colonies in Greece must, at this time, have owed perfect allegiance to the imperial power, or Constans would certainly have employed his army in reducing them to subjection. From Athens, the emperor sailed to Italy; he landed with his forces at Tarentum, and attempted to take Beneventum, the chief seat of the Lombard power in the south of Italy. His troops were twice defeated, and he then abandoned all his projects of conquest.

The emperor himself repaired to Rome. His visit lasted only a fortnight. According to the writers who describe the event, he consecrated twelve days to religious ceremonies and processions, and the remaining two he devoted to plundering the wealth of the church. His personal acquaintance with the affairs of Italy and the state of Rome, soon convinced him that the Eternal City was ill adapted for the capital of the empire, and he quitted it for Sicily, where he fixed on Syracuse for his future residence. Grimwald, the able monarch of the Lombards, and his son Romwald, the duke of Beneventum, continued the war in Italy with vigour. Brundisium and Tarentum were captured, and the Romans expelled from Calabria, so that Otranto and Gallipoli were the only towns on the eastern coast of which Constans retained possession.

When residing in Sicily Constans directed his attention to the state of Africa. His measures are not detailed with precision, but were evidently distinguished by the usual energy and caprice which marked his whole conduct. He recovered possession of Carthage, and of several cities which the Arabs had rendered tributary; but he displeased the inhabitants of the province, by compelling them to pay to himself the same amount of tribute as they had agreed by treaty to pay to the Saracens; and as Constans could not expel the Saracen forces from the province, the amount of the public taxes of the Africans was thus often doubled, since both parties were able to

levy the contributions which they demanded. Moawyah sent an army from Syria, and Constans one from Sicily, to decide who should become sole master of the country. A battle was fought near Tripolis; and though the army of Constans consisted of thirty thousand men, it was completely defeated. Yet the victorious army of the Saracens was unable to take the small town of Geloula (Usula), until the accidental fall of a portion of the ramparts laid it open to their assault; and this trifling conquest was followed by no farther success. In the East, the empire was exposed to greater danger, yet the enemies of Constans were eventually unsuccessful in their projects. In consequence of the rebellion of the Armenian troops, whose commander, Sapor, assumed the title of emperor, the Saracens made a successful incursion into Asia Minor, captured the city of Amorium, in Phrygia, and placed in it a garrison of five thousand men; but the imperial general appointed by Constans soon drove out this powerful garrison, and recovered the place.

It appears, therefore, that in spite of all the defeats which Constans is reported to have suffered, the empire underwent no very sensible diminution of its territory during his reign, and he certainly left its military forces in a more efficient condition than he found them. He was assassinated in a bath at Syracuse, by an officer of his own household, in the year 668, at the age of thirty-eight, after a reign of twenty-seven years. The fact of his having been murdered by one of his own household, joined to the capricious violence that marked many of his public acts, warrants the supposition that his character was of the unamiable and unsteady nature, which rendered the accusation of fratricide, so readily believed by his contemporaries, by no means impossible. It must, however, be admitted, that the occurrences of his reign afford irrefragable testimony that his heretical opinions have induced orthodox historians to give an erroneous colouring to many circumstances, since the undoubted results do not correspond with their descriptions of the passing events.

REIGN OF CONSTANTINE IV (668-685 A.D.)

Constantine IV, called Pogonatus, or the Bearded, has been regarded by posterity with a high degree of favour. Yet his merit seems to have consisted in his superior orthodoxy, rather than in his superior talents as emperor. The concessions which he made to the see of Rome, and the moderation that he displayed in all ecclesiastical affairs, placed his conduct in strong contrast with the stern energy with which his father had enforced the subjection of the orthodox ecclesiastics to the civil power, and gained for him the praise of the priesthood, whose eulogies have exerted no inconsiderable influence on all historians. Constantine, however, was certainly an intelligent and just prince; he did not possess the stubborn determination and talents of his father, and was destitute also of his violent passions and imprudent character.

As soon as Constantine was informed of the murder of his father, and that a rebel had assumed the purple in Sicily, he hastened thither in person to avenge his death, and extinguish the rebellion. To satisfy his vengeance, the patrician Justinian, a man of high character, compromised in the rebellion, was treated with great severity, and his son Germanus with a degree of inhumanity that would have been recorded by the clergy against Constans as an instance of the grossest barbarity. The return of the emperor to Constantinople was signalled by a singular sedition of the troops in Asia Minor. They marched towards the capital, and having encamped on the Asiatic shores of the Bosporus, demanded that Constantine should admit his two

[668-681 A.D.]

brothers, on whom he had conferred the rank of augustus, to an equal share in the public administration, in order that the Holy Trinity in heaven, which governs the spiritual world, might be represented by a human trinity, to govern the political empire of the Christians. The very proposal is a proof of the complete supremacy of the civil over the ecclesiastical authority, in the eyes of the people, and the strongest evidence, that in the public opinion of the age the emperor was regarded as the head of the church. Such reasoning as the rebels used could be rebutted by no arguments, and Constantine had energy enough to hang the leaders of the sedition, and sufficient moderation not to molest his brothers. But several years later, either from increased suspicions or from some intrigues on their part, he deprived them of the rank of augustus, and condemned them to have their noses cut off (681 A.D.). Theophanes^d says that the brothers of Constantine IV lost their noses in 669, but were not deprived of the imperial title until 681.

SARACEN WARS AND SIEGE OF CONSTANTINOPLE (672 A.D.)

The great object of the imperial policy at this period was to oppose the progress of the Mohammedans. Constans had succeeded in arresting their conquests, but Constantine soon found that they would give the empire no rest unless he could secure it by his victories. He had hardly quitted Sicily to return to Constantinople, before an Arab expedition from Alexandria invaded the island and stormed the city of Syracuse, and, after plundering the treasures accumulated by Constans, immediately abandoned the place. In Africa the war was continued with various success, but the Christians were not long left without any succours from Constantine, while Moawyah supplied the Saracens with strong reinforcements. In spite of the courage and enthusiasm of the Mohammedans, the native Christian population maintained their ground with firmness, and carried on the war with such vigour that in the year 676 a native African leader, who commanded the united forces of the Romans and Berbers, captured the newly founded city of Kairowan, which at a subsequent period became renowned as the capital of the Fatimite caliphs.

The ambition of the caliph Moawyah induced him to aspire at the conquest of the Roman Empire; and the military organisation of the Arabian power, which enabled the caliph to direct the whole resources of his dominions to any single object of conquest, seemed to promise success to the enterprise. A powerful expedition was sent to besiege Constantinople. The time required for the preparation of such an armament did not enable the Saracens to arrive at the Bosphorus without passing a winter on the coast of Asia Minor; and on their arrival in the spring of the year 672, they found that the emperor had made every preparation for defence. Their forces, however, were so numerous that they were sufficient to invest Constantinople by sea and land. The troops occupied the whole of the land side of the triangle



SARACENIC METAL WORK BRAZIER

on which the city is constructed, while the fleet effectually blockaded the port.

The Saracens failed in all their assaults, both by sea and land; but the Romans, instead of celebrating their own valour and discipline, attributed their success principally to the use of the Greek fire, which was invented shortly before this siege, and was first used on this occasion. The military art had declined during the preceding century, as rapidly as every other branch of national culture; and the resources of the mighty empire of the Arabs were so limited by the ignorance and bad administration of its rulers, that the caliph was unable to maintain his forces before Constantinople during the winter. The Saracen army was nevertheless enabled to collect sufficient supplies at Cyzicus to make that place a winter station, while their powerful fleet commanded the Hellespont and secured their communications with Syria. When spring returned, the fleet again transported the army to encamp under the walls of Constantinople. This strange mode of besieging cities, unattempted since the times the Dorians had invaded Peloponnesus, was continued for seven years; but in this warfare the Saracens suffered far more severely than the Romans, and were at last compelled to abandon their enterprise.

The land forces tried to effect their retreat through Asia Minor, but were entirely cut off in the attempt; and a tempest destroyed the greater part of their fleet off the coast of Pamphylia. During the time that this great body of his forces was employed against Constantinople, Moawyah sent a division of his troops to invade Crete, which had been visited by a Saracen army in 651. The island was now compelled to pay tribute, but the inhabitants were treated with great mildness, as it was the policy of the caliph at this time to conciliate the good opinion of the Christians by his liberal government, in order to pave the way for future conquests. Moawyah carried his religious tolerance so far as to rebuild the church of Edessa at the intercession of his Christian subjects.

The destruction of the Saracen expedition against Constantinople, and the advantage which the mountaineers of Lebanon had contrived to take of the absence of the Arab troops, by carrying their incursions into the plains of Syria, convinced Moawyah of the necessity of peace. The hardy mountaineers of Lebanon, called Mardaites, had been increased in numbers, and supplied with wealth, in consequence of the retreat into their country of a mass of native Syrians who had fled before the Arabs. They consisted chiefly of melchites and monothelites, and on that account they had adhered to the cause of the Roman Empire when the monophysites joined the Saracens. Their Syrian origin renders it probable that they were ancestors of the Maronites, though the desire of some Maronite historians to show that their countrymen were always perfectly orthodox has perplexed a question which of itself was by no means of easy solution. The political state of the empire required peace; and the orthodox Constantine did not feel personally inclined to run any risk in order to protect the monothelite mardaites. Peace was concluded between the emperor and the caliph in the year 678, Moawyah consenting to pay the Romans annually three thousand pounds of gold, fifty slaves, and fifty Arabian horses. It appears strange that a prince, possessing the power and resources at the command of Moawyah, should submit to these conditions; but the fact proves that policy, not pride, was the rule of the caliph's conduct, and that the advancement of his real power, and of the spiritual interests of the Mohammedan religion, were of more consequence in his eyes than any notions of earthly dignity.

[678-711 A.D.]

In the same year in which Moawyah had been induced to purchase peace by consenting to pay tribute to the Roman emperor, the foundations of the Bulgarian monarchy were laid, and the emperor Constantine himself was compelled to become tributary to a small horde of Bulgarians. One of the usual emigrations which take place amongst barbarous nations had induced Asparuch, a Bulgarian chief, to seize the low country about the mouth of the Danube; his power and activity obliged the emperor Constantine to take the field against these Bulgarians in person. The expedition was so ill conducted that it ended in the complete defeat of the Roman army, and the Bulgarians subdued all the country between the Danube and Mount Hæmus, compelling a district inhabited by a body of Slavonians, called the seven tribes, to become their tributaries. These Slavonians had once been formidable to the empire, but their power had been broken by the emperor Constans. Asparuch established himself in the town of Varna, near the ancient Odessus, and laid the foundation of the Bulgarian monarchy, a kingdom long engaged in hostilities with the emperors of Constantinople, and whose power tended greatly to accelerate the decline of the Greeks and reduce the numbers of their race in Europe.

The event, however, which exercised the most favourable influence on the internal condition of the empire during the reign of Constantine Pogonatus, was the assembly of the sixth general council of the church at Constantinople. This council was held under circumstances peculiarly favourable to candid discussion. The ecclesiastical power was not yet too strong to set both reason and the civil authorities at defiance. Its decisions were adverse to the monothelites; and the orthodox doctrine of two natures and two wills in Christ was received by the common consent of the Greek and Latin parties as the true rule of faith of the Christian church. Religious discussion had now taken a strong hold on public opinion, and as the majority of the Greek population had never adopted the opinions of the monothelites, the decisions of the sixth general council contributed powerfully to promote the union of the Greeks with the imperial administration.

JUSTINIAN II (685 A.D.)

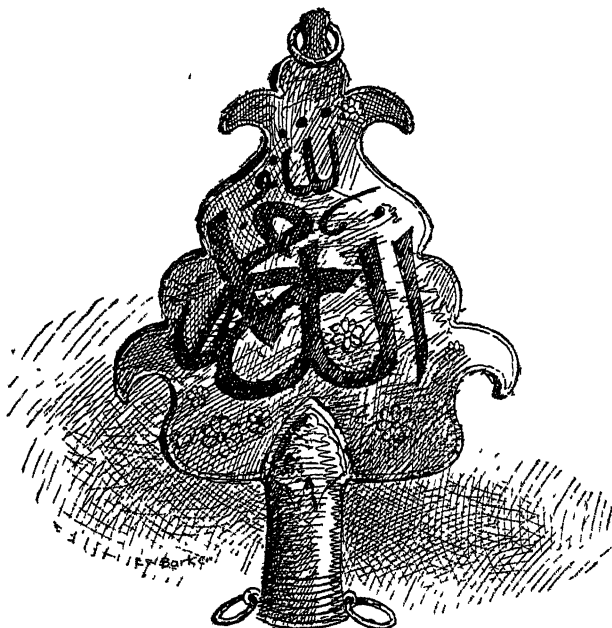
Justinian II succeeded his father Constantine at the age of sixteen, and though so very young, he immediately assumed the personal direction of the government. He was by no means destitute of talents, but his cruel and presumptuous character rendered him incapable of learning to perform the duties of his situation with justice. He turned his arms against the Saracens though the caliph Abdul-Malik offered to make additional concessions in order to induce the emperor to renew the treaty of peace which had been concluded with his father. Justinian sent a powerful army into Armenia under Leontius. All the provinces which had shown any disposition to favour the Saracens were laid waste, and the army carried off an immense booty, and drove away a great part of the inhabitants as slaves. The caliph being engaged in a struggle for the Caliphate with powerful rivals, and disturbed by rebels even in his own Syrian dominions, arrested the progress of the Roman arms by purchasing peace on terms far more favourable to the empire than those of the treaty between Constantine and Moawyah.

Justinian, at the commencement of his reign, made a successful expedition into the country occupied by the Slavonians in Macedonia, who were now closely allied with the Bulgarian principality beyond Mount Hæmus.

[689-692 A.D.]

This people, emboldened by their increased force, had pushed their plundering excursions as far as the Propontis. The imperial army was completely successful, and both the Slavonians and their Bulgarian allies were defeated. In order to repopulate the fertile shores of the Hellespont about Abydos, Justinian transplanted a number of the Slavonian families into the province of Opsicum. This colony was so numerous and powerful that it furnished a considerable contingent to the imperial armies.

The peace with the Saracens was not of long duration. Justinian refused to receive the first gold pieces coined by Abdul-Malik, which bore the legend, "God is the Lord." The tribute had previously been paid in money from the municipal mints of Syria; and Justinian imagined that the new Arabian coinage was an attack on the Holy Trinity. He led his army in person against the Saracens, and a battle took place near Sebastopolis, on the coast of Cilicia, in which he was entirely defeated, in consequence of the treason of the leader of his Slavonian troops. Justinian fled from the field of battle, and on his way to the capital he revenged himself on the Slavonians who had remained faithful to his standard for the desertion of their countrymen. The Slavonians in his service were put to death, and he even ordered the wives and children of those who had joined the



PART OF A SARACEN STANDARD

Saracens to be murdered. The deserters were established by the Saracens on the coast of Syria, and in the island of Cyprus; and under the government of the caliph they were more prosperous than under that of the Roman emperor.

It was during this war that the Saracens inflicted the first great badge of civil degradation on the Christian population of their dominions. Abdul-Malik established the haratch, or Christian capitation tax, in order to raise money to carry on the war with Justinian. This unfortunate mode of taxing the Christian subjects of the caliph, in a different manner from the Moham medans, completely separated the two classes, and reduced the Christians to the rank of serfs of the state, whose most prominent political relation with the Mussulman community was that of furnishing money to the government. The decline of the Christian population throughout the dominions of the caliphs was the consequence of this ill-judged measure, which has probably tended more to the depopulation of the East than all the tyranny and military violence of the Mohammedan armies.

[692-695 A.D.]

The restless spirit of Justinian naturally plunged into the ecclesiastical controversies which divided the church. He assembled a general council called usually *in Trullo*, from the hall of its meeting having been covered with a dome. The proceedings of this council, as might have been expected from those of an assembly controlled by such a spirit as that of the emperor, tended only to increase the growing differences between the Greek and Latin parties in the church. Of 102 canons sanctioned by this council, the pope finally rejected six, as adverse to the usages of the Latins. And thus an additional cause of separation was permanently created between the Greeks and Latins, and the measures of the church, as well as the political arrangements of the times, and the social feelings of the people, all tended to render union impossible.

A taste for building is a common fancy of sovereigns who possess the absolute disposal of large funds without any feeling of their duty as trustees for the benefit of the people whom they govern. Even in the midst of the greatest public distress, the treasury of nations, on the very verge of ruin and bankruptcy, must contain large sums of money drawn from the annual taxation. This treasure, when placed at the irresponsible disposal of princes who affect magnificence, is frequently employed in useless and ornamental building; and this fashion has been so general with despots, that the princes who have been most distinguished for their love of building, have not unfrequently been the worst and most oppressive sovereigns. It is always a delicate and difficult task for a sovereign to estimate the amount which a nation can wisely afford to expend on ornamental architecture; and from his position he is seldom qualified to judge correctly on what buildings ornament ought to be employed in order to make art accord with the taste and feelings of the people. Public opinion affords the only criterion for the formation of a sound judgment on this department of public administration; for, when princes possessing a taste for building are not compelled to consult the wants and wishes of their subjects in the construction of national edifices they are apt, by their wild projects and lavish expenditure, to create evils far greater than any which could result from an exhibition of bad taste alone.

In an evil hour the love of building took possession of Justinian's mind. His lavish expenditure soon obliged him to make his financial administration more rigorous, and general discontent quickly pervaded the capital. The religious and superstitious feelings of the population were severely wounded by the emperor's eagerness to destroy a church of the Virgin, in order to embellish the vicinity of his palace with a splendid fountain. Justinian's own scruples required to be soothed by a religious ceremony, but the patriarch for some time refused to officiate, alleging that the church had no prayers to desecrate holy buildings. The emperor, however, was the head of the church and the master of the bishops, whom he could remove from office, so that the patriarch did not long dare to refuse obedience to his orders. It is said, however, that the patriarch showed very clearly his dissatisfaction by repairing to the spot and authorising the destruction of the church by an ecclesiastical ceremony, to which he added these words, "to God, who suffers all things, be rendered glory, now and forever. Amen." The ceremony was sufficient to satisfy the conscience of the emperor, who perhaps neither heard nor heeded the words of the patriarch. The public discontent was loudly expressed, and Justinian soon perceived that the fury of the populace threatened a rebellion in Constantinople. To avert the danger, he took every measure which unscrupulous cruelty could suggest;

but, as generally happens in periods of general discontent and excitement, the storm burst in an unexpected quarter, and the hatred of Justinian left him suddenly without support. Leontius, one of the ablest generals of the empire, whose exploits have been already mentioned, had been thrown into prison, but was at this time ordered to assume the government of the province of Hellas. He considered the nomination as a mere pretext to remove him from the capital, in order to put him to death at a distance without any trial.

On the eve of his departure, Leontius placed himself at the head of a sedition; Justinian was seized, and his ministers were murdered by the populace with the most savage cruelty. Leontius was proclaimed emperor, but he spared the life of his dethroned predecessor for the sake of the benefits which he had received from Constantine Pogonatus. He ordered Justinian's nose to be cut off, and exiled him to Cherson. From this mutilation the dethroned emperor received the insulting nickname of Rhinotmetus, or "docknose," by which he is distinguished in Byzantine history.

THE GOVERNMENT OF LEONTIUS (695-698 A.D.)

The government of Leontius was characterised by the unsteadiness which not unfrequently marks the administration of the ablest sovereigns who obtain their thrones by accidental circumstances rather than by systematic combinations. The most important event of his reign was the final loss of Africa, which led to his dethronement. The indefatigable caliph Abdul-Malik despatched a powerful expedition into Africa under Hassan; the province was soon conquered, and Carthage was captured after a feeble resistance. An expedition sent by Leontius to relieve the province arrived too late to save Carthage, but the commander-in-chief forced the entrance into the port, recovered possession of the city, and drove the Arabs from most of the fortified towns on the coast. The Arabs constantly received new reinforcements, which the Roman general demanded from Leontius in vain. At last the Arabs assembled a fleet, and the Romans, being defeated in a naval engagement, were compelled to abandon Carthage, which the Arabs utterly destroyed,—having too often experienced the superiority of the Romans, both in naval affairs and in the art of war, to venture on retaining populous and fortified cities on the sea coast. This curious fact affords strong proof of the great superiority of the Roman commerce and naval resources, and equally powerful evidence of the shameful disorder in the civil and military administration of the empire, which rendered these advantages useless, and allowed the imperial fleets to be defeated by the naval forces collected by the Arabs from among their Egyptian and Syrian subjects. At the same time it is evident that the naval victories of the Arabs could never have been gained unless a powerful party of the Christians had been induced, by their feelings of hostility to the Roman Empire, to afford them a willing support; for there were as yet neither shipbuilders nor sailors among the Mussulmans.

The Roman expedition, on its retreat from Carthage, stopped in the Island of Crete, where a sedition broke out among the troops, in which their general was killed. Apsimar, the commander of the Cibyriot troops, was declared emperor by the name of Tiberius. The fleet proceeded directly to Constantinople, which offered no resistance. Leontius was taken prisoner, his nose cut off, and his person confined in a monastery. Tiberius Apsimar

[698-711 A.D.]

governed the empire with prudence, and his brother Heraclius commanded the Roman armies with success. The imperial troops penetrated into Syria; a victory was gained over the Arabs at Samosata, but the ravages committed by the Romans in this invasion surpassed the greatest cruelties ever inflicted by the Arabs; for two hundred thousand Saracens are said to have perished during the campaign. Armenia was alternately invaded and laid waste by the Romans and the Saracens, as the various turns of war favoured the hostile parties, and as the changing interests of the Armenian population induced them to aid the emperor or the caliph. But while Tiberius was occupied in the duties of government, and living without any fear of a domestic enemy, he was suddenly surprised in his capital by Justinian, who appeared before Constantinople at the head of a Bulgarian army (705).

JUSTINIAN RECOVERS THE THRONE

Ten years of exile had been spent by the banished emperor in vain attempts to obtain power. His violent proceedings made him everywhere detested, but he possessed the daring enterprise and the ferocious cruelty necessary for a chief of banditti, joined to a singular confidence in the value of his hereditary claim to the imperial throne; so that no undertaking appeared to him hopeless. After quarrelling with the inhabitants of Cherson, and with his brother-in-law, the king of the Khazars, he succeeded, by a desperate exertion of courage, in reaching the country of the Bulgarians. Terbelis, their sovereign, agreed to assist him in recovering his throne, and they marched immediately with a Bulgarian army to the walls of Constantinople. Three days after their arrival, they succeeded in entering the capital during the night. Ten years of adversity had increased the natural ferocity of Justinian's disposition; and a desire of vengeance seems henceforward to have been the chief motive of his actions.

The population of Constantinople had now sunk to the same degree of barbarism as the nations surrounding them, and in cruelty they were worthy subjects of their emperor. Justinian gratified them by celebrating his restoration with splendid chariot races in the circus. He sat on an elevated throne, with his feet resting on the necks of the dethroned emperors, Leontius and Tiberius, who were stretched on the platform below, while the Greek populace around shouted the words of the psalmist, "Thou shalt tread down the asp and the basilisk, thou shalt trample on the lion and the dragon." The dethroned emperors and Heraclius, who had so well sustained the glory of the Roman arms against the Saracens, were afterwards hung from the battlements of Constantinople. Justinian's whole soul was occupied with plans of vengeance. Though the conquest of Tyana laid open Asia Minor to the incursions of the Saracens, instead of opposing them, he directed his disposable forces to punish the cities of Ravenna and Cherson, because they had incurred his personal hatred. Both the proscribed cities had rejoiced at his dethronement; they were both taken and treated with savage cruelty. The Greek city of Cherson, though the seat of a flourishing commerce, and inhabited by a numerous population, was condemned to utter destruction. Justinian ordered all the buildings to be razed with the ground, and every soul within its walls to be put to death; but the troops sent to execute these barbarous orders revolted, and proclaimed an Armenian, called Bardanes, emperor, under the name of Philippicus. Seizing the fleet, they sailed directly to Constantinople.

Justinian was encamped with an army in Asia Minor when Philippicus arrived, and took possession of the capital without encountering any resistance. He was immediately deserted by his whole army, for the troops were as little pleased with his conduct since his restoration, as was every other class of his subjects; but his ferocity and courage never failed him, and his rage was unbounded when he found himself abandoned by every one. He was seized and executed, without having it in his power to offer the slightest resistance. His son Tiberius, though only six years of age, was torn from the altar of a church, to which he had been conducted for safety, and cruelly massacred; and thus the race of Heraclius was extinguished, after the family had governed the Roman Empire for exactly a century (610 to 711 A.D.).

ANARCHY

During the interval of six years which elapsed from the death of Justinian II to the accession of Leo the Isaurian, the imperial throne was occupied by three sovereigns. Their history is only remarkable as proving the inherent strength of the Roman body politic, which could survive such continual revolutions, even in the state of weakness to which it was reduced. Philippicus was a luxurious and extravagant prince, who thought only of enjoying the situation which he had accidentally obtained. He was soon dethroned by a band of conspirators, who carried him off from the palace while in a fit of drunkenness, and after putting out his eyes, left him helpless in the middle of the hippodrome. The reign of Philippicus would hardly deserve notice, had he not increased the confusion into which the empire had fallen, and exposed the total want of character and conscience among the Greek clergy, by re-establishing the monothelite doctrines in a general council of the Eastern bishops.

As the conspirators who had dethroned Philippicus had not formed any plan for choosing his successor, the first secretary of state was elected emperor by a public assembly held in the great church of St. Sophia, under the name of Anastasius II. He immediately re-established the orthodox faith, and his character is consequently the subject of eulogy with the historians of his reign. The Saracens, whose power was continually increasing, were at this time preparing a great expedition at Alexandria, in order to attack Constantinople. Anastasius sent a fleet with the troops of the theme Opsicium, to destroy the magazines of timber collected on the coast of Phœnicia for the purpose of assisting the preparations at Alexandria. The Roman armament was commanded by a deacon of St. Sophia, who also held the office of grand treasurer of the empire. The nomination of a member of the clergy to command the army gave great dissatisfaction to the troops, who were not yet so deeply tinctured with ecclesiastical ideas and manners, as the aristocracy of the empire. A sedition took place while the army lay at Rhodes; Joannes the Deacon was slain, and the expedition quitted the port in order to return to the capital. The soldiers on their way landed at Adramyttium, and finding there a collector of the revenues of a popular character, they declared him emperor, under the name of Theodosius III.

The new emperor was compelled unwillingly to follow the army. For six months, Constantinople was closely besieged, and the emperor Anastasius, who had retired to Nicæa, was defeated in a general engagement. The capital was at last taken by the rebels, who were so deeply sensible of their

[711-717 A.D.]

real interests, that they maintained strict discipline, and Anastasius, whose weakness gave little confidence to his followers, consented to resign the empire to Theodosius, and to retire into a monastery, that he might secure an amnesty to all his friends. Theodosius was distinguished by many good qualities, but on the throne he proved a perfect cipher, and his reign is only remarkable as affording a pretext for the assumption of the imperial dignity by Leo III, called the Isaurian. This able and enterprising officer, perceiving that the critical times rendered the empire the prize of any man who had talents to seize, and power to defend it, placed himself at the head of the troops in Asia Minor, assumed the title of emperor, and soon compelled Theodosius to quit the throne and become a priest.

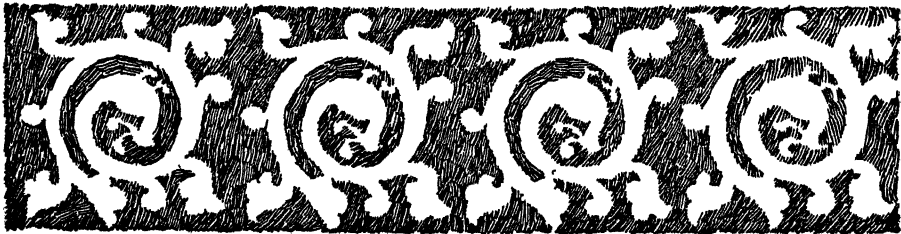
During the period which elapsed between the death of Heraclius and the accession of Leo, the few remains of Roman principles of administration which had lingered in the imperial court, were gradually extinguished. The long-cherished hope of restoring the ancient power and glory of the Roman Empire expired, and even the aristocracy, which always clings the last to antiquated forms and ideas, no longer dwelt with confidence on the memory of former days. The conviction that the empire had undergone a great moral and political change, which severed the future irrevocably from the past, though it was probably not fully understood, was at least felt and acted on both by the people and the government. The sad fact that the splendid light of civilisation which had illuminated the ancient world had now become as obscure at Constantinople as at Rome, Antioch, Alexandria, and Carthage was too evident to be longer doubted; the very twilight of antiquity had faded into darkness. It is rather, however, the province of the antiquary than of the historian to collect all the traces of this truth scattered over the records of the seventh century.

The disorganisation of the Roman government at this period, and the want of any influence over the court by the Greek nation, are visible in the choice of the persons who occupied the imperial throne after the extinction of the family of Heraclius. They were selected by accident, and several were of foreign origin, who did not even look upon themselves as either Greeks or Romans. Philippicus was an Armenian, and Leo III, whose reign opens a new era in Eastern history, was an Isaurian. On the throne he proved that he was destitute of any attachment to Roman political institutions, and any respect for the Greek ecclesiastical establishment. It was by the force of his talents, and by his able direction of the state and of the army, that he succeeded in securing his family on the Byzantine throne; for he unquestionably placed himself in direct hostility to the feelings and opinions of his Greek and Roman subjects, and transmitted to his successors a contest between the imperial power and the Greek nation concerning picture worship, in which the very existence of Greek nationality, civilisation, and religion, became at last compromised. From the commencement of the iconoclastic contest, the history of the Greeks assumes a new aspect. Their civilisation, and their connection with the Byzantine Empire, become linked with the policy and fortunes of the Eastern church, and ecclesiastical affairs obtain a supremacy over all social and political considerations in their minds.

The geographical extent of the empire at the time of its transition from the Roman to the Byzantine Empire affords evidence of the influence which the territorial changes produced by the Saracen conquests exercised in conferring political importance on the Greek race. The frontier towards the Saracens of Syria commenced at Mopsuestia in Cilicia, the last fortress

of the Arab power. It ran along the chains of mounts Amanus and Taurus to the mountainous district to the north of Edessa and Nisibis, called, after the time of Justinian, the Fourth Armenia, of which Martyropolis was the capital. It then followed nearly the ancient limits of the empire until it reached the Black Sea, a short distance to the east of Trebizond. On the northern shores of the Euxine, Cherson was now the only city that acknowledged the supremacy of the empire, retaining at the same time all its wealth and commerce, with the municipal privileges of a free city. In Europe, Mount Hæmus formed the barrier against the Bulgarians, while the mountainous ranges which bound Macedonia to the northwest, and encircle the territory of Dyrrhachium, were regarded as the limits of the free Slavonian states. It is true that large bodies of Slavonians had penetrated to the south of this line, and lived in Greece and Peloponnesus, but not in the same independent condition with reference to the imperial administration as their northern brethren of the Servian family.

Istria, Venice, and the cities on the Dalmatian coast, still acknowledged the supremacy of the empire, though their distant position, their commercial connections, and their religious feelings, were all tending towards a final separation. In the centre of Italy, the exarchate of Ravenna still held Rome in subjection, but the people of Italy were entirely alienated from the political administration, which was now regarded by them as purely Greek, and the Italians, with Rome before their eyes, could hardly admit the pretensions of the Greeks to be regarded as the legitimate representatives of the Roman Empire. The loss of northern and central Italy was consequently an event in constant danger of occurring; it would have required an able and energetic and just government to have repressed the national feelings of the Italians, and conciliated their allegiance. The condition of the population of the south of Italy and of Sicily was very different. There the majority of the inhabitants were Greeks in language and manners; but at this time the cities of Gæta (Caieta), Naples (Neapolis), Amalfi, and Sorrento (Surrentum), the district of Otranto, and the peninsula to the south of the ancient Sybaris, now called Calabria, were the only parts which remained under the Byzantine government. Sicily, though it had begun to suffer from the incursions of the Saracens, was still populous and wealthy. Sardinia, the last possession of the Greeks to the westward of Italy, was conquered by the Saracens about this time (711 A.D.).^c





CHAPTER VII

LEO THE ISAURIAN TO JOANNES ZIMISCES

[717-969 A D]

WITH the accession of Leo the Isaurian to the throne of Constantinople a new era opens in the history of the Eastern Empire. The progress of society had been deliberately opposed by imperial legislation. The legislators of the empire were persuaded that each order and profession of its citizens should be fixed by hereditary succession, and an attempt had been made to divide the population into castes. But the political laws not only impoverished but depopulated the empire, and threatened the dissolution of the very elements of society. Under their operation the Western Empire became the prey of the smaller northern nations, and the Eastern Empire was on the verge of being overrun by the Saracen invaders.^a

Leo III mounted the throne, and under his government the empire not only ceased to decline, but even began to regain much of its early vigour. Reformed modifications of the old Roman authority developed new energy in the empire. Great political reforms, and still greater changes in the condition of the people, mark the eighth century as an epoch of transition.

When Leo III was proclaimed emperor, it seemed as if no human power could save Constantinople from falling as Rome had fallen. The Saracens considered the sovereignty of every land in which any remains of Roman civilisation survived, as within their grasp. Leo, an Isaurian,¹ and an icono-

[¹ Isauria is an obsolete name referring to a district in Asia Minor bounded by Cilicia, Lycaonia, Phrygia, and Pisidia. The region was cold and rugged and the Isaurians accordingly independent and fond of raids. In 75 B C, the Roman proconsul, P. Servilius, brought them to terms and received the epithet Isauricus, but the Romans were eventually glad to grant them freedom in return for peace. Justinian claimed to have subdued them. Two emperors came from Isauria, Zeno (474-495) and the epoch-making Leo.]

Hertzberg^b says that Leo was called Isaurian "probably from the nativity of his parents," and thinks he was "born about 675 at Germanicia, on the borders of Cappadocia, Armenia, and Syria," whence he was taken to Mesembria in Thrace by his parents after the Arab invasion. K. Schenk,^c however, says, "I employ the epithet consecrated by the error of centuries, although Leo was sprung from Germanicia, and therefore is a Syrian." Gelzer^d accordingly calls Leo "the Syrian (Isaurian) emperor." He calls the accession of Leo "a moment of true world-historical meaning."]

clast, consequently a foreigner and a heretic, ascended the throne of Constantine, and arrested the victorious career of the Mohammedans. He then reorganised the whole administration so completely in accordance with the new exigencies of Eastern society, that the reformed empire outlived for many centuries every government contemporary with its establishment.

The Eastern Roman Empire, thus reformed, is called by modern historians the Byzantine Empire; and the term is well devised to mark the changes effected in the government, after the extinction of the last traces of the military monarchy of ancient Rome. The social condition of the inhabitants of the Eastern Empire had already undergone a considerable change during the century which elapsed from the accession of Heraclius to that of Leo.

This change created a new phase in the Roman Empire. The gradual progress of this change has led some writers to date the commencement of the Byzantine Empire as early as the reigns of Zeno and Anastasius, and others to descend so late as the times of Maurice and Heraclius.¹ But as the Byzantine Empire was only a continuation of the Roman government under a reformed system, it seems most correct to date its commencement from the period when the new social and political modifications produced a visible effect on the fate of the Eastern Empire. This period is marked by the accession of Leo the Isaurian.

The administrative system of Rome, as modified by Constantine, continued in operation, though subjected to frequent reforms, until Constantinople was stormed by the crusaders, and the Greek church enslaved by papal domination. The general council of Nicæa, and the dedication of the imperial city, with their concomitant legislative, administrative, and judicial institutions, engendered a succession of political measures, whose direct relations were uninterrupted until terminated by foreign conquest. The government of Great Britain has undergone greater changes during the last three centuries than that of the Eastern Empire during the nine centuries which elapsed from the foundation of Constantinople in 330, to its conquest in 1204.

Yet Leo III has strong claims to be regarded as the first of a new series of emperors. He was the founder of a dynasty, the saviour of Constantinople, and the reformer of the church and state. He was the first Christian sovereign who arrested the torrent of Mohammedan conquest; he improved the condition of his subjects; he attempted to purify their religion from the superstitious reminiscences of Hellenism, with which it was still debased, and to stop the development of a quasi-idolatry in the orthodox church. Nothing can prove more decidedly the right of his empire to assume a new name than the contrast presented by the condition of its inhabitants to that of the subjects of the preceding dynasty. Under the successors of Heraclius, the Roman Empire presents the spectacle of a declining society, and its thinly peopled provinces were exposed to the intrusion of foreign colonists and hostile invaders. But, under Leo, society offers an aspect of improve-

[¹Clinton^s says, "The empire of Rome, properly so called, ends at 476 A.D.," which is the third year of Zeno. Numismatists, like Saulcy,^r place the commencement of the Byzantine Empire in the reign of Anastasius I. Gibbon^s tells us, "Tiberius by the Arabs, and Maurice by the Italians, are distinguished as the first of the Greek Cæsars, as the founders of a new dynasty and empire. The silent revolution was accomplished before the death of Heraclius" Bury,^s on the other hand, vehemently denies the justice of using the word "Byzantine" at all, saying "no Byzantine Empire ever began to exist; the Roman Empire did not come to an end until 1453" He accordingly clings to the expression "Later Roman Empire" None the less, since Finlay^s finds the word Byzantine a convenient term and places its proper beginning here, and since so many other historians old and new have given the word authority, it may well be allowed to stand.]

[17 A D]

ment and prosperity ; the old population revives from its lethargy, and soon increases, both in number and strength, to such a degree as to drive back all intruders on its territories. In the records of human civilisation, Leo the Isaurian must always occupy a high position, as a type of what the central power in a state can effect even in a declining empire.

Thus after the accession of Leo III, a new condition of society is apparent ; and though many old political evils continued to exist, it becomes evident that a greater degree of personal liberty, as well as greater security for property, was henceforth guaranteed to the mass of the inhabitants of the empire. Indeed, no other government of which history has preserved the records, unless it be that of China, has secured equal advantages to its subjects for so long a period. The empires of the caliphs and of Charlemagne, though historians have celebrated their praises loudly, cannot, in their best days, compete with the administration organised by Leo on this point ; and both sank into run while the Byzantine Empire continued to flourish in full vigour. It must be confessed that eminent historians present a totally different picture of Byzantine history to their readers. Voltaire speaks of it as a worthless repertory of declamation and miracles, disgraceful to the human mind. Even the sagacious Gibbon,^g after enumerating with just pride the extent of his labours, adds : "From these considerations, I should have abandoned without regret the Greek slaves and their servile historians, had I not reflected that the fate of the Byzantine monarchy is passively connected with the most splendid and important revolutions which have changed the state of the world."

The history of the Byzantine Empire divides itself into three periods, strongly marked by distinct characteristics.

The first period commences with the reign of Leo III in 716, and terminates with that of Michael III in 867. It comprises the whole history of the predominance of the iconoclasts in the established church, and of the reaction which reinstated the orthodox in power. It opens with the efforts by which Leo and the people of the empire saved the Roman law and the Christian religion from the conquering Saracens. It embraces a long and violent struggle between the government and the people, the emperors seeking to increase the central power by annihilating every local franchise, and even the right of private opinion, among their subjects. The contest concerning image worship, from the prevalence of ecclesiastical ideas, became the expression of this struggle. Its object was as much to consolidate the supremacy of the imperial authority, as to purify the practice of the church. The emperors wished to constitute themselves the fountains of ecclesiastical as completely as of civil legislation.

The long and bloody wars of this period, and the vehement character of the sovereigns who filled the throne, attract the attention of those who love to dwell on the romantic facts of history. Unfortunately, the biographical sketches and individual characters of the heroes of these ages lie concealed in the dullest chronicles. But the true historical feature of this memorable period is the aspect of a declining empire, saved by the moral vigour developed in society, and of the central authority struggling to restore national prosperity. Never was such a succession of able sovereigns seen following one another on any other throne. The stern iconoclast, Leo the Isaurian, opens the line as the second founder of the Eastern Empire. His son, the fiery Constantine, who was said to prefer the odour of the stable to the perfumes of his palaces, replanted the Christian standards on the banks of the Euphrates. Irene, the beautiful Athenian, presents a strange combination

of talent, heartlessness, and orthodoxy. The finance minister, Nicephorus, perishes on the field of battle like an old Roman. The Armenian Leo falls at the altar of his private chapel, murdered as he is singing psalms with his deep voice, before day-dawn. Michael the Amorian, who stammered Greek with his native Phrygian accent, became the founder of an imperial dynasty, destined to be extinguished by a Slavonian groom. The accomplished Theophilus lived in an age of romance, both in action and literature. His son,



A BYZANTINE PEASANT

Michael, the last of the Amorian family, was the only contemptible prince of this period, and he was certainly the most despicable buffoon that ever occupied a throne.

The second period commences with the reign of Basil I in 867, and terminates with the deposition of Michael VI in 1057. During two centuries the imperial sceptre was retained by members of the Basilian family, or held by those who shared their throne as guardians or husbands. At this time the Byzantine Empire attained its highest pitch of external power and internal prosperity. The Saracens were pursued into the plains of Syria. Antioch and Edessa were reunited to the empire. The Bulgarian monarchy was conquered, and the Danube became again the northern frontier. The Slavonians in Greece were almost exterminated. Byzantine commerce filled the whole Mediterranean, and legitimated the claim of the emperor of Constantinople to the title of "autocrat of the Mediterranean Sea." But the real glory of this period consists in the power of the law. Respect for the administration of justice pervaded

society more generally than it had ever done at any preceding period of the history of the world—a fact which seems to have been completely overlooked by some of our greatest historians, though it is all-important in the history of human civilisation.

The third period extends from the accession of Isaac I (Comnenus) in 1057, to the conquest of the Byzantine Empire by the crusaders, in 1204. This is the true period of decline and fall of the Eastern Empire. It commenced by a rebellion of the great nobles of Asia, who effected an internal revolution in the Byzantine Empire by wrenching the administration out of the hands of well-trained officials, and destroying the responsibility created by a systematic procedure. A despotism supported by personal influence soon ruined the scientific fabric which had previously upheld the imperial power. The people were ground to the earth by a fiscal rapacity, over which the splendour of the house of Comnenus throws a thin veil. The wealth of the empire was dissipated, its prosperity destroyed, the administration of justice corrupted, and the central authority lost all control over the population, when a band of 20,000 adventurers, masked as crusaders, put an end to the Roman Empire of the East.

[716-717 A.D.]

LEO III (LEO THE ISAURIAN), 717-741 A.D.

When Leo was raised to the throne, the empire was threatened with immediate ruin. Six emperors had been dethroned within the space of twenty-one years. Of these, four perished by the hand of the public executioner, one died in obscurity, after being deprived of sight, and the other was only allowed to end his days peacefully in a monastery because Leo felt the imperial sceptre firmly fixed in his own grasp. Every army assembled to encounter the Saracens had broken out into rebellion. The Bulgarians and Slavonians wasted Europe up to the walls of Constantinople; the Saracens ravaged the whole of Asia Minor to the shores of the Bosphorus.

Amorium was the principal city of the theme Anatolicum. The caliph Suleiman had sent his brother, Moslemah, with a numerous army, to complete the conquest of the Roman Empire, which appeared to be an enterprise of no extraordinary difficulty, and Amorium was besieged by the Saracens. Leo, who commanded the Byzantine troops, required some time to concert the operations by which he hoped to raise the siege. To gain the necessary delay, he opened negotiations with the invaders, and, under the pretext of hastening the conclusion of the treaty, he visited the Saracen general engaged in the siege with an escort of only five hundred horse. The Saracens were invited to suspend their attacks until the decision of Moslemah, who was at the head of another division of the Mohammedan army, could be known.

In an interview which took place with the bishop and principal inhabitants of Amorium, relating to the proffered terms, Leo contrived to exhort them to continue their defence, and assured them of speedy succour. The besiegers, nevertheless, pressed forward their approaches. Leo, after his interview with the Amorians, proposed that the Saracen general should accompany him to the headquarters of Moslemah. The Saracen readily agreed to an arrangement which would enable him to deliver so important a hostage to the commander-in-chief. The wary Isaurian, who well knew that he would be closely watched, had made his plan of escape. On reaching a narrow defile, from which a cross-road led to the advanced posts of his own army, Leo suddenly drew his sabre and attacked the Saracens about his person; while his guards, who were prepared for the signal, easily opened a way through the two thousand hostile cavalry of the escort, and all reached the Byzantine camp in safety. Leo's subsequent military dispositions and diplomatic negotiations induced the enemy to raise the siege of Amorium, and the grateful inhabitants united with the army in saluting him emperor of the Romans. But in his arrangements with Moslemah, he is accused by his enemies of having agreed to conditions which facilitated the further progress of the Mohammedans, in order to secure his own march to Constantinople. On this march he was met by the son of Theodosius III, whom he defeated. Theodosius resigned his crown, and retired into a monastery;¹ while Leo made his triumphal entry into the capital by the Golden Gate, and was crowned by the patriarch in the church of Sophia on the 25th of March, 717.

The position of Leo continued to be one of extreme difficulty. The caliph Suleiman, who had seen one private adventurer succeed the other in quick succession on the imperial throne, deemed the moment favourable

¹ Theodosius ended his life at Ephesus, where he was buried in the church of St. Philip. He ordered that his tombstone should bear no inscription but the word ΤΕΙΙΑ (Health).

for the final conquest of the Christians; and, reinforcing his brother's army, he ordered him to lay siege to Constantinople. The Saracen Empire had now reached its greatest extent. From the banks of the Sihun and the Indus to the shores of the Atlantic in Mauretania and Spain, the orders of Suleiman were implicitly obeyed. The recent conquests of Spain in the West, and of Fergana, Kashgar, and Sind in the East, had animated the confidence of the Mohammedans to such a degree that no enterprise appeared difficult. The army Moslemah led against Constantinople was the best-appointed that had ever attacked the Christians; it consisted of eighty thousand warriors. The caliph announced his intention of taking the field in person with additional forces, should the capital of the Christians offer a protracted resistance to the arms of Islam. The whole expedition is said to have employed 180,000 men; and the number does not appear to be greatly exaggerated, if it be supposed to include the sailors of the fleet and the reinforcements which reached the camp before Constantinople.

THE SIEGE OF CONSTANTINOPLE (717-718 A.D.)

Moslemah, after capturing Pergamus, marched to Abydos, where he was joined by the Saracen fleet. He then transported his army across the Hellespont, and, marching along the shore of the Propontis, invested Leo in his capital both by land and sea.¹ The strong walls of Constantinople, the engines of defence with which Roman and Greek art had covered the ramparts, and the skill of the Byzantine engineers, rendered every attempt to carry the place by assault hopeless, so that the Saracens were compelled to trust to the effect of a strict blockade for gaining possession of the city. They surrounded their camp with a deep ditch, and strengthened it with a strong dike. Moslemah then sent out large detachments to collect forage and destroy the provisions which might otherwise find their way into the besieged city. The presence of an active enemy and a populous city required constant vigilance on the part of a great portion of his land forces.

The Saracen fleet consisted of eighteen hundred vessels of war and transports. In order to form the blockade, it was divided into two squadrons; one was stationed on the Asiatic coast, in the ports of Eutropius and Anthimus, to prevent supplies arriving from the Archipelago; the other occupied the base in the European shore of the Bosphorus above the point of Galata, in order to cut off all communication with the Black Sea and the cities of Cherson and Trebizond. The first naval engagement took place as the fleet was taking up its position within the Bosphorus. The current, rendered impetuous by a change of wind, threw the heavy ships and transports into confusion. The besieged directed some fire-ships against the crowded vessels, and succeeded in burning several, and driving others on shore under the walls of Constantinople. The Saracen admiral, Suleiman, confident in the number of his remaining ships of war, resolved to avenge his partial defeat by a complete victory. He placed one hundred chosen Arabs, in complete armour, in each of his best vessels, and, advancing to the walls of Constantinople, made a vigorous attempt to enter the place by assault, as it was entered long after by Doge Dandolo. Leo was well prepared to repulse the attack, and, under his experienced guidance, the Arabs were completely defeated. A number of the Saracen ships were burned by the Greek fire which the besieged

[¹ This was in August, 717, according to western authorities, though the Arabs set it in 716.]

[717-718 A.D.]

launched from their walls. After this defeat, Suleiman withdrew the European squadron of his fleet into the Sosthenian bay.

The besiegers encamped before Constantinople on the 15th of August, 717. The caliph Suleiman¹ died before he was able to send any reinforcements to his brother. The winter proved unusually severe. The country all round Constantinople remained covered with deep snow for many weeks. The greater part of the horses and camels in the camp of Moslemah perished; numbers of the best soldiers, accustomed to the mild winters of Syria, died from having neglected to take the requisite precautions against a northern climate. The difficulty of procuring food ruined the discipline of the troops. These misfortunes were increased by the untimely death of the admiral, Suleiman. In the meantime, Leo and the inhabitants of Constantinople, having made the necessary preparations for a long siege, passed the winter in security. A fleet, fitted out at Alexandria, brought supplies to Moslemah in the spring. Four hundred transports, escorted by men-of-war, sailed past Constantinople, and, entering the Bosphorus, took up their station at Kalos Agros. Another fleet, almost equally numerous, arrived soon after from Africa, and anchored in the bays on the Bithynian coast. These positions rendered the current a protection against the fire-ships of the garrison of Constantinople. The crews of the new transports were in great part composed of Christians, and the weak condition of Moslemah's army filled them with fear. Many conspired to desert. Seizing the boats of their respective vessels during the night, numbers escaped to Constantinople, where they informed the emperor of the exact disposition of the whole Saracen force. Leo lost no time in taking advantage of the enemy's embarrassments. Fire-ships were sent with a favourable wind among the transports, while ships of war, furnished with engines for throwing Greek fire, increased the confusion. This bold attack was successful, and a part of the naval force of the Saracens was destroyed. Some ships fell a prey to the flames, some were driven on shore, and some were captured by the Byzantine squadron.

The blockade was now at an end, for Moslemah's troops were dying from want, while the besieged were living in plenty; but the Saracen obstinately persisted in maintaining possession of his camp in Europe. It was not until his foraging parties were repeatedly cut off, and all the beasts of burden were consumed as food, that he consented to allow the standard of the prophet to retreat before the Christians. The remains of his army were embarked in the relics of the fleet, and on the 15th of August, 718, Moslemah raised the siege, after ruining one of the finest armies the Saracens ever assembled, by obstinately persisting in a hopeless undertaking. The troops were landed at Proconnesus, and marched back to Damascus, through Asia Minor; but the fleet encountered a violent storm in passing through the Archipelago. The dispersed ships were pursued by the Greeks of the islands, and so many were lost or captured that only five of the Syrian squadron returned home.

Few military details concerning Leo's defence of Constantinople have been preserved, but there can be no doubt that it was one of the most brilliant exploits of a warlike age.

The vanity of Gallic writers has magnified the success of Charles Martel over a plundering expedition of the Spanish Arabs into a marvellous victory, and attributed the deliverance of Europe from the Saracen yoke to the valour of the Franks. A veil has been thrown over the talents and courage of Leo, a soldier of fortune, just seated on the imperial throne, who defeated the

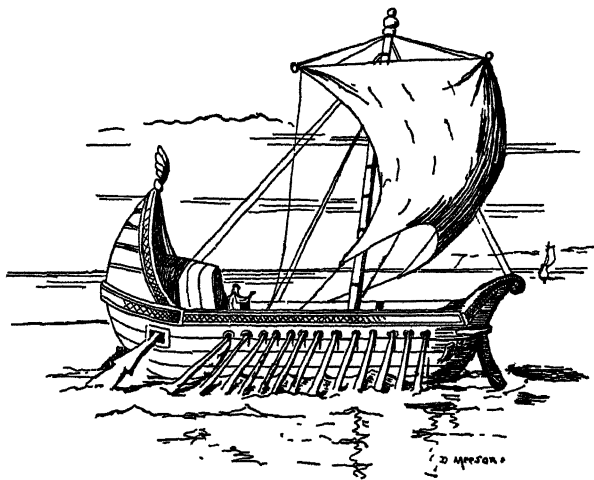
[¹ On the 8th of October, according to Theophanes.]

[718-739 A.D.]

long-planned schemes of conquest of the caliphs Welid and Suleiman. It is unfortunate that we have no Isaurian literature.²

The world-historical importance of this event cannot be too highly esteemed. The Arabian onslaught had reached its climax. Byzantium, and its emperor who had thrown it off, had rescued Christianity and Western civilisation. Still to-day in the Acathistus-hymn the orthodox church thanks the three great heroes Heraclius, Constantine IV, and Leo III for the rescues from the Avara, the Persian, and the Arab dangers.^d

The catastrophe of Moslemah's army, and the state of the caliphate during the reigns of Omar II and Yazid II, relieved the empire from all immediate danger, and Leo was enabled to pursue his schemes for reorganising the army and defending his dominions against future invasions. The war was languidly carried on for some years, and the Saracens were gradually expelled from most of their conquests beyond Mount Taurus. In the year 726, Leo was embarrassed by seditions and rebellions, caused by his decrees against image-worship. Hisham seized the opportunity, and sent two powerful armies to invade the empire. Cæsarea was taken by Moslemah; while another army, under Moawyah, pushing forward, laid siege to Nicæa. Leo was well pleased to see the Saracens consume their resources in attacking a distant fortress; but though they were repulsed before Nicæa, they retreated without serious loss, carrying off immense plunder. The plundering excursions of the Arabs were frequently renewed by land and sea. In one of these expeditions, the celebrated Sid-al-Battal carried off an individual who was set up by the Saracens as a pretender to the Byzantine throne, under the pretext that he was Tiberius, the son of Justinian II. Two sons of the caliph appeared more than once at the head of the invading armies. In the year 739 the Saracen forces poured into Asia Minor in immense numbers, with all their early energy. Leo, who had taken the command of the Byzantine army, accompanied by his son Constantine, marched to meet Sid-al-Battal, whose great fame rendered him the most dangerous enemy. A battle took place at Acroinon, in the Anatolic theme, in which the Saracens were totally defeated. The valiant Sid, the most renowned champion of Islamism, perished on the field; but the fame of his exploits has filled many volumes of Moslem romance, and furnished



AN EIGHTH CENTURY GALLEY

some of the tales that have adorned the memory of the Cid of Spain, three hundred years after the victory of Leo. The Western Christians have robbed the Byzantine Empire of its glory in every way. After this defeat the Saracen power ceased to be formidable to the empire, until the energy of the caliphate was revived by the vigorous administration of the Abbassides, who succeeded the Omayyads in 750.

[726-729 A.D.]

Leo's victories over the Mohammedans were an indispensable step to the establishment of his personal authority. But the measures of administrative wisdom which rendered his reign a new era in Roman history, are its most important feature in the annals of the human race.

REVOLT AGAINST LEO

The whole policy of Leo's reign has been estimated by his ecclesiastical reforms. These have been severely judged by all historians, and they appear to have encountered a violent opposition from a large portion of his subjects. The general dissatisfaction has preserved sufficient authentic information to allow of a candid examination of the merits and errors of his policy.

Leo commenced his ecclesiastical reforms in the year 726, by an edict ordering all pictures in churches to be placed so high as to prevent the people from kissing them,¹ and prohibiting prostration before these symbols, or any act of public worship being addressed to them. Against this moderate edict of the emperor, the patriarch Germanus and the pope Gregory II made strong representations. The despotic principles of Leo's administration, and the severe measures of centralisation which he enforced as the means of reorganising the public service, created many additional enemies to his government, as is hereafter more fully shown.

The rebellion of the inhabitants of Greece, which occurred in the year 727, seems to have originated in a dissatisfaction with the fiscal and administrative reforms of Leo, to which local circumstances, unnoticed by historians, gave peculiar violence, and which the edict against image-worship fanned into a flame. The unanimity of all classes, and the violence of the popular zeal in favour of their local privileges and superstitions, suggested the hope of dethroning Leo, and placing a Greek on the throne of Constantinople. A naval expedition, composed of the imperial fleet in the Cyclades, and attended by an army from the continent, was fitted out to attack the capital. Agallianus, who commanded the imperial forces stationed to watch the Slavonians settled in Greece, was placed at the head of the army destined to assail the conqueror of the Saracens. The name of the new emperor was Cosmas. In the month of April the Greek fleet appeared before Constantinople. It soon appeared that the Greeks, confiding in the goodness of their cause, had greatly overrated their own valour and strength, or strangely overlooked the resources of the iconoclasts. Leo met the fleet as it approached his capital, and completely defeated it. Agallianus, with the spirit of a hero, when he saw the utter ruin of the enterprise, plunged fully armed into the sea rather than surrender. Cosmas was taken prisoner, with another leader, and immediately beheaded. Leo, however, treated the mass of the prisoners with mildness.

The opposition Leo encountered only confirmed him in his persuasion that it was indispensably necessary to increase the power of the central government in the provinces. As he was sincerely attached to the opinions of the iconoclasts, he was led to connect his ecclesiastical reforms with his political measures, and to pursue both with additional zeal. In order to secure the active support of all the officers of the administration, and exclude all image-worshippers from power, he convoked an assembly, called a *silentium*,

[¹ According to Hefele this commonly accepted statement is not true, since Leo's first order was the total abolition of images.]

consisting of the senators and the highest functionaries in the church and state. In this solemn manner it was decreed that images were to be removed from all the churches throughout the empire.

Gregory II sent Leo strong representations against his first edicts on the subject of image-worship, and after the silentium he repeated these representations, and entered on a more decided course of opposition to the emperor's ecclesiastical reforms, being then convinced that there was no hope of Leo abandoning his heretical opinions. It seems that Italy, like the rest of the empire, had escaped in some degree from the oppressive burden of imperial taxation during the anarchy that preceded Leo's election. But the defeat of the Saracens before Constantinople had been followed by the re-establishment of the fiscal system. To overcome the opposition now made to the financial and ecclesiastical reforms, the exarch Paul was ordered to march to Rome and support Marinus, the duke, who found himself unable to contend against the papal influence.

The whole of central Italy burst into rebellion at this demonstration against its civil and religious interests. The exarch was compelled to shut himself up in Ravenna; for the cities of Italy, instead of obeying the imperial officers, elected magistrates of their own, on whom they conferred, in some cases, the title of duke. Assemblies were held, and the project of electing an emperor of the West was adopted; but the unfortunate result of the rebellion of Greece damped the courage of the Italians; and though a rebel, named Tiberius Petasius, really assumed the purple in Tuscany, he was easily defeated and slain by Eutychius, who succeeded Paul as exarch of Ravenna. Liutprand, king of the Lombards, taking advantage of these dissensions, invaded the imperial territory, and gained possession of Ravenna; but Gregory, who saw the necessity of saving the country from the Lombards and from anarchy, wrote to Ursus the duke of Venice, one of his warm partisans, and persuaded him to join Eutychius. The Lombards were defeated by the Byzantine troops, Ravenna was recovered, and Eutychius entered Rome with a victorious army. Gregory died in 731. Though he excited the Italian cities to resist the imperial power, and approved of the measures they adopted for stopping the remittance of their taxes to Constantinople, he does not appear to have adopted any measures for declaring Rome independent.

From 733 A.D., the city of Rome enjoyed political independence under the guidance and protection of the popes; but the officers of the Byzantine emperors were allowed to reside in the city, justice was publicly administered by Byzantine judges, and the supremacy of the Eastern Empire was still recognised. So completely, however, had Gregory III thrown off his allegiance, that he entered into negotiations with Charles Martel, in order to induce that powerful prince to take an active part in the affairs of Italy. The pope was now a much more powerful personage than the exarch of Ravenna, for the cities of central Italy, which had assumed the control of their local government, entrusted the conduct of their external political relations to the care of Gregory, who thus held the balance of power between the Eastern emperor and the Lombard king. In the year 742, while Constantine V, the son of Leo, was engaged with a civil war, the Lombards were on the eve of conquering Ravenna, but Pope Zacharias threw the whole of the Latin influence into the Byzantine scale, and enabled the exarch to maintain his position until the year 751, when Aistulf, king of the Lombards, captured Ravenna. The exarch retired to Naples, and the authority of the Byzantine emperors in central Italy ended.ⁿ

[717-723 A.D.]

Leo III died in 741.¹ He was succeeded by his son Constantine V, called Copronymus, whom he had crowned emperor in the year 720, and married to Irene, the daughter of the khan of the Khazars, thirteen years later. Before proceeding with the later reigns, we must pause to consider that great and bloody controversy which brought Christianity into contempt as idolatrous before the Mohammedans, and split the church, or rather split the laity from the church. It was the laity which was non-idolatrous; it was the church that clung to the sanctity and active power of images and even of relics. The subject is considered at more length under the history of the papacy, but cannot be omitted here, since it had its rise in that enlightened and fearless Leo Isauricus, who dared to be consistent even to the point of barbarity.^a

THE ICONOCLASTS

Since the twelfth year of the Hegira (634 A.D.) the hand of Ishmael had lain heavily on the world, nevertheless the rod of the taskmaster had in certain respects been useful to the Byzantine Empire, especially in the interior. Senseless despotism, careless dissimulation, and utter incompetence could not assert themselves for long on the throne. This resulted in a succession of brave soldiers ascending the throne—Byzantine autocrats since the time of Islam had on an average really been stronger than their predecessors—and in the reigning families rapidly detaching themselves. When one or the other dynasty tended to the Merovingian type, it only lasted for a short time. Amongst the families which under Islam wore the crown of Byzantium, the one founded by Leo Isauricus (717-741) occupied a prominent position; after Justinian it was second in the order of Byzantine dynasties.

Leo Isauricus, a man of humble birth, who rose from the rank of a common soldier to that of a general, and his son Constantine V on whom party feeling bestowed the opprobrious nickname of Copronymus, were brave men, but they reduced the church and the people to servitude as their predecessors had done, and perhaps even more ruthlessly, as is proved by their iconoclastic proceedings. Certainly in the beginning of the agitation now in question, they were not wanting in a motive which appeared just, and perhaps was so for a time. In consequence of the terrible oppression exercised by the government authorities, and the spiritual stagnation which generally arises from this source, the Byzantine nation had grown accustomed to superficiality in religion and, as a consequence, to a worship of images which reached a point at which Christianity seemed about to sink back into Hellenism.

On this important matter, which was frequently a source of great danger in the course of the century, Pope Gregory I established an unalterable rule. Bishop Serenus of Massilia (Marseilles), having observed that many of his parishioners worshipped the images which had been brought into the cathedral, cast them out and destroyed them. Gregory I commended the zeal with which Serenus had forbidden divine honours to be paid to the work of human hands, but at the same time censured him for having destroyed the images. He also referred to the reason given by other Fathers before him, and by Paulinus of Nola in particular; he writes, "the churches are decorated with images so that those who do not know the alphabet may see represented on the wall that which they cannot read in the Scriptures."

[¹ June, 741, is the date usually assigned to Leo's death, but Bury* thinks that Theophanes/ made a miscalculation, and he reckons from a solar eclipse and an Easter date, that Leo's death actually occurred in 740.]

[723-729 B.C.]

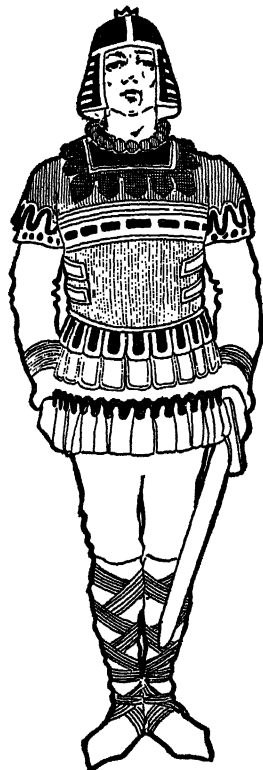
This is the rule of the Catholic church — the places of worship must be decorated and these decorations respected. Woe betide him who lays hands on them. But the image must not be mistaken for that which it represents, it must not be treated as a thing divine. But according to reliable proofs still extant, the Greeks of the eighth and ninth centuries did not confine themselves within these limits; they became iconodules, as the majority of them remain to this day.

The abuse just referred to aroused the calculating ambition of a very powerful and hostile neighbour, according to the chronicler Theophanes. The caliph Yazid II, son of Abdul-Malik (720-724) successor to Omar II, issued a decree that all images should be forcibly removed from the Christian churches of his empire. This occurred in 723, three years before Leo Isauricus first prohibited the use of them. Up to that time the Moslem ruler had not interfered in the worship of his Christian subjects, who had enjoyed without molestation the same privileges as the Jews. The conduct of Yazid, on the contrary, gave rise to the idea that henceforth the caliphs would treat iconolatry as idolatry, and that those who adhered to the practice would fall under his displeasure, whether within or beyond the dominions of the caliphate. The above command therefore contained a hidden declaration of war against the Byzantine Empire.

Such was the state of affairs when Leo Isauricus determined to take the lead and to wrest from the hereditary enemy of the Byzantine crown the weapons which he wished to use against it. In 726 he issued his first decree against images; it was moderate in tone, prostration before them being alone prohibited. A few bishops, partisans of Leo, began to remove the images from their churches. When this became known the people rebelled, but Leo subdued them by force.

After this, under Leo and under his son Constantine Copronymus (741-775), blow after blow was dealt. In 729 Leo summoned a conclave and invited the patriarch Germanus, a man who had almost reached the extreme limit of human age, to attend. A law was submitted ordering that the images should be removed from all churches and the painted walls whitewashed. When required to ratify it, the patriarch declared he would rather resign his office. He was taken at his word, exiled to a neighbouring state, and the vacant see was conferred on the priest Anastasius, a willing tool. All bishops of the realm were obliged to submit to the new law; the few who resisted were deposed.

Presently no sacred images were to be seen in the churches or in any other places. Over the iron gates of the imperial palace was a beautiful image of Christ, reputed to perform miracles, which was specially revered. The emperor ordered its removal. Blood was shed in the execution of this order. When a soldier at Leo's command mounted on the castle gate, and was about to deal the first blow at the image,¹ a crowd of furious women



CAPTAIN OF MERCENARY
TROOPS, BYZANTINE EM-
PIRE

[¹ According to other accounts, he actually smote the statue in the face three times.]

[729-787 A.D.]

flung themselves upon him, and pulled down the ladder on which he was standing. The soldier fell to the ground and was immediately murdered by the mob. Thereupon the rioters rushed to the archbishop's residence, bent on destroying it, and on stoning the patriarch Anastasius; but the latter fled to the imperial palace. Meanwhile Leo had taken the necessary precautions: the body-guard rushed out and attacked the insurgents; those who resisted were killed or taken prisoners. Leo had gained the victory, and until his death in 741, no one dared to disturb the public peace.

ICONOCLASM AFTER LEO



CHIEF OF BARBARIAN MERCENARIES, BYZANTINE EMPIRE

After Leo's death, conspiracies broke out against Constantine, his successor. These he defeated though with difficulty, and his discovery that a party in the church, the Byzantine monks, were defending the ancient custom with invincible obstinacy and thus supporting his adversaries, changed his struggle against iconolatry into ceaseless strife with the monasteries and all other typical forms of Christianity, and with the church itself and its mysteries. Events such as occurred at the time of the Reformation and in the eighteenth century now took place. The magistrates received orders to suppress all monasteries, many were demolished, others were converted into stables for the cavalry and camps for the infantry; the few that remained were not allowed to receive novices. The expelled monks had to lay aside their distinctive garb and dress like other people; the emperor compelled some to marry, nor did he spare them the weapon of ridicule. On one occasion he caused a number of monks, each leading a nun by the hand, to march up and down the hippodrome, where they were met by the jeers of the multitude.

Under the influence of such proceedings a peculiar spirit developed in the court, which was composed not only of soldiers and officials but also of the wealthy and pleasure-loving classes, a spirit which we can only compare to the freemasonry of a later day, or to the Bavarian *illuminati* of the eighteenth century.

The throne was everything, the church apparently nothing. For the second time the popedom of the Cæsars had reached a climax, not, as in the days of Justinian, under the form of piety, but under that of enlightenment. The Greek bishops patiently bore their yoke, there were no more monks, the glory of the empire dazzled the world, for Constantine was a fortunate ruler and a soldier crowned with glory, having overcome the Saracens and the Bulgarians, the enemies of the empire, in many battles. During his long reign there arose a race who were acquainted with cloisters and monks only by hearsay, and had experience of nothing but freemasonry and *illuminati*.

Nevertheless, after having asserted its authority for half a century, the iconoclastic party succumbed and finally disappeared without leaving a trace.

Two causes were mainly instrumental in bringing about this remarkable conclusion. First, the influence of the head of Christendom. In 726 and 729, when Leo proceeded to take steps against the icons, he had been vigorously opposed by Pope Gregory II (715-731). Gregory's successors continued the opposition and, when the house of Isauricus obstinately refused justice, a breach ensued with Byzantium. The discovery that in spite of all display of violence the Byzantine court must end by yielding, as soon as the Eastern church or even part of it sided in earnest with the see of St. Peter, first made in the dogmatic disputes of the fourth and fifth centuries, once more stood revealed.

Now for the second cause. Amongst the Byzantines there arose a great man, capable of gathering all elements favourable to the cause of ecclesiastical liberty, hitherto dispersed over the whole of the Eastern Empire, into one centre, and thus bringing them into practical touch with Rome. This was Theodore, abbot of the monastery of Studion, in Constantinople. With the exception of a brief victory, embittered by that unworthy woman, the empress Irene, under whose dominion it took place (789-802), and in which the adherents of iconolatry, or rather the defenders of ecclesiastical independence, were unable to exert any political influence, the life of Theodore was spent in a perpetual struggle, in which he displayed incomparable stoicism and the highest ability. He died in 826.

The cause which he had espoused with all the strength of a great soul, triumphed after his death and through the seed which he had sown. In one respect its triumph was complete, in another, partial only. On the 19th of February, 842, the patriarch Methodius of Constantinople set the final seal on the right of images in places of worship, by the institution of the feast of Orthodoxy. With the icons, unfortunately, the deplorable abuse already mentioned returned. Meanwhile it must be noted that in the course of the contest the Frankish church had repeatedly and energetically upheld the principles laid down by Pope Gregory I with regard to church discipline.

Opposition to the power which the emperor exercised on the subject of images, was only part of the plan which Theodore Studita pursued; the church and the people were also to be protected from the tyranny of the throne. The empress Irene, no doubt at the instigation of the party of Theodore, without whose support she would never have maintained her power, remitted some of the most oppressive taxes; and the emperor Nicephorus, by whom Irene was overthrown in 802, and who, although out of fear of Irene's legislation he tolerated the images, evidently trod from the first in the steps of Leo Isauricus and his son Constantine Copronymus, forthwith restored the full weight of the old taxation.¹

THE REIGN OF CONSTANTINE V (COPRONYMUS) (741-775 A.D.)

In a long reign of thirty-four years, the son and successor of Leo, Constantine V, surnamed Copronymus, attacked with less temperate zeal the images or idols of the church. Their votaries have exhausted the bitterness of religious gall, in their portrait of this spotted panther, this antichrist, this flying dragon of the serpent's seed, who surpassed the vices of Elagabalus and Nero. His reign was a long butchery of whatever was most noble, or holy, or innocent in his empire. In person the emperor assisted at the execution of his victims, surveyed their agonies, listened to their groans, and indulged, without satiating, his appetite for blood; a plate of noses was

[741-777 A.D.]

accepted as a grateful offering, and his domestics were often scourged or mutilated by the royal hand. His surname was derived from his pollution of his baptismal font. The infant might be excused; but the manly pleasures of Copronymus degraded him below the level of a brute.

In his religion, the iconoclast was a heretic, a Jew, a Mohammedan, a pagan, and an atheist; and his belief of an invisible power could be discovered only in his magic rites, human victims, and nocturnal sacrifices to Venus and the demons of antiquity. His life was stained with the most opposite vices, and the ulcers which covered his body anticipated before his death the sentiment of hell torture. Of these accusations, which we have so patiently copied, a part is refuted by its own absurdity; and in the private anecdotes of the life of princes, the lie is more easy as the detection is more difficult. Without adopting the pernicious maxim, that where much is alleged, something must be true, we can however discern, that Constantine V was dissolute and cruel. Calumny is more prone to exaggerate than to invent; and her licentious tongue is checked in some measure by the experience of the age and country to which she appeals. Of the bishops and monks, the generals and magistrates, who are said to have suffered under his reign, the numbers are recorded, the names were conspicuous, the execution was public, the mutilation visible and permanent.

GOVERNMENT OF COPRONYMUS; THE SARACEN WARS

The Catholics hated the person and government of Copronymus; but even their hatred is a proof of their oppression. They dissemble the provocations which might excuse or justify his rigour; but even these provocations must gradually inflame his resentment, and harden his temper in the use or the abuse of despotism. Yet the character of the fifth Constantine was not devoid of merit, nor did his government always deserve the curses or the contempt of the Greeks. From the confession of his enemies, we are informed of the restoration of an ancient aqueduct, of the redemption of twenty-five hundred captives, of the uncommon plenty of the times, and of the new colonies with which he re-peopled Constantinople and the Thracian cities. They reluctantly praise his activity and courage; he was on horseback in the field at the head of his legions; and although the fortune of his arms was various, he triumphed by sea and land, on the Euphrates and the Danube, in civil¹ and barbarian war. Heretical praise must be cast into the scale, to counterbalance the weight of orthodox invective. The iconoclasts revered the virtues of the prince; forty years after his death, they still prayed before the tomb of the saint. A miraculous vision was propagated by fanaticism or fraud; and the Christian hero appeared on a milk-white steed, brandishing his lance against the pagans of Bulgaria: "An absurd fable," says the Catholic historian, "since Copronymus is chained with the demons in the abyss of hell."^g

Constantine had no sooner found himself firmly established on the throne than he devoted his attention to completing the organisation of the empire traced out by his father. The constant attacks of the Saracens and Bulgarians called him frequently to the head of his armies, for the state of society rendered it dangerous to entrust large forces to the command of a subject. In the Byzantine Empire few individuals had any scruple in violating the

[¹ His brother-in-law Artavasdos rebelled shortly after his accession and held Constantinople for two years before he could be expelled and imprisoned in a monastery.]

political constitution of their country, if by so doing they could increase their own power.

The incursions of the Saracens first required to be repressed. The empire of the caliphs was already distracted by the civil wars which preceded the fall of the Omayyad dynasty. Constantine took advantage of these troubles. He reconquered Germanicia and Doliche, and occupied for a time a considerable part of Commagene. The Saracens attempted to indemnify themselves for these losses by the conquest of Cyprus. This island appears to have been reconquered by Leo III, for it had been abandoned to the Mohammedans by Justinian II. The fleet of the caliph sailed from Alexandria, and landed an army at the port of Cerameia, but the fleet of the Cibyratote theme arrived in time to blockade the enemy's ships, and of a thousand Mohammedan vessels three only escaped (748 A.D.). The war was continued. The Saracens invaded the empire almost every summer, but these incursions led to no permanent conquests. The mildness and tolerant government of the emperor of Romania (for that name began now to be applied to the part of Asia Minor belonging to the Byzantine Empire) was so celebrated in the East, in spite of his persecution of the image-worshippers at Constantinople, that many Christians escaped by sea from the dominions of the caliph Almansur to settle in those of Constantine.

WARS WITH BULGARIA

The vicinity of the Bulgarians to Constantinople rendered them more dangerous enemies than the Saracens, though their power was much inferior. To resist their incursions, Constantine gradually repaired all the fortifications of the towns on the northern frontier, and then commenced fortifying the passes, until the Bulgarians found their predatory incursions attended with loss instead of gain. The king [Kormisos] invaded the empire with a powerful army. The Bulgarians carried their ravages up to the long wall; but though they derived assistance from the numerous Slavonian colonies settled in Thrace, they were defeated, and driven back into their own territory with great slaughter (757 A.D.).¹

Constantine was always ready to carry the war into their territory. The difficulties of his enterprise were great, and he suffered several defeats; but his military talents and persevering energy prevented the Bulgarians from profiting by any partial success they obtained, and he soon regained the superiority. In the campaigns of 760, 763, and 765, Constantine marched far into Bulgaria, and carried off immense booty. In the year 766 he intended to complete the conquest of the country by opening the campaign at the commencement of spring. His fleet, which consisted of twenty-six hundred vessels, in which he had embarked a considerable body of infantry in order to enter the Danube, was assailed by one of those furious storms that often sweep the Euxine. The force which the emperor expected would soon render him master of Bulgaria was suddenly ruined. The shores of the Black Sea were covered with the wrecks of his ships and the bodies of his soldiers. Constantine immediately abandoned all thought of continuing the campaign, and employed his whole army in alleviating the calamity to the survivors, and in securing Christian burial and funeral honours to the dead. A truce was concluded with the enemy, and the Roman army beheld

[¹ So Nicephorus* says, but Theophanes, says they returned unmolested.]

[766-775 A.D.]

the emperor as eager to employ their services in the cause of humanity and religion, as he had ever been to lead them to the field of glory and conquest. His conduct on this occasion gained him as much popularity with the people of Constantinople as with the troops.

In the year 774 he again assembled an army of eighty thousand men, accompanied by a fleet of two thousand transports, and invaded Bulgaria. The Bulgarian monarch [Telerig] concluded a treaty of peace — which, however, was broken as soon as Constantine returned to his capital. But the emperor was not unprepared, and the moment he heard that the enemy had laid siege to Verzetia, one of the fortresses he had constructed to defend the frontier, he quitted Constantinople in the month of October, and, falling suddenly on the besiegers, routed their army with great slaughter. The following year his army was again ready to take the field; but as Constantine was on his way to join it he was attacked by a mortal illness, which compelled him to retrace his steps. Having embarked at Selymbria, in order to reach Constantinople with as little fatigue as possible, he died on board the vessel at the castle of Strongyle, just as he reached the walls of his capital, on the 23rd of September (775).

The long war with the Bulgarians had been carried on rather with the object of securing tranquillity to the northern provinces of the empire, than from any desire of a barren conquest. The necessity of reducing the Slavonian colonies in Thrace and Macedonia to complete obedience to the central administration, and of secluding them from all political communication with one another, or with their countrymen in Bulgaria, Servia, and Dalmatia, imposed on the emperor the necessity of maintaining strong bodies of troops, and suggested the policy of forming a line of Greek towns and Asiatic colonies along the northern frontier of the empire. When this was done, Constantine began to root out the brigandage, which had greatly extended itself during the anarchy which preceded his father's election, and which Leo had never been able to exterminate. Numerous bands lived by plunder, in a state of independence, within the bounds of the empire. They were called Skamars. Constantine rooted out these bands. A celebrated chief of the Skamars was publicly executed at Constantinople with the greatest barbarity, his living body being dissected by surgeons after the amputation of his hands and feet.

The habitual barbarity of legal punishments in the Byzantine Empire can hardly relieve the memory of Constantine from the reproach of cruelty, which this punishment proves he was ready to employ against the enemies of his authority, whether brigands or image-worshippers. His error, therefore, was not only passing laws against liberty of conscience — which was a fault in accordance with the spirit of the age — but in carrying these laws into execution with a cruelty offensive to human feelings. Yet on many occasions Constantine gave proofs of humanity, as well as of a desire to protect his subjects. The Slavonians on the coast of Thrace, having fitted out some piratical vessels, carried off many of the inhabitants of Tenedos, Imbros, and Samothrace, to sell them as slaves. The emperor on this occasion ransomed twenty-five hundred of his subjects, preferring to lower his own dignity by paying tribute to the pirates, rather than allow those who looked to him for protection to pine away their lives in hopeless misery. No other act of his reign shows so much real greatness of mind as this. He also concluded the convention with the Saracens for an exchange of prisoners, which has been already mentioned — one of the earliest examples of the exchanges between the Mohammedans and the Christians, which afterwards became

frequent on the Byzantine frontiers. Man was exchanged for man, woman for woman, and child for child. These conventions tended to save the lives of innumerable prisoners, and rendered the future wars between the Saracens and the Romans less barbarous.

Constantine was active in his internal administration, and his schemes for improving the condition of the inhabitants of his empire were carried out on a far more gigantic scale than modern governments have considered practicable. One of his plans for reviving agriculture in uncultivated districts was by re-peopling them with colonies of emigrants, to whom he secured favourable conditions and efficient protection. As usual under such circumstances, we find years of famine and plenty alternating in close succession. Yet the bitterest enemy of Constantine, the abbot Theophanes, confesses that his reign was one of general abundance. It is true, he reproaches him with loading the husbandmen with taxes; but he also accuses him of being a new Midas, who made gold so common that it became cheap. The abbot's political economy, it must be confessed, is not so orthodox as his calumny.

The time and attention of Constantine, during his whole reign, were principally engaged in military occupations. In the eyes of his contemporaries he was judged by his military conduct. His strategic abilities and indefatigable activity were the most striking characteristics of his administration. His campaigns, his financial measures, and the abundance they created, were known to all; but his ecclesiastical policy affected comparatively few. Yet by that policy his reign has been exclusively judged and condemned in modern times. The grounds of the condemnation are unjust. He has not, like his father, the merit of having saved an empire from ruin; but he may claim the honour of perfecting the reforms planned by his father, and of re-establishing the military power of the Roman Empire on a basis that perpetuated Byzantine supremacy for several centuries. Hitherto historians have treated the events of his reign as an accidental assemblage of facts; but surely, if he is to be rendered responsible for the persecution of the image-worshippers, in which he took comparatively little part, he deserves credit for his military successes and prosperous administration, since these were the result of his constant personal occupation. The history of his ecclesiastical measures, however, really possesses a deep interest, for they reflect with accuracy the feelings and ideas of millions of his subjects, as well as of the emperor.

THE COUNCIL OF 754

When his power was consolidated, he steadily pursued his father's plans for centralising the ecclesiastical administration of the empire. To prepare for the final decision of the question, which probably, in his mind, related as much to the right of the emperor to govern the church, as to the question whether pictures were to be worshipped or not, he ordered the metropolitans and archbishops to hold provincial synods, in order to discipline the people for the execution of the edicts he proposed to carry in a general council of the Eastern church.

This general council was convoked at Constantinople in the year 754. It was attended by 338 bishops, forming the most numerous assembly of the Christian clergy which had ever been collected together for ecclesiastical legislation.

Neither the pope nor the patriarchs of Antioch, Alexandria, and Jerusalem sent representatives to this council, which was solely composed of the

[754-776 A.D.]

Byzantine clergy, so that it had no right to assume the rank of an ecumenical council. Its decisions were all against image-worship, which it declared to be contrary to Scripture. It proclaimed the use of images and pictures in churches to be a pagan and anti-Christian practice, the abolition of which was necessary to avoid leading Christians into temptation. Even the use of the crucifix was condemned, on the ground that the only true symbol of the incarnation was the bread and wine which Christ had commanded to be received for the remission of sins.

In its opposition to the worship of pictures, the council was led into the display of some animosity against painting itself; and every attempt at embodying sacred subjects by what it styled the dead and accursed art, foolishly invented by the pagans, was strongly condemned. The common people were thus deprived of a source of ideas, which, though liable to abuse, tended in general to civilise their minds, and might awaken noble thoughts and religious aspirations. We may fully agree with the iconoclasts in the religious importance of not worshipping images, and not allowing the people to prostrate themselves on the pavements of churches before pictures of saints, whether said to be painted by human artists or miraculous agency; while at the same time we think that the walls of the vestibules or porticoes of sacred edifices may with propriety be adorned with pictures representing those sacred subjects most likely to awaken feelings of Christian charity. It is by embodying and ennobling the expression of feelings common to all mankind, that modern artists can alone unite in their works that combination of truth with the glow of creative imagination which gives a divine stamp to many pagan works.

There is nothing in the circle of human affairs so democratic as art. The council of 754, however, deemed that it was necessary to sacrifice art to the purity of religion. "The godless art of painting" was proscribed. All who manufactured crucifixes or sacred paintings for worship, in public or private, whether laymen or monks, were ordered to be excommunicated by the church and punished by the state. At the same time, in order to guard against the indiscriminate destruction of sacred buildings and shrines possessing valuable ornaments and rich plate and jewels, by iconoclastic zeal, or under its pretext, the council commanded that no alteration was to be made in existing churches, without the special permission of the patriarch and the emperor—a regulation bearing strong marks of the fiscal rapacity of the central treasury of the Roman Empire. The bigotry of the age was displayed in the anathema which this council pronounced against three of the most distinguished and virtuous advocates of image-worship, Germanus, the patriarch of Constantinople, George of Cyprus, and John Damascenus, the last of the fathers of the Greek church. The acts of this council, however, are only known from the garbled portions preserved by its enemies in the acts of the second council of Nicæa and the hostile historians.²

LEO IV AND CONSTANTINE VI (715-797 A.D.)

Leo IV, the son of the fifth, and the father of the sixth Constantine, was of a feeble constitution both of mind and body, and the principal care of his reign was the settlement of the succession. The association of the young Constantine was urged by the officious zeal of his subjects; and the emperor, conscious of his decay, complied, after a prudent hesitation, with their unanimous wishes. The royal infant, at the age of five years, was

crowned with his mother Irene ; and the national consent was ratified by every circumstance of pomp and solemnity that could dazzle the eyes, or bind the conscience, of the Greeks. An oath of fidelity was administered in the palace, the church, and the hippodrome, to the several orders of the state, who adjured the holy names of the son and mother of God.

The first to swear, and the first to violate their oath, were the five sons of Copronymus by a second marriage ; and the story of these princes is singular and tragic. The right of primogeniture excluded them from the throne ; the injustice of their elder brother defrauded them of a legacy of about £2,000,000 [\$10,000,000] ; some vain titles were not deemed a sufficient compensation for wealth and power ; and they repeatedly conspired against their nephew, before and after the death of his father (780). The first attempt was pardoned ; for the second offence they were condemned to the ecclesiastical state ; and for the third treason, Nicephorus, the eldest and most guilty, was deprived of his eyes, and his four brothers, Christopher, Nicetas, Anthemeus, and Eudoxas, were punished, as a milder sentence, by the amputation of their tongues.

For himself, the emperor had chosen a barbarian wife, the daughter of the khan of the Khazars ; but in the marriage of his heir, he preferred an Athenian virgin, an orphan, seventeen years old, whose sole fortune must have consisted in her personal accomplishments. The nuptials of Leo and Irene were celebrated with royal pomp ; she soon acquired the love and confidence of a feeble husband, and in his testament he declared the empress guardian of the Roman world, and of their son Constantine VI, who was no more than ten years of age. During his childhood Irene most ably and assiduously discharged, in her public administration, the duties of a faithful mother ; and her zeal in the restoration of images has deserved the name and honours of a saint, which she still occupies in the Greek calendar. But the emperor attained the maturity of youth ; the maternal yoke became more grievous ; and he listened to the favourites of his own age, who shared his pleasures and were ambitious of sharing his power. Their reasons convinced him of his right, their praises of his ability to reign ; and he consented to reward the services of Irene by a perpetual banishment to the isle of Sicily. But her vigilance and penetration easily disconcerted their rash projects ; a similar, or more severe, punishment was retaliated on themselves and their advisers ; and Irene inflicted on the ungrateful prince the chastisement of a boy. After this contest the mother and the son were at the head of two domestic factions ; and instead of mild influence and voluntary obedience, she held in chains a captive and an enemy. The empress was overthrown by the abuse of victory ; the oath of fidelity which she exacted to herself alone, was pronounced with reluctant murmurs ; and the bold refusal of the Armenian guards encouraged a free and general declaration that Constantine VI was the lawful emperor of the Romans. In this character he ascended his hereditary throne, and dismissed Irene to a life of solitude and repose.

THE EMPRESS IRENE

A powerful conspiracy was formed for the restoration of Irene ; and the secret, though widely diffused, was faithfully kept above eight months, till the emperor, suspicious of his danger, escaped from Constantinople, with the design of appealing to the provinces and armies. By this hasty flight, the empress was left on the brink of the precipice ; yet before she implored

[776-792 A D]

the mercy of her son, Irene addressed a private epistle to the friends whom she had placed about his person, with a menace that unless they accomplished, she would reveal, their treason. Their fear rendered them intrepid; they seized the emperor on the Asiatic shore, and he was transported to the porphyry apartment of the palace where he had first seen the light. In the mind of Irene, ambition had stifled every sentiment of humanity and nature; and it was decreed in her bloody council that Constantine should be rendered incapable of the throne. The blind son of Irene survived many years, oppressed by the court, and forgotten by the world; the Isaurian dynasty was silently extinguished; and the memory of Constantine was recalled only by the nuptials of his daughter Euphrosyne with the emperor Michael II.^g

IRENE AND ICONOCLASM

The empress was known to favour image-worship. The national vanity of the Greeks and the religious feelings of the orthodox required the sanction of a constitutional public authority before the laws against image-worship could be openly repealed. The Byzantine Empire had at this time an ecclesiastical though not a political constitution. The will of the sovereign was alone insufficient to change an organic law, forming part of the ecclesiastical administration of the empire. It was necessary to convoke a general council to legalise image-worship; and to render such a council a fit instrument for the proposed revolution, much arrangement was necessary. No person was ever endued with greater talents for removing opposition and conciliating personal support than the empress. The patriarch Paul, a decided iconoclast, was induced to resign, and declare that he repented of his hostility to image-worship, because it had cut off the church of Constantinople from communion with the rest of the Christian world. This declaration pointed out the necessity of holding a general council in order to re-establish that communion.

The crisis required a new patriarch of stainless character, great ability, and perfect acquaintance with the party connections and individual characters of the leading bishops. No person could be selected from among the dignitaries of the church who had been generally appointed by iconoclast emperors. The choice of Irene fell on a civilian — Tarasius, the chief secretary of the imperial cabinet, — a man of noble birth, considerable popularity, and a high reputation for learning and probity.

The iconoclasts were still strong in the capital, and the opposition of the soldiery was excited by the determination of Tarasius to re-establish image-worship. They openly declared that they would not allow a council of the church to be held, nor permit the ecclesiastics of their party to be unjustly treated by the court. More than one tumult warned the empress that no council could be held at Constantinople. It required nearly three years to smooth the way for the meeting of the council, which was at length held at Nicæa in September, 787. Three hundred and sixty-seven members attended, of whom, however, not a few were abbots and monks, who assumed the title of confessors from having been ejected from their monasteries by the decrees of the iconoclast sovereigns. The secretary of the two commissioners who represented the imperial authority was Nicephorus the historian, subsequently patriarch of Constantinople. His sketch of the history of the empire, from the years 602 to 770, is a valuable work, and indicates that he was a man of judgment whenever his perceptions were not obscured by theological and

ecclesiastical prejudices. Two other eminent Byzantine writers were also present. George, called Syncellus, from the office he held under the patriarch Tarasius. He has left us a chronological work which has preserved the knowledge of many important facts recorded by no other ancient authority. Theophanes, the friend and companion of the Syncellus, has continued this work; and his chronography of Roman and Byzantine history, with all its faults, forms the best picture of the condition of the empire that we possess for a long period. Theophanes enjoyed the honour of becoming, at a later day, a confessor in the cause of image-worship. He was exiled from a monastery which he had founded, and died in the island of Samothrace, in 817 A.D.

The second council of Nicæa had no better title than the iconoclast council of Constantinople to be regarded as a general council of the church. The pope Adrian, indeed, sent deputies from the Latin church; but the churches of Jerusalem, Alexandria, and Antioch, whose patriarchs were groaning under the government of the caliphs, did not dare to communicate with foreign authorities.

The second council of Nicæa authorised the worship of images as an orthodox practice. Forged passages, pretending to be extracts from the earlier fathers, and genuine quotations from the modern, were cited in favour of the practice. Simony was already a prevailing evil in the Greek church. Many of the bishops had purchased their sees, and most of these naturally preferred doing violence to their opinions rather than lose their revenues. From this cause, unanimity was easily obtained by court influence. The council decided, that not only was the cross an object of reverence, but also that the images of Christ, and the pictures of the Virgin Mary — of angels, saints, and holy men, whether painted in colours, or worked in embroidery in sacred ornaments, or formed in mosaic in the walls of churches — were all lawful objects of worship. At the same time, in order to guard against the accusation of idolatry, it was declared that the worship of an image, which is merely a sign of reverence, must not be confounded with the adoration due only to God. The council of Constantinople held in 754 was declared heretical, and all who maintained its doctrines, and condemned the use of images, were anathematised. The patriarchs Anastasius, Constantinus, and Nicetas were especially doomed to eternal condemnation.

The pope adopted the decrees of this council, but he refused to confirm them officially, because the empress delayed restoring the estates of St. Peter's patrimony. In the countries of western Europe which had formed parts of the Western Empire, the superstitions of the image-worshippers were viewed with as much dissatisfaction as the fanaticism of the iconoclasts; and the council of Nicæa was as much condemned as that of Constantinople by a large body of enlightened ecclesiastics. The public mind in the West was almost as much divided as in the East; and if a general council of the Latin church had been assembled, its unbiassed decisions would probably have been at variance with those supported by the pope and the council of Nicæa.

Charlemagne published a refutation of the doctrines of this council on the subject of image-worship. His work, called the *Caroline Books*, consists of four parts, and was certainly composed under his immediate personal superintendence, though he was doubtless incapable of writing it himself.

The dark night of mediæval ignorance and local prejudices had not yet settled on the West; nor had feudal anarchy confined the ideas and wants of society to the narrow sphere of provincial interests. The aspect of public opinion alarmed Pope Adrian, whose interests required that the relations

[797-802 A.D.]

of the West and East should not become friendly. His position, however, rendered him more suspicious of Constantine and Irene, in spite of their orthodoxy, than of Charlemagne, with all his heterodox ideas. The Frank monarch, though he differed in ecclesiastical opinions, was sure to be a political protector. The pope consequently laboured to foment the jealousy that reigned between the Frank and Byzantine governments concerning Italy, where the commercial relations of the Greeks still counterbalanced the military influence of the Franks. His calumnies must have sunk deep into the public mind, and tended to impress on western nations that aversion to the Greeks, which was subsequently increased by mercantile jealousy and religious strife.

END OF BYZANTINE AUTHORITY AT ROME



ROBES OF AN ARCHBISHOP, EIGHTH CENTURY

The extinction of the last traces of the supremacy of the Eastern Empire at Rome was the most gratifying result of their machinations to the popes. On Christmas Day, 800 A.D., Charlemagne revived the existence of the Western Empire, and received the imperial crown from Pope Leo III in the church of St. Peter. Hitherto the Frank monarch had acknowledged a titular supremacy in the Eastern Empire, and had borne the title of patrician of the Roman Empire, as a mark of dignity conferred on him by the emperors of Constantinople; but he now raised himself to an equality with the emperors of the East, by assuming the title of emperor of the West.²

On earth, the crimes of Irene were left five years unpunished; her reign was crowned with external splendour;¹ and if she could silence the voice of conscience, she neither heard nor regarded the reproaches of mankind. The Roman world bowed to the government of a female; and as she moved through the streets of Constantinople, the reins of four milk-white steeds were held by as many patricians, who marched on foot before the golden chariot of their queen. But these patricians were for the most part eunuchs; raised, enriched, entrusted with the first dignities of the empire, they basely conspired against their benefactress; the great treasurer Nicephorus was secretly invested with the purple; her successor

[¹ During the reigns of Leo IV, Constantine VI, and Irene there were frequent conflicts with the Saracens, the Bulgarians, and with the troops of Charlemagne, who at one time purposed to reunite the old Roman Empire by marrying Irene, on which Bury² comments that such a marriage of ill-assorted nations would have been followed by a speedy divorce.]

was introduced into the palace, and crowned at St. Sophia by the venal patriarch. In their first interview, she recapitulated with dignity the revolutions of her life, gently accused the perfidy of Nicephorus, insinuated that he owed his life to her unsuspicious clemency, and, for the throne and treasures which she resigned, solicited a decent and honourable retreat. His avarice refused this modest compensation; and in her exile on the isle of Lesbos, the empress earned a scanty subsistence by the labours of her distaff.

NICEPHORUS (802-811 A.D.) AND MICHAEL I (812-813 A.D.)

Many tyrants have reigned undoubtedly more criminal than Nicephorus, but none perhaps have more deeply incurred the universal abhorrence of their people. His character was stained with the three odious vices of hypocrisy, ingratitude, and avarice; his want of virtue was not redeemed by any superior talents, nor his want of talents by any pleasing qualifications. Unskilful and unfortunate in war, Nicephorus was vanquished by the Saracens, and slain by the Bulgarians; and the advantage of his death overbalanced, in the public opinion, the destruction of a Roman army. His son and heir Stauracius escaped from the field with a mortal wound: yet six months of an expiring life were sufficient to refute his indecent, though popular, declaration, that he would in all things avoid the example of his father.

On the near prospect of his decease, Michael, the great master of the palace, and the husband of his sister Procopia, was named by every person of the palace and city, except by his envious brother. Tenacious of a sceptre now falling from his hand, he conspired against the life of his successor, and cherished the idea of changing to a democracy the Roman Empire. But these rash projects served only to inflame the zeal of the people, and to remove the scruples of the candidate: Michael I accepted the purple, and before he sank into the grave, the son of Nicephorus implored the clemency of his new sovereign. Had Michael in an age of peace ascended an hereditary throne, he might have reigned and died the father of his people: but his mild virtues were adapted to the shade of private life, nor was he capable of controlling the ambition of his equals, or of resisting the arms of the victorious Bulgarians. While his want of ability and success exposed him to the contempt of the soldiers, the masculine spirit of his wife Procopia awakened their indignation.

Even the Greeks of the ninth century were provoked by the insolence of a female who, in the front of the standards, presumed to direct their discipline and animate their valour; and their licentious clamours advised the new Semiramis to reverence the majesty of a Roman camp. After an unsuccessful campaign, the emperor left, in their winter quarters of Thrace, a disaffected army under the command of his enemies; and their artful eloquence persuaded the soldiers to break the dominion of the eunuchs, to degrade the husband of Procopia, and to assert the right of a military election. They marched towards the capital; yet the clergy, the senate, and the people of Constantinople adhered to the cause of Michael; and the troops and treasures of Asia might have protracted the mischiefs of civil war. But his humanity (by the ambitious it will be termed his weakness) protested, that not a drop of Christian blood should be shed in his quarrel, and his messengers presented the conquerors with the keys of the city and the palace. They were disarmed by his innocence and submission; his life

[813-820 A.D.]

and his eyes were spared; and the imperial monk enjoyed the comforts of solitude and religion above thirty-two years after he had been stripped of the purple and separated from his wife.

LEO THE ARMENIAN (813-820 A.D.)

A rebel in the time of Nicephorus, the famous and unfortunate Bardanes, had once the curiosity to consult an Asiatic prophet, who after prognosticating his fall, announced the fortunes of his three principal officers, Leo the Armenian, Michael the Phrygian, and Thomas the Cappadocian, the successive reigns of the two former, the fruitless and fatal enterprise of the third. This prediction was verified, or rather was produced, by the event. Ten years afterwards, when the Thracian camp rejected the husband of Procopia, the crown was presented to the same Leo, the first in military rank and the secret author of the mutiny. As he affected to hesitate—"with this sword," said his companion Michael, "I will open the gates of Constantinople to your imperial sway; or instantly plunge it into your bosom, if you obstinately resist the just desires of your fellow-soldiers." The compliance of the Armenian was rewarded with the empire, and he reigned seven years and a half under the name of Leo V.^g

Six days after his coronation, the Bulgarian king, Crumn, assailed Constantinople; a plot to assassinate the Bulgarian failed, but ample revenge was taken in the widespread pillage and the carrying off to Bulgaria of fifty thousand prisoners. Crumn died while preparing a new invasion; Leo destroyed his army at Mesembria and ravaged Bulgaria (814).^a

Educated in a camp, and ignorant both of laws and letters, he introduced into his civil government the rigour and even cruelty of military discipline; but if his severity was sometimes dangerous to the innocent, it was always formidable to the guilty. His religious inconstancy was taxed by the epithet of chameleon, but the Catholics have acknowledged, by the voice of a saint and confessors, that the life of the iconoclast¹ was useful to the republic. The zeal of his companion Michael was repaid with riches, honours, and military command; and his subordinate talents were beneficially employed in the public service. Yet the Phrygian was dissatisfied at receiving as a favour a scanty portion of the imperial prize, which he had bestowed on his equal; and his discontent, which sometimes evaporated in a hasty discourse, at length assumed a more threatening and hostile aspect against a prince whom he represented as a cruel tyrant. That tyrant, however, repeatedly detected, warned, and dismissed the old companion of his arms, till fear and resentment prevailed over gratitude; and Michael, after a scrutiny into his actions and designs, was convicted of treasons, and sentenced to be burned alive in the furnace of the private baths. The devout humanity of the empress Theophano was fatal to her husband and family. A solemn day, the twenty-fifth of December, had been fixed for the execution; she urged that the anniversary of the Saviour's birth would be profaned by this inhuman spectacle, and Leo consented with reluctance to a decent respite.

On the great festivals, a chosen band of priests and chanters was admitted into the palace by a private gate, to sing matins in the chapel; and Leo, who regulated with the same strictness the discipline of the choir and of the camp, was seldom absent from these early devotions. In the ecclesiastical

[¹ He called a General Council which anathematized Tarasius and Nicephorus, and, repealing the acts of the Council of Nicæa, reasserted those of 754.]

[820-829 A.D.]

habit, but with swords under their robes, the conspirators mingled with the procession, lurked in the angles of the chapel, and expected, as the signal of murder, the intonation of the first psalm by the emperor himself. The imperfect light, and the uniformity of dress, might have favoured his escape, while their assault was pointed against a harmless priest; but they soon discovered their mistake, and encompassed on all sides the royal victim. Without a weapon and without a friend, he grasped a weighty cross, and stood at bay against the hunters of his life; but as he asked for mercy, — "This is the hour, not of mercy, but of vengeance," was the inexorable reply. The stroke of a well-aimed sword separated from his body the right arm and the cross, and Leo the Armenian was slain at the foot of the altar.

THE AMORIAN DYNASTY (820-867 A.D.)

MICHAEL II (820-829 A.D.)

A memorable reverse of fortune was displayed in Michael II, who, from a defect in his speech, was surnamed the Stammerer. He was snatched from the fiery furnace to the sovereignty of an empire; and as in the tumult a smith could not readily be found, the fetters remained on his legs several hours after he was seated on the throne of the Cæsars. The royal blood, which had been the price of his elevation, was unprofitably spent; in the purple he retained the ignoble vices of his origin; and Michael lost his provinces with as supine indifference as if they had been the inheritance of his fathers.¹ His title was disputed by Thomas, the last of the military triumvirate, who transported into Europe fourscore thousand barbarians from the banks of the Tigris and the shores of the Caspian. He formed the siege of Constantinople; but the capital was defended with spiritual and carnal weapons; a Bulgarian king assaulted the camp of the Orientals, and Thomas had the misfortune, or the weakness, to fall alive into the power of the conqueror. The hands and feet of the rebel were amputated; he was placed on an ass, and, amidst the insults of the people, was led through the streets, which he sprinkled with his blood. After the death of his first wife, the emperor, at the request of the senate, drew from her monastery Euphrosyne, the daughter of Constantine VI. Her august birth might justify a stipulation in the marriage contract that her children should equally share the empire with their elder brother. But the nuptials of Michael and Euphrosyne were barren; and she was content with the title of mother of Theophilus, his son and successor.

THEOPHILUS (829-842 A.D.)

The character of Theophilus is a rare example in which religious zeal has allowed, and perhaps magnified, the virtues of a heretic and a persecutor. His valour was often felt by the enemies, and his justice by the subjects, of the monarchy; but the valour of Theophilus was rash and fruitless, and

[¹ "Crete and Sicily" were conquered by the Saracens without offering the resistance that might have been expected from the wealth and number of their inhabitants. Indeed, we are compelled to infer that the change from the orthodox sway of the emperors of Constantinople to the domination of the Mohammedans was not considered by the majority of the Greeks of Crete and Sicily so severe a calamity as we generally believe." — FINLAY "]

[829-854 A.D.]

his justice arbitrary and cruel. He displayed the banner of the cross against the Saracens; but his five expeditions were concluded by a signal overthrow (838); Amorium, the native city of his ancestors, was levelled with the ground, and from his military toils, he derived only the surname of the Unfortunate. The wisdom of a sovereign is comprised in the institution of laws and the choice of magistrates, and while he seems without action, his civil government revolves round his centre with the silence and order of the planetary system. But the justice of Theophilus was fashioned on the model of the oriental despots, who, in personal and irregular acts of authority, consult the reason or passion of the moment, without measuring the sentence by the law, or the penalty by the offence. For some venial offences, some defect of equity or vigilance, the principal ministers, a prefect, a quæstor, a captain of the guards, were banished, or mutilated, or scalded with boiling pitch, or burned alive in the hippodrome; and as these dreadful examples might be the effects of error or caprice, they must have alienated from his service the best and wisest of the citizens.

Theophilus might inflict a tardy vengeance on the assassins of Leo and the saviours of his father; but he enjoyed the fruits of their crime; and his jealous tyranny sacrificed a brother and a prince to the future safety of his life. A Persian of the race of the Sassanidæ died in poverty and exile at Constantinople, leaving an only son, the issue of a plebeian marriage. At the age of twelve years, the royal birth of Theophobus was revealed, and his merit was not unworthy of his birth. He was educated in the Byzantine palace, a Christian and a soldier; advanced with rapid steps in the career of fortune and glory; received the hand of the emperor's sister; and was promoted to the command of thirty thousand Persians, who, like his father, had fled from the Mohammedan conquerors.

THEODORA AND MICHAEL THE DRUNKARD (842-867 A.D.)

These troops, doubly infected with mercenary and fanatic vices, were desirous of revolting against their benefactor, and erecting the standard of their native king: but the loyal Theophobus rejected their offers, disconcerted their schemes, and escaped from their hands to the camp or palace of his royal brother. A generous confidence might have secured a faithful and able guardian for his wife and his infant son, to whom Theophilus, in the flower of his age, was compelled to leave the inheritance of the empire. But his jealousy was exasperated by envy and disease: he feared the dangerous virtues which might either support or oppress their infancy and weakness; and the dying emperor demanded the head of the Persian prince. With savage delight he recognised the familiar features of his brother: "Thou art no longer Theophobus," he said; and sinking on his couch, he added with a faltering voice, "Soon, too soon, I shall be no more Theophilus!"

Yet his last choice entrusted his wife Theodora with the guardianship of the empire and her son Michael, who was left an orphan in the fifth year of his age. The restoration of images, and the final extirpation of the Iconoclasts,¹ has endeared her name to the devotion of the Greeks; but in the fervour of religious zeal, Theodora entertained a grateful regard for the memory and salvation of her husband. After thirteen years of a prudent

[¹ "It is the boast of orthodox historians that ten thousand Paulicians perished in this manner. Far greater numbers, however, escaped into the province of Melitene, where the Saracen emir granted them protection, and assisted them to plan schemes of revenge." — FINLAY.]

and frugal administration, she perceived the decline of her influence; but the second Irene imitated only the virtues of her predecessor. Instead of conspiring against the life or government of her son, she retired, without a struggle, though not without a murmur, to the solitude of private life, deploing the ingratitude, the vices, and the inevitable ruin of the worthless youth.

Among the successors of Nero and Elagabalus, we have not hitherto found the imitation of their vices, the character of a Roman prince who considered pleasure as the object of life, and virtue as the enemy of pleasure. Whatever might have been the maternal care of Theodora in the education of Michael III, her unfortunate son was a king before he was a man. If the ambitious mother laboured to check the progress of reason, she could not cool the ebullition of passion; and her selfish policy was justly repaid by the contempt and ingratitude of the headstrong youth. At the age of eighteen he rejected her authority, without feeling his own incapacity to govern the empire and himself. With Theodora, all gravity and wisdom retired from the court: their place was supplied by the alternate dominion of vice and folly; and it was impossible, without forfeiting the public esteem, to acquire or preserve the favour of the emperor. The millions of gold and silver which had been accumulated for the service of the state, were lavished on the vilest of men, who flattered his passions and shared his pleasures; and in a reign of thirteen years, the richest of sovereigns was compelled to strip the palace and the churches of their precious furniture. Like Nero, he delighted in the amusements of the theatre, and sighed to be surpassed in the accomplishments in which he should have blushed to excel. Yet the studies of Nero in music and poetry betrayed some symptoms of a liberal taste; the more ignoble arts of the son of Theophilus were confined to the chariot race of the hippodrome.

But the most extraordinary feature in the character of Michael is the profane mockery of the religion of his country. The superstition of the Greeks might indeed excite the smile of a philosopher; but his smile would have been rational and temperate, and he must have condemned the ignorant folly of a youth who insulted the objects of public veneration. A buffoon of the court was invested in the robes of the patriarch; his twelve metropolitans, among whom the emperor was ranked, assumed their ecclesiastical garments; they used or abused the sacred vessels of the altar; and, in their bacchanalian feasts, the holy communion was administered in a nauseous compound of vinegar and mustard. Nor were these impious spectacles concealed from the eyes of the city. On the day of a solemn festival, the emperor, and his bishops or buffoons, rode on asses through the streets, encountered the true patriarch at the head of his clergy, and, by their licentious shouts and obscene gestures, disordered the gravity of the Christian procession.¹ The devotion of Michael appeared only in some offence to reason or piety; he received his theatrical crowns from the statue of the Virgin; and an imperial tomb was violated for the sake of burning the bones of Constantine the Iconoclast. By this extravagant conduct the son of Theophilus became as contemptible as he was odious; every citizen was impatient for the deliverance of his country; and even the favourites of the moment were apprehensive that a caprice might snatch away what a caprice had bestowed. In the thirtieth year of his age, and in the hour of intoxication and sleep, Michael III was murdered in his chamber by the founder of

[¹ Finlay^a thinks that some of these stories may be the inventions of flatterers of Michael's assassin and successor, Basil.]

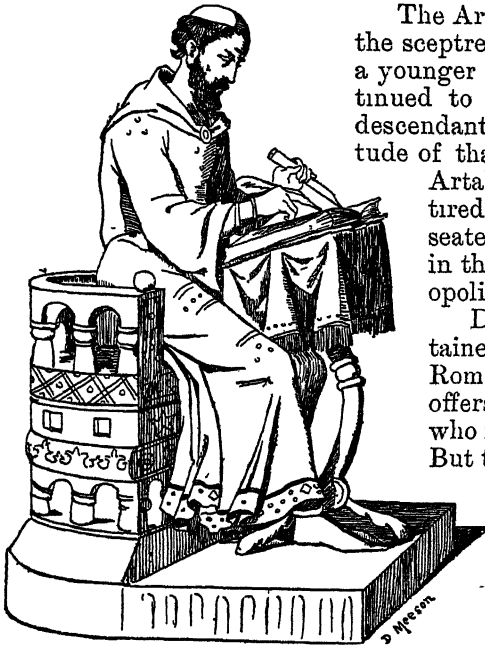
[867 A.D.]

a new dynasty, whom the emperor had raised to an equality of rank and power.^g

It was in his reign that Photius was illegally made Patriarch and such a dissension created that the Roman pope was appealed to, as is described in the next volume under the Papacy. In 865 also the Russians made a raid on Constantinople. This was their first appearance to the civilized world, and though they were driven off, they made a deep impression by their savagery.^a

THE BASILIAN OR MACEDONIAN DYNASTY (867-1057 A.D.)

BASIL (867-886 A.D.)



A SCHOLAR OF THE NINTH CENTURY

The Arsacides, the rivals of Rome, possessed the sceptre of the East near four hundred years, a younger branch of these Parthian kings continued to reign in Armenia; and their royal descendants survived the partition and servitude of that ancient monarchy. Two of these, Artabanus and Chlenes, escaped or retired to the court of Leo I, his bounty seated them in a safe and hospitable exile, in the provinces of Macedonia; Hadrianopolis was their final settlement.

During several generations they maintained the dignity of their birth; and their Roman patriotism rejected the tempting offers of the Persian and Arabian powers, who recalled them to their native country. But their splendour was insensibly clouded

by time and poverty; and the father of Basil was reduced to a small farm, which he cultivated with his own hands; yet he scorned to disgrace the blood of the Arsacides by a plebeian alliance; his wife, a widow of Hadrianopolis, was pleased to count among her ancestors the great Constantine; and

their royal infant was connected by some dark affinity of lineage or country with the Macedonian Alexander. No sooner was he born than the cradle of Basil, his family, and his city, were swept away by an inundation of the Bulgarians; he was educated a slave in a foreign land; and in this severe discipline he acquired the hardiness of body and flexibility of mind which promoted his future elevation. In the age of youth or manhood he shared the deliverance of the Roman captives, who generously broke their fetters, marched through Bulgaria to the shores of the Euxine, defeated two armies of barbarians, embarked in the ships which had been stationed for their reception, and returned to Constantinople, from whence they were distributed to their respective homes. But the freedom of Basil was naked and destitute; his farm was ruined by the calamities of war. After his father's death, his manual labour or service could no longer support a family of orphans; and he resolved to seek a more conspicuous

theatre, in which every virtue and every vice may lead to the paths of greatness.

The first night of his arrival at Constantinople, without friends or money, the weary pilgrim slept on the steps of the church of St. Diomedes; he was fed by the casual hospitality of a monk, and was introduced to the service of a cousin and namesake of the emperor Theophilus, who, though himself of a diminutive person, was always followed by a train of tall and handsome domestics. Basil attended his patron to the government of Peloponnesus; eclipsed, by his personal merit, the birth and dignity of Theophilus, and formed a useful connection with a wealthy and charitable matron of Patras. Her spiritual or carnal love embraced the young adventurer, whom she adopted as her son. Danielis presented him with thirty slaves; and the produce of her bounty was expended in the support of his brothers, and the purchase of some large estates in Macedonia. His gratitude or ambition still attached him to the service of Theophilus; and a lucky accident recommended him to the notice of the court.

A famous wrestler, in the train of the Bulgarian ambassadors, had defied, at the royal banquet, the boldest and most robust of the Greeks. The strength of Basil was praised; he accepted the challenge, and the barbarian champion was overthrown at the first onset. A beautiful but vicious horse was condemned to be hamstrung; it was subdued by the dexterity and courage of the servant of Theophilus; and his conqueror was promoted to an honourable rank in the imperial stables. But it was impossible to obtain the confidence of Michael without complying with his vices; and his new favourite, the great chamberlain of the palace, was raised and supported by a disgraceful marriage with a royal concubine, and the dishonour of his sister who succeeded to her place.

The public administration had been abandoned to the *cæsar* Bardas, the brother and enemy of Theodora; but the arts of female influence persuaded Michael to hate and to fear his uncle; he was drawn from Constantinople, under the pretext of a Cretan expedition, and stabbed in the tent of audience, by the sword of the chamberlain and in the presence of the emperor. About a month after this execution, Basil was invested with the title of Augustus and the government of the empire. He supported this unequal association till his influence was fortified by popular esteem. His life was endangered by the caprice of the emperor; and his dignity was profaned by a second colleague, who had rowed in the galleys. Yet the murder of his benefactor must be condemned as an act of ingratitude and treason; and the churches which he dedicated to the name of St. Michael were a poor and puerile expiation of his guilt.

But the most solid praise of Basil is drawn from the comparison of a ruined and a flourishing monarchy, that which he wrested from the dissolute Michael, and that which he bequeathed to the Macedonian dynasty.¹ The evils which had been sanctified by time and example were corrected by his master-hand; and he revived, if not the national spirit, at least the order and majesty of the Roman Empire. His application was indefatigable, his temper cool, his understanding vigorous and decisive; and in his practice he observed that rare and salutary moderation, which pursues each virtue at an equal distance between the opposite vices. His military service had been confined to the palace; nor was the emperor endowed with the spirit or the talents of a warrior. Yet under his reign the Roman arms were again for-

[¹ "Basil founded," says Finlay, "the largest dynasty that ruled in the Byzantine empire"]

[867-886 A.D.]

midable to the barbarians.¹ As soon as he had formed a new army by discipline and exercise, he appeared in person on the banks of the Euphrates, curbed the pride of the Saracens, and suppressed the dangerous though just revolt of the Manichæans.²

But his principal merit was in the civil administration of the finances and of the laws. To replenish an exhausted treasury, it was proposed to resume the lavish and ill-placed gifts of his predecessor; his prudence abated one moiety of the restitution, and a sum of £1,200,000 [\$6,000,000] was instantly procured to answer the most pressing demands, and to allow some space for the mature operations of economy. Among the various schemes for the improvement of the revenue, a new mode was suggested of capitation, or tribute, which would have too much depended on the arbitrary discretion of the assessors. A sufficient list of honest and able agents was instantly produced by the minister; but, on the more careful scrutiny of Basil himself, only two could be found who might be safely entrusted with such dangerous powers; and they justified his esteem by declining his confidence. But the serious and successful diligence of the emperor established by degrees an equitable balance of property and payment, of receipt and expenditure; a peculiar fund was appropriated to each service; and a public method secured the interest of the prince and the property of the people. After reforming the luxury, he assigned two patrimonial estates to supply the decent plenty of the imperial table; the contributions of the subject were reserved for his defence; and the residue was employed in the embellishment of the capital and provinces.

In the character of a judge he was assiduous and impartial, desirous to save, but not afraid to strike; the oppressors of the people were severely chastised, but his personal foes, whom it might be unsafe to pardon, were condemned, after the loss of their eyes, to a life of solitude and repentance. The change of language and manners demanded a revision of the obsolete jurisprudence of Justinian. The voluminous body of his *Institutes*, *Pandects*, *Code*, and *Novels* was digested under forty titles, in the Greek idiom; and the *Basilica*,³ which were improved and completed by his son and grandson, must be referred to the genius of the original founder of their race. This glorious reign was terminated by an accident in the chase. A furious stag entangled his horns in the belt of Basil, and raised him from his horse; he was rescued by an attendant, who cut the belt and slew the animal; but the fall or the fever exhausted the strength of the aged monarch, and he expired in the palace amidst the tears of his family and people. If he struck off the head of the faithful servant for presuming to draw his sword against his sovereign, the pride of despotism, which had lain dormant in his life, revived in the last moments of despair, when he no longer wanted or valued the opinion of mankind.

Of the four sons of the emperor, Constantine died before his father, whose grief and credulity were amused by a flattering impostor and a vain apparition.⁴ Stephen, the youngest, was content with the honours of a patriarch

[¹ The Saracens were driven out of various Italian strongholds which gave allegiance to Constantinople. But Sicily was lost in 878, and though Cyprus was regained, it was also lost again.]

[² That is, the colony of Paulician fugitives formed at Tephrike after the persecutions of Theodora.]

[³ "The Basilica remained the law of the Byzantine empire," says Finlay, "till its conquest by the Franks, and it continued in use as the national law of the Greeks at Nicæa, Constantinople, and Trebizond and in the Morea, until they were conquered by the Ottomans."]

[⁴ Constantine was proclaimed Augustus in 868 and died in 879. He was the eighth of the name according to Eckhel and the ninth according to Humphreys.]

[886-911 A.D.]

and a saint; both Leo and Alexander alike were invested with the purple, but the powers of government were solely exercised by the elder brother.^g

LEO VI THE PHILOSOPHER (886-911 A.D.)

The Saracen War continued during his reign; the chief evils suffered being the loss of the second city of the empire, Thessalonica, which was taken after a bitter siege, 904, and sacked with great ruthlessness. Over twenty thousand of the inhabitants, escaping death, were sold into slavery. The Romans also suffered naval defeat in 912. The Bulgarians in 893 had forced a shameful peace on Leo.^a

The name of Leo VI has been dignified with the title of philosopher, and the union of the prince and the sage, of the active and speculative virtues, would indeed constitute the perfection of human nature. But the claims of Leo are far short of this ideal excellence.

If we still inquire the reason of his sage appellation, it can only be replied that the son of Basil was less ignorant than the greater part of his contemporaries in church and state; that his education had been directed by the learned Photius; and that several books of profane and ecclesiastical science were composed by the pen, or in the name, of the imperial philosopher. But the reputation of his philosophy and religion was overthrown by a domestic vice, the repetition of his nuptials.

In the beginning of his reign Leo himself had abolished the state of concubines, and condemned, without annulling, third marriages; but his patriotism and love soon compelled him to violate his own laws and to incur the penance which in a similar case he had imposed on his subjects. In his first three alliances, his nuptial bed was unfruitful; the emperor required a female companion and the empire a legitimate heir. The beautiful Zoe was introduced into the palace as a concubine; and after a trial of her fecundity and the birth of Constantine, her lover declared his intention of legitimating the mother and the child by the celebration of his fourth nuptials. But the patriarch Nicholas refused his blessing; the imperial baptism of the young prince was obtained by a promise of separation, and the contumacious husband of Zoe was excluded from the communion of the faithful. Neither the fear of exile, nor the desertion of his brethren, nor the authority of the Latin church, nor the danger of failure or doubt in the succession to the empire, could bend the spirit of the inflexible monk. After the death of Leo, he was recalled from exile to the civil and ecclesiastical administration; and the edict of union which was promulgated in the name of Constantine condemned the future scandal of fourth marriages, and left a tacit imputation on his own birth.

CONSTANTINE VII PORPHYROGENITUS (911-919 A.D.) (944-959 A.D.)

In the Greek language purple and porphyry are the same word; and as the colours of nature are invariable, we may learn that a dark deep red was the Tyrian dye which stained the purple of the ancients. An apartment of the Byzantine palace was lined with porphyry; it was reserved for the use of the pregnant empresses; and the royal birth of their children was expressed by the appellation of porphyrogenite, or born in the purple. Several of the Roman princes had been blessed with an heir; but this peculiar surname was first applied to Constantine VII. His life and titular reign were

[919-944 A.D.]

of equal duration; but of fifty-four years, six had elapsed before his father's death; and the son of Leo was ever the voluntary or reluctant subject of those who oppressed his weakness or abused his confidence. His uncle Alexander, who had long been invested with the title of Augustus, was the first colleague and governor of the young prince; but in a rapid career of vice and folly, the brother of Leo already emulated the reputation of Michael; and when he was extinguished by a timely death, he entertained a project of castrating his nephew, and leaving the empire to a worthless favourite.

ROMANUS LECAPENUS (919-944 A.D.)

The succeeding years of the minority of Constantine were occupied by his mother Zoe, and a succession or council of seven regents,¹ who pursued their interest, gratified their passions, abandoned the republic, supplanted each other, and finally vanished in the presence of a soldier. From an obscure origin, Romanus Lecapenus had raised himself to the command of the naval armies; and in the anarchy of the times, had deserved, or at least had obtained, the national esteem. With a victorious and affectionate fleet,² he sailed from the mouth of the Danube into the harbour of Constantinople, and was hailed as the deliverer of the people, and the guardian of the prince. His supreme office was at first defined by the new appellation of father of the emperor; but Romanus soon disdained the subordinate powers of a minister, and assumed with the titles of Cæsar and Augustus the full independence of royalty, which he held near five-and-twenty years. His three sons, Christopher, Stephanus, and Constantine VIII, were adorned with the same honours, and the lawful emperor was degraded from the first to the fifth rank in this college of princes. Yet, in the preservation of his life and crown, he might still applaud his own fortune and the clemency of the usurper.

The examples of ancient and modern history would have excused the ambition of Romanus; the powers and the laws of the empire were in his hand; the spurious birth of Constantine would have justified his exclusion; and the grave or the monastery was open to receive the son of the concubine. But Lecapenus does not appear to have possessed either the virtues or the vices of a tyrant. The studious temper and retirement of Constantine disarmed the jealousy of power: his books and music, his pen and his pencil, were a constant source of amusement; and, if he could improve a scanty allowance by the sale of his pictures, if their price was not enhanced by the name of the artist, he was endowed with a personal talent, which few princes could employ in the hour of adversity.

The fall of Romanus was occasioned by his own vices and those of his children. After the decease of Christopher, his eldest son, the two surviving brothers quarrelled with each other, and conspired against their father. At the hour of noon, when all strangers were regularly excluded from the palace, they entered his apartment with an armed force, and conveyed him, in the habit of a monk, to a small island in the Propontis, which was peopled by a religious community. The rumour of this domestic revolution excited

[¹ During the regency the Byzantines won a battle in Caria, and invaded Saracen territory with success.]

[² According to Finlay,ⁿ Romanus had sailed away without a battle, after the land-forces had been crushingly defeated by the Bulgarian king, Simeon, at Achelous, 917. In 921, and again in 923, Simeon penetrated to the walls of Constantinople. In 934 and in 943 the Hungarians had like success, being bought off on both occasions. In 963, however, they were defeated. The Italian provinces underwent similar vicissitudes.]

a tumult in the city; but Porphyrogenitus alone, the true and lawful emperor, was the object of the public care; and the sons of Lecapenus were taught, by tardy experience, that they had achieved a guilty and perilous enterprise for the benefit of their rival. Their sister Helena, the wife of Constantine, revealed, or supposed, their treacherous design of assassinating her husband at the royal banquet. His loyal adherents were alarmed; and the two usurpers were prevented, seized, degraded from the purple, and embarked for the same island and monastery where their father had been so lately confined. Old Romanus met them on the beach with a sarcastic smile, and, after a just reproach of their folly and ingratitude, presented his imperial colleagues with an equal share of his water and vegetable diet.

In the fortieth year of his reign, Constantine VII obtained the possession of the Eastern world, which he ruled, or seemed to rule, near fifteen years. But he was devoid of that energy of character which could emerge into a life of action and glory; and the studies which had amused and dignified his leisure were incompatible with the serious duties of a sovereign. The emperor neglected the practice to instruct his son Romanus in the theory of government; while he indulged the habits of intemperance and sloth, he dropped the reins of the administration into the hands of Helena his wife; and, in the shifting scene of her favour and caprice, each minister was regretted in the promotion of a more worthless successor. Yet the birth and misfortunes of Constantine had endeared him to the Greeks; they excused his failings; they respected his learning, his innocence and charity, his love of justice; and the ceremony of his funeral was mourned with the unfeigned tears of his subjects (959). The body, according to ancient custom, lay in state in the vestibule of the palace; and the civil and military officers, the patricians, the senate, and the clergy, approached in due order to adore and kiss the inanimate corpse of their sovereign. Before the procession moved towards the imperial sepulchre, a herald proclaimed this awful admonition: "Arise, O king of the world, and obey the summons of the King of kings!"

ROMANUS II (959-963 A. D.)

The death of Constantine was imputed to poison; and his son Romanus, who derived that name from his maternal grandfather, ascended the throne of Constantinople. A prince, who, at the age of twenty, could be suspected of anticipating his inheritance, must have been already lost in the public esteem; yet Romanus was rather weak than wicked; and the largest share of the guilt was transferred to his wife, Theophano, a woman of base origin, masculine spirit, and flagitious manners. The sense of personal glory and public happiness, the true pleasures of royalty, were unknown to the son of Constantine; and while the two brothers, Nicephorus and Leo, triumphed over the Saracens, the hours which the emperor owed to his people were consumed in strenuous idleness.

In strength and beauty he was conspicuous above his equals; tall and straight as a young cypress, his complexion was fair and florid, his eyes sparkling, his shoulders broad, his nose long and aquiline. Yet even these perfections were insufficient to fix the love of Theophano; and, after a reign of four years, Theophano mingled for her husband the same deadly draught which she was thought to have composed for his father.

By his marriage with this impious woman, Romanus the Younger left two sons, Basil II and Constantine IX, and two daughters, Theophano and Anne.

[963-969 A.D.]

The elder sister was given to Otto II emperor of the West; the younger became the wife of Vladimir, grand duke and apostle of Russia, and, by the marriage of her granddaughter with Henry I, king of France, the blood of the Macedonians, and perhaps of the Arsacides, still flows in the veins of the Bourbon line.

After the death of her husband the empress aspired to reign in the name of her sons, the elder of whom was five, and the younger only two years of age; but she soon felt the instability of a throne which was supported by a female who could not be esteemed, and two infants who could not be feared. Theophano looked around for a protector, and threw herself into the arms of the bravest soldier; her heart was capacious; but the deformity of the new favourite rendered it more than probable that interest was the motive and excuse of her love.

NICEPHORUS PHOCAS (963-969 A.D.)

Nicephorus Phocas united, in the popular opinion, the double merit of a hero and saint. In the former character, his qualifications were genuine and splendid: the descendant of a race illustrious by their military exploits, he had displayed in every station and in every province the courage of a soldier and the conduct of a chief; and Nicephorus was crowned with recent laurels, from the important conquest of the isle of Crete. His religion was of a more ambiguous cast; and his hair-cloth, his fasts, his pious idiom, and his wish to retire from the business of the world, were a convenient mask for his dark and dangerous ambition. Yet he imposed on a holy patriarch, by whose influence, and by a decree of the senate, he was entrusted, during the minority of the young princes, with the absolute and independent command of the oriental armies. As soon as he had secured the leaders and the troops, he boldly marched to Constantinople, trampled on his enemies, avowed his correspondence with the empress, and, without degrading her sons, assumed, with the title of Augustus, the pre-eminence of rank and the plenitude of power. But his marriage with Theophano was refused by the same patriarch who had placed the crown on his head; by his second nuptials he incurred a year of canonical penance; a bar of spiritual affinity was opposed to their celebration; and some evasion and perjury were required to silence the scruples of the clergy and people. The popularity of the emperor was lost in the purple; in a reign of six years he provoked the hatred of strangers and subjects, and the hypocrisy and avarice of the first Nicephorus were revived in his successor. In the use of his patrimony, the generous temper of Nicephorus had been proved, and the revenue was strictly applied to the service of the state; each spring the emperor marched in person against the Saracens, and every Roman might compute the employment of his taxes in triumphs, conquests, and the security of the Eastern barrier.^g

THE WARS OF NICEPHORUS

The darling object of Nicephorus was to break the power of the Saracens, and extend the frontiers of the empire in Syria and Mesopotamia. In the spring of 964, he assembled an army against Tarsus, which was the fortress that covered the Syrian frontier. Next year (965), Nicephorus again formed the siege of Tarsus with an army of forty thousand men. The place was inadequately supplied with provisions; and though the inhabitants were a

warlike race, who had long carried on incursions into the Byzantine territory, they were compelled to abandon their native city, and retire into Syria, carrying with them only their personal clothing. A rich cross, which the Saracens had taken when they destroyed the Byzantine army under Stytiotes in the year 877, was recovered and placed in the church of St. Sophia at Constantinople. The bronze gates of Tarsus and Mopsuestia, which were of rich workmanship, were also removed and placed by Nicephorus in the new citadel he had constructed to defend the palace. In the same year Cyprus was reconquered by an expedition under the command of the patrician Nicetas.

For two years the emperor was occupied at Constantinople by the civil administration of the empire, by a threatened invasion of the Hungarians, and by disputes with the king of Bulgaria; but in 968 he again resumed the command of the army in the East. Early in spring he marched past Antioch at the head of eighty thousand men, and without stopping to besiege that city, he rendered himself master of the fortified places in its neighbourhood, in order to cut it off from all relief from the caliph of Baghdad. He then pushed forward his conquests; Laodicea, Hierapolis, Aleppo, Arca, and Emesa were taken, and Tripolis and Damascus paid tribute to save their territory from being laid waste. In this campaign many relics were surrendered by the Mohammedans. In consequence of the approach of winter, the emperor led his army into winter quarters, and deferred forming the siege of Antioch until the ensuing spring. He left the patrician Burtzes in a fort on the Black Mountain, with orders to watch the city and prevent the inhabitants from collecting provisions and military stores. The remainder of the army, under the command of Peter, was stationed in Cilicia. As he was anxious to reserve to himself the glory of restoring Antioch to the empire, he ordered his lieutenants not to attack the city during his absence. But one of the spies employed by Burtzes brought him the measure of the height of a tower which it was easy to approach, and the temptation to take the place by surprise was not to be resisted. Accordingly, on a dark winter night while there was a heavy fall of snow, Burtzes placed himself at the head of three hundred chosen men, and gained possession of two of the towers of Antioch. He immediately sent off a courier to Peter, requesting him to advance and take possession of the city; but Peter, from fear of the emperor's jealousy, delayed moving to the assistance of Burtzes for three days. During this interval, however, Burtzes defended himself against the repeated attacks of the whole population, though with great difficulty. The Byzantine army at length arrived, and Antioch was annexed to the empire after having remained 328 years in the power of the Saracens. The emperor Nicephorus, instead of rewarding Burtzes for his energy, dismissed both him and Peter from their commands.

The Fatimite caliph Moez reigned at Kairowan, and was already contemplating the conquest of Egypt. Nicephorus not only refused to pay him the tribute of eleven thousand gold byzants, stipulated by Romanus I, but even sent an expedition to wrest Sicily from the Saracens. The chief command was entrusted to Nicetas, who had conquered Cyprus; and the army, consisting chiefly of cavalry, was more particularly placed under the orders of Manuel Phocas, the emperor's cousin, a daring officer. The troops were landed on the eastern coast, and Manuel rashly advanced, until he was surrounded by the enemy and slain. Nicetas also had made so little preparation to defend his position that his camp was stormed and he himself taken prisoner and sent to Africa.

[965-969 A.D.]

The affairs of Italy were, as usual, embroiled by local causes. Otto, the emperor of the West, appeared at the head of an army in Apulia, and having secured the assistance of Pandulf, prince of Beneventum, called Ironhead, carried on the war with frequent vicissitudes of fortune. Ironhead was taken prisoner by the Byzantine general, and sent captive to Constantinople. But the tyrannical conduct of the Byzantine officials lost all that was gained by the superior discipline of the troops, and favoured the progress of the German arms. Society had fallen into such a state of isolation that men were more eager to obtain immunity from all taxation than protection for industry and property, and the advantages of the Byzantine administration ceased to be appreciated.

The European provinces of the empire were threatened with invasion both by the Hungarians and Bulgarians. In 966 Nicephorus was apprised of the intention of the Hungarians, and he solicited the assistance of Peter, king of Bulgaria, to prevent their passing the Danube. Peter refused, for he had been compelled to conclude a treaty of peace with the Hungarians, who had invaded Bulgaria a short time before. It is even said that Peter took advantage of the difficulty in which Nicephorus appeared to be placed, by the numerous wars that occupied his troops, to demand payment of the tribute Romanus I had promised to Simeon. Nicephorus, in order to punish the insolence of one whom he regarded as his inferior, sent Calocyres, the son of the governor of Cherson, as ambassador to Russia, to invite Sviatoslaff, the Varangian prince of Kieff, to invade Bulgaria, and entrusted him with a sum of fifteen hundred pounds' weight of gold, to pay the expenses of the expedition. Calocyres proved a traitor: he formed an alliance with Sviatoslaff, proclaimed himself emperor, and involved the empire in a bloody war with the Russians.

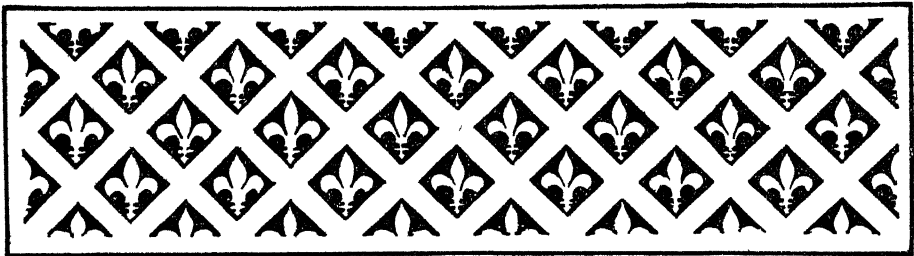
With all his defects, Nicephorus was one of the most virtuous men and conscientious sovereigns that ever occupied the throne of Constantinople. Though born of one of the noblest and wealthiest families of the Eastern Empire, and sure of obtaining the highest offices at a proud and luxurious court, he chose a life of hardship in pursuit of military glory; and a contemporary historian, Leo Diaconus,^o who wrote after his family had been ruined by proscription and his name had become odious, observes, that no one had ever seen him indulge in revelry or debauchery even in his youth.^a

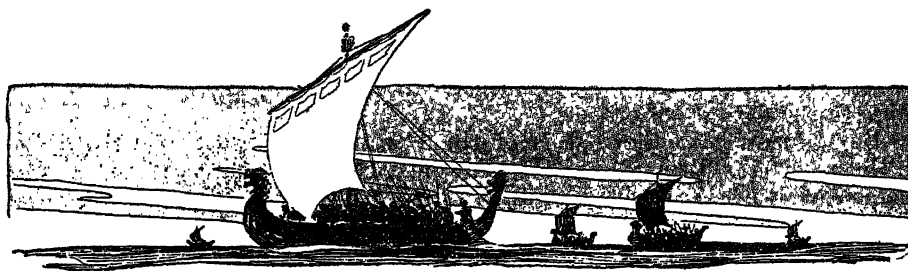
Among the warriors who promoted his elevation, and served under his standard, a noble and valiant Armenian had deserved and obtained the most eminent rewards. The stature of Joannes Zimisces was below the ordinary standard; but this diminutive body was endowed with strength, beauty, and the soul of a hero. By the jealousy of the emperor's brother, he was degraded from the office of general of the East, to that of director of the posts, and his murmurs were chastised with disgrace and exile. But Zimisces was ranked among the numerous lovers of the empress. On her intercession he was permitted to reside at Chalcedon, in the neighbourhood of the capital; her bounty was repaid in his clandestine and amorous visits to the palace; and Theophano consented with alacrity to the death of an ugly and penurious husband. Some bold and trusty conspirators were concealed in her most private chambers; in the darkness of a winter night Zimisces, with his principal companions, embarked in a small boat, traversed the Bosphorus, landed at the palace stairs, and silently ascended a ladder of ropes, which was cast down by the female attendants. Neither his own suspicions, nor the warnings of his friends, nor the tardy aid of his brother Leo, nor the fortress which he had erected in the palace, could protect Nicephorus from a domestic

foe, at whose voice every door was opened to the assassins. As he slept on a bearskin on the ground, he was roused by their noisy intrusion, and thirty daggers glittered before his eyes.

It is doubtful whether Zimisces imbrued his hands in the blood of his sovereign ; but he enjoyed the inhuman spectacle of revenge. The murder was protracted by insult and cruelty ; and as soon as the head of Nicephorus was shown from the window, the tumult was hushed, and the Armenian was emperor of the East. On the day of his coronation, he was stopped on the threshold of St. Sophia by the intrepid patriarch ; who charged his conscience with the deed of treason and blood ; and required, as a sign of repentance, that he should separate himself from his more criminal associate. This sally of apostolical zeal was not offensive to the prince, since he could neither love nor trust a woman who had repeatedly violated the most sacred obligations, and Theophano, instead of sharing his imperial fortune, was dismissed with ignominy from his bed and palace.

In their last interview, she displayed a frantic and impotent rage ; accused the ingratitude of her lover ; assaulted with words and blows her son Basil, as he stood silent and submissive in the presence of a superior colleague ; and avowed her own prostitution in proclaiming the illegitimacy of his birth. The public indignation was appeased by her exile and the punishment of the meaner accomplices ; the death of an unpopular prince was forgiven ; and the guilt of Zimisces was forgotten in the splendour of his virtues. Perhaps his profusion was less useful to the state than the avarice of Nicephorus ; but his gentle and generous behaviour delighted all who approached his person ; and it was only in the paths of victory that he trod in the footsteps of his predecessor. The greatest part of his reign was employed in the camp and the field. His personal valour and activity were signalled on the Danube and the Tigris, the ancient boundaries of the Roman world ; and by his double triumph over the Russians and the Saracens, he deserved the titles of saviour of the empire and conqueror of the East.^g





CHAPTER VIII

GLORY AND DECLINE OF THE EMPIRE

[960-1204 A D]

THE Russian war was the great event of the reign of Joannes Zimisce. The military fame of the Byzantine emperor, who was unquestionably the ablest general of his time, the greatness of the Russian nation, whose power now overshadows Europe, the scene of the contest, destined in our day to be again the battle-field of Russian armies, and the political interest which attaches to the first attempt of a Russian prince to march by land to Constantinople, all combine to give a practical as well as a romantic interest to this war.

The first Russian naval expedition against Constantinople in 865 would probably have been followed by a series of plundering excursions, like those carried on by the Danes and Normans on the coasts of England and France, had not the Turkish tribe called the Patzinaks rendered themselves masters of the lower course of the Dnieper, and become instruments in the hands of the emperors to arrest the activity of the bold Varangians. The northern rulers of Kieff were the same rude warriors that infested England and France, but the Russian people was then in a more advanced state of society than the mass of the population in Britain and Gaul. The majority of the Russians were freemen ; the majority of the inhabitants of Britain and Gaul were serfs.

After the defeat in 865, the Russians induced their rulers to send envoys to Constantinople to renew commercial intercourse, and invite Christian missionaries to visit their country ; and no inconsiderable portion of the people embraced Christianity, though the Christian religion continued long after better known to the Russian merchants than to the Varangian warriors. The commercial relations of the Russians with Cherson and Constantinople were now carried on directly, and numbers of Russian traders took up their residence in these cities. The first commercial treaty between the Russians of Kieff and the Byzantine Empire was concluded in the reign of Basil I. The intercourse increased from that time. In the year 902, seven hundred Russians are mentioned as serving on board the Byzantine fleet with high pay ; in 935, seven Russian vessels, with 415 men, formed part of a Byzantine expedition to Italy ; and in 949, six Russian vessels, with 629 men, were engaged in the unsuccessful expedition of Gongyles against Crete. In 966,

a corps of Russians accompanied the unfortunate expedition of Nicetas to Sicily. There can be no doubt that these were all Varangians, familiar, like the Danes and Normans in the West, with the dangers of the sea, and not native Russians, whose services on board the fleet could have been of little value to the masters of Greece.

But to return to the history of the Byzantine wars with the Russians. In the year 907, Oleg, who was regent of Kieff during the minority of Igor the son of Ruric, assembled an army of Varangians, Slavonians, and Croats, and, collecting two thousand vessels or boats of the kind then used on the northern shore of the Euxine, advanced to attack Constantinople. The exploits of this army, which pretended to aspire at the conquest of Tzaragrad, or the City of the Cæsars, were confined to plundering the country round Constantinople; and it is not improbable that the expedition was undertaken to obtain indemnity for some commercial losses sustained by imperial negligence, monopoly, or oppression. The subjects of the emperor were murdered, and the Russians amused themselves with torturing their captives in the most barbarous manner. At length Leo purchased their retreat by the payment of a large sum of money. Such is the account transmitted to us by the Russian monk Nestor, for no Byzantine writer notices the expedition, which was doubtless nothing more than a plundering incursion, in which the city of Constantinople was not exposed to any danger. These hostilities were terminated by a commercial treaty in 912, and its conditions are recorded in detail by Nestor.

In the year 941, Igor made an attack on Constantinople, impelled either by the spirit of adventure, which was the charm of existence among all the tribes of Northmen, or else roused to revenge by some violation of the treaty of 912. The Russian flotilla, consisting of innumerable small vessels, made its appearance in the Bosphorus while the Byzantine fleet was absent in the Archipelago. Igor landed at different places on the coast of Thrace and Bithynia, ravaging and plundering the country; the inhabitants were treated with incredible cruelty; some were crucified, others were burned alive, the Greek priests were killed by driving nails into their heads, and the churches were destroyed. Only fifteen ships remained at Constantinople, but these were soon fitted up with additional tubes for shooting Greek fire. This force, trifling as it was in number, gave the Byzantines an immediate superiority at sea, and the patrician Theophanes sailed out of the port to attack the Russians. Igor, seeing the small number of the enemy's ships, surrounded them on all sides, and endeavoured to carry them by boarding; but the Greek fire became only so much more available against boats and men crowded together, and the attack was repulsed with fearful loss. In the meantime, some of the Russians who landed in Bithynia were defeated by Bardas Phocas and Joannes Curcuas, and those who escaped from the naval defeat were pursued and slaughtered on the coast of Thrace without mercy. The emperor Romanus ordered all the prisoners brought to Constantinople to be beheaded. Theophanes overtook the fugitive ships in the month of September, and the relics of the expedition were destroyed, Igor effecting his escape with only a few boats. The Russian chronicle of Nestor says that, in the year 944, Igor, assisted by other Varangians, and by the Patzinaks, prepared a second expedition, but that the inhabitants of Cherson so alarmed the emperor Romanus by their reports of its magnitude, that he sent ambassadors, who met Igor at the mouth of the Danube, and sued for peace on terms to which Igor and his boyards consented. This is probably merely a salve applied to the vanity of the people of Kieff by their chronicler; but it

[944-970 A.D.]

is certain that a treaty of peace was concluded between the emperors of Constantinople and the princes of Kieff in the year 945.

The cruelty of the Varangian prince Igor, after his return to Russia, caused him to be murdered by his rebellious subjects.¹ Olga, his widow, became regent for their son Sviatoslaff. She embraced the Christian religion, and visited Constantinople in 957, where she was baptized. The emperor Constantine Porphyrogenitus has left us an account of the ceremony of her reception at the Byzantine court. A Russian monk has preserved the commercial treaties of the empire; a Byzantine emperor records the pageantry that amused a Russian princess. The high position occupied by the court of Kieff in the tenth century is also attested by the style with which it was addressed by the court of Constantinople. The golden bulls of the Roman emperor of the East, addressed to the prince of Russia, were ornamented with a pendent seal equal in size to a double solidus, like those addressed to the kings of France.

THE RUSSIAN WAR (970-971 A.D.)

We have seen that the emperor Nicephorus II sent the patrician Calocyres to excite Sviatoslaff to invade Bulgaria, and that the Byzantine ambassador proved a traitor, and assumed the purple. Sviatoslaff soon invaded Bulgaria at the head of a powerful army, which the gold brought by Calocyres assisted him to equip, and defeated the Bulgarian army in a great battle, 968 A.D. Peter, king of Bulgaria, died shortly after, and the country was involved in civil broils; taking advantage of which, Sviatoslaff took Presthlava the capital, and rendered himself master of the whole kingdom.

Nicephorus now formed an alliance with the Bulgarians, and was preparing to defend them against the Russians, when Sviatoslaff was compelled to return home, in order to defend his capital against the Patzinaks. Nicephorus assisted Boris and Romanus, the sons of Peter, to recover Bulgaria, and concluded an offensive and defensive alliance with Boris, who occupied the throne. After the assassination of Nicephorus, Sviatoslaff returned to invade Bulgaria with an army of sixty thousand men, and his enterprise assumed the character of one of those great invasions which had torn whole provinces from the Western Empire. His army was increased by a treaty with the Patzinaks and an alliance with the Hungarians, so that they began to dream of the conquest of Constantinople, and hoped to transfer the empire of the East from the Romans of Byzantium to the Russians. It was fortunate for the Byzantine Empire that it was ruled by a soldier who knew how to profit by its superiority in tactics and discipline. The Russian was not ignorant of strategy, and having secured his flank by his alliance with the Hungarians, he entered Thrace by the western passes of Mount Hæmus, then the most frequented road between Germany and Constantinople, and that by which the Hungarians were in the habit of making their plundering incursions into the empire.

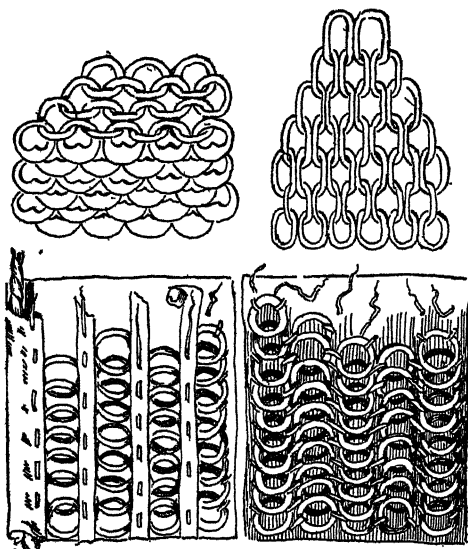
Joannes Zimisces was occupied in the East when Sviatoslaff completed the second conquest of Bulgaria and passed Mount Hæmus, expecting to subdue Thrace during the emperor's absence with equal ease, 970 A.D. The empire was still suffering from famine. Sviatoslaff took Philippopolis, and murdered twenty thousand of the inhabitants. An embassy sent by Zimisces was dismissed with a demand of tribute, and the Russian army advanced to

¹ Leo Diaconus^b calls his murderers Germans, meaning doubtless Northmen.

Arcadiopolis, where one division was defeated by Bardas Sclerus, and the remainder retired again behind Mount Hæmus.

In the following spring, 971, the emperor Joannes took the field at the head of an army of fifteen thousand infantry and thirteen thousand cavalry, besides a body-guard of chosen troops called the Immortals, and a powerful battery of field and siege engines.¹ A fleet of three hundred galleys, attended by many smaller vessels, was despatched to enter the Danube and cut off the communications of the Russians with their own country.²

The emperor Joannes marched from Hadrianopolis just before Easter, when it was not expected that a Byzantine emperor would take the field. He knew that the passes on the great eastern road had been left unguarded by the Russians, and he led his army through all the defiles of Mount Hæmus without encountering any difficulty. The



TYPES OF EARLY CHAIN ARMOUR.

Russian troops stationed at Presthlava, who ought to have guarded the passes, marched out to meet the emperor when they heard he had entered Bulgaria. Their whole army consisted of infantry, but the soldiers were covered with chain armour, and accustomed to resist the light cavalry of the Patzinaks and other Turkish tribes.³ They proved, however, no match for the heavy-armed lancers of the imperial army; and, after a vigorous resistance, were completely routed by Joannes Zimisceus, leaving eighty-five hundred men on the field of battle. On the following day Presthlava was taken by escalade, and a body of seven thousand Russians and Bulgarians, who attempted to defend the royal palace, which was fortified as a citadel, were put

to the sword after a gallant defence. Sphengelos, who commanded this division of the Russian force, and the traitor Calocyres, succeeded in escaping to Dorystolon, where Sviatoslaff had concentrated the rest of the army; but Boris, king of Bulgaria, with all his family, was taken prisoner in his capital.

The emperor, after celebrating Easter in Presthlava, advanced by Plis-cova and Dinea to Dorystolon, where Sviatoslaff still hoped for victory, though his position was becoming daily more dangerous. The Byzantine fleet entered the Danube and took up its station opposite the city, cutting off all the communications of the Russians by water, at the same time that the emperor encamped before the walls and blockaded them by land. Zimisceus, knowing he had to deal with a desperate enemy, fortified his camp with

¹ These numbers are given by Leo Diaconus.^b Cedrenus^c gives five thousand infantry and four thousand cavalry, Zonaras,^d the same number. The proportion affords some insight into the constitution of Byzantine armies at this period of military glory. The cavalry served as the model for European chivalry, but the sword of the legionary could still gain a battle.

² Leo Diaconus^b calls the larger vessels triremes, though they certainly had not more than two tiers of oars.

³ The Russians then wore armour similar to that worn by the Normans in western Europe at a later period, according to Leo Diaconus^b

GLORY AND DECLINE OF THE EMPIRE

[971 A.D.]

a ditch and rampart according to the old Roman model, which was traditionally preserved by the Byzantine engineers. The Russians enclosed within the walls of Dorystolon were more numerous than their besiegers, and Sviatoslaff hoped to be able to open his communications with the surrounding country, by bringing on a general engagement in the plain before all the defences of the enemy's camp were completed. He expected to defeat the attacks of the Byzantine cavalry by forming his men in squares, and, as the Russian soldiers were covered by long shields that reached to their feet, he expected to be able, by advancing his squares like moving towers, to clear the plain of the enemy. But while the Byzantine legions met the Russians in front, the heavy-armed cavalry assailed them with their long spears in flank, and the archers and slingers under cover watched coolly to transfix every man where an opening allowed their missiles to penetrate. The battle nevertheless lasted all day, but in the evening the Russians were compelled, in spite of their desperate valour, to retire into Dorystolon without having effected anything.

The infantry of the north now began to feel its inferiority to the veteran cavalry of Asia sheathed in plate armour, and disciplined by long campaigns against the Saracens. Sviatoslaff, however, continued to defend himself by a series of battles rather than sorties, in which he made desperate efforts to break through the ranks of the besiegers in vain, until at length it became evident that he must either conclude peace, die on the field of battle, or be starved to death in Dorystolon. Before resigning himself to his fate, he made a last effort to cut his way through the Byzantine army; and on this occasion the Russians fought with such desperation that contemporaries ascribed the victory of the Byzantine troops, not to the superior tactics of the emperor, nor to the discipline of a veteran army, but to the personal assistance of St. Theodore, who found it necessary to lead the charge of the Roman lancers, and shiver a spear with the Russians himself, before their phalanx could be broken. The victory was complete, and Sviatoslaff sent ambassadors to the emperor to offer terms of peace.

The siege of Dorystolon had now lasted more than two months, and the Russian army, though reduced by repeated losses, still amounted to twenty-two thousand men. The valour and contempt of death which the Varangians had displayed in the contest, convinced the emperor that it would cause the loss of many brave veterans to insist on their laying down their arms; he was therefore willing to come to terms, and peace was concluded on condition that Sviatoslaff should yield up Dorystolon, with all the plunder, slaves, and prisoners in possession of the Russians, and engage to swear perpetual amity with the empire, and never to invade either the territory of Cherson or the kingdom of Bulgaria; while, on the other hand, the emperor Joannes engaged to allow the Russians to descend the Danube in their boats, to supply them with two medimni of wheat for each surviving soldier to enable them to return home without dispersing to plunder for their subsistence, and to renew the old commercial treaties between Kieff and Constantinople, July, 971.

After the treaty was concluded, Sviatoslaff desired to have a personal interview with his conqueror. Joannes rode down to the bank of the Danube clad in splendid armour, and accompanied by a brilliant suite of guards on horseback. The short figure of the emperor was no disadvantage where he was distinguished by the beauty of his charger and the splendour of his arms, while his fair countenance, light hair, and piercing blue eyes fixed the attention of all on his bold and good-humoured face, which contrasted well with the dark, sombre visages of his attendants. Sviatoslaff

arrived by water in a boat, which he steered himself by an oar. His dress was white, differing in no way from that of those under him, except in being cleaner. Sitting in the stern of his boat, he conversed for a short time with the emperor, who remained on horseback close to the beach. The appearance of the bold Varangian excited much curiosity, and is thus described by a historian who was intimate with many of those who were present at the interview: The Russian was of the middle stature, well formed, with strong neck and broad chest. His eyes were blue, his eyebrows thick, his nose flat, and his beard shaved, but his upper lip was shaded with long and thick mustaches. The hair of his head was cropped close, except two long locks which hung down on each side of his face, and were thus worn as a mark of his Scandinavian race. In his ears he wore golden earrings.

Sviatoslaff immediately quitted Dorystolon, but he was obliged to winter on the shores of the Euxine, and famine thinned his ranks. In spring he attempted to force his way through the territory of the Patzinaks with his diminished army. He was defeated, and perished near the cataracts of the Dnieper. Kour, prince of the Patzinaks, became the possessor of his skull, which he shaped into a drinking-cup, and adorned with the moral maxim, doubtless not less suitable to his own skull, had it fallen into the hands of others, "He who covets the property of others, oft loses his own." We have already had occasion to record that the skull of the Byzantine emperor, Nicephorus I, had ornamented the festivals of a Bulgarian king; that of a Russian sovereign now figured in the tents of a Turkish tribe.

The results of the campaign were as advantageous to the Byzantine Empire as they were glorious to the emperor Joannes. Bulgaria was conquered, a strong garrison established in Dorystolon, and the Danube once more became the frontier of the Roman Empire. The peace with the Russians was uninterrupted until about the year 988, when, from some unknown cause of quarrel, Vladimir the son of Sviatoslaff attacked and gained possession of Cherson by cutting off the water.

The Greek city of Cherson, situated on the extreme verge of ancient civilisation, escaped for ages from the impoverishment and demoralisation into which the Hellenic race was precipitated by the Roman system of concentrating all power in the capital of the empire. Cherson was governed for centuries by its own elective magistrates, and it was not until towards the middle of the ninth century that the emperor Theophilus destroyed its independence. When Vladimir the sovereign of Russia attacked it in 988, it was betrayed into his hands by a priest, who informed him how to cut off the water. The great object of ambition of all the princes of the East, from the time of Heraclius to that of the last Comnenus of Trebizond, was to form matrimonial alliances with the imperial family. Vladimir obtained the hand of Anne, the sister of the emperors Basil II and Constantine IX, and was baptized and married in the church of the Panaghia at Cherson. To soothe the vanity of the empire, he pretended to retain possession of his conquest as the dowry of his wife. Many of the priests who converted the Russians to Christianity, and many of the artists who adorned the earliest Russian churches with paintings and mosaics, were natives of Cherson. The church raised Vladimir to the rank of a saint; the Russians conferred on him the title of "the great."

Joannes Zimisces, having terminated the Russian War, compelled Boris to resign the crown of Bulgaria, and accept the title of "magister," as a pensioner of the Byzantine court. The frontier of the Eastern Empire was once more extended to the Danube.

[972-975 A.D.]

WAR WITH THE SARACENS (972-976 A.D.)

The Saracen War had been carried on vigorously on the frontiers of Syria, while the emperor Joannes was occupied with the Russian campaign. The continued successes of the Byzantine arms had so alarmed the Mohammedan princes, that an extensive confederacy was formed to recover Antioch, and the command of the army of the caliph was entrusted to Zoher, the lieutenant of the Fatimites in Egypt. The imperial army was led by the patrician Nicolaus, a man of great military skill, who had been a eunuch in the household of Joannes Zimisces; and he defeated the Saracens in a pitched battle, and saved Antioch for a time. But in the following year (973) the conquest of Nisibis filled the city of Baghdad with such consternation, that a levy of all Mussulmans was ordered to march against the Christians. The Byzantine troops in Mesopotamia were commanded by an Armenian named Temelek Melchi, who was completely routed near Amida. He was himself taken prisoner, and died after a year's confinement.

With all his talents as a general, Joannes does not appear to have possessed the same control over the general administration as Nicephorus; and many of the cities conquered by his predecessor, in which the majority of the inhabitants were Mohammedans, succeeded in throwing off the Byzantine yoke. Even Antioch declared itself independent. A great effort became necessary to regain the ground that had been lost; and, to make this, Joannes Zimisces took the command of the Byzantine army in person in the year 974. He marched in one campaign from Mount Taurus to the banks of the Tigris, and from the banks of the Tigris back into Syria, as far as Mount Lebanon, carrying his victorious arms, according to the vaunting inaccuracy of the Byzantine geographical nomenclature, into Palestine. His last campaign, in the following year, was the most brilliant of his exploits. In Mesopotamia he regained possession of Amida and Martyropolis; but these cities contained so few Christian inhabitants that he was obliged to leave the administration in the hands of Saracen emirs, who were charged with the collection of the tribute and taxes. Nisibis he found deserted, and from it he marched by Edessa to Hierapolis or Membed, where he captured many valuable relics, among which the shoes of Jesus, and the hair of John the Baptist, are especially enumerated. From Hierapolis Joannes marched to Apamea, Emesa, and Baalbec, without meeting any serious opposition. The emir of Damascus sent valuable presents, and agreed to pay an annual tribute to escape a visit.

The emperor then crossed Mount Lebanon, storming the fortress of Borzo, which commanded the pass, and, descending to the sea-coast, laid siege to Berytus, which soon surrendered, and in which he found an image of the crucifixion that he deemed worthy of being sent to Constantinople. From Berytus he marched northward to Tripolis, which he besieged in vain for forty days. The valour of the garrison and the strength of the fortifications compelled him to raise the siege; but his retreat was ascribed to fear of a comet, which illuminated the sky with a strange brilliancy. As it was now September, he wished to place his worn-out troops in winter quarters in Antioch; but the inhabitants shut the gates against him. To punish them for their revolt, he had the folly to ravage their territory, and cut down their fruit trees; forgetting, in his barbarous and impolitic revenge, that he was ruining his own empire. Burtzes was left to reconquer Antioch for the second time; which, however, he did not effect until after the death of the emperor Joannes.

[975-976 A.D.]

The army was then placed in winter quarters on the frontiers of Cilicia, and the emperor hastened to return to Constantinople. On the journey, as he passed the fertile plains of Longias and Dryze, in the vicinity of Anazarba and Podandus, he saw them covered with flocks and herds, with well-fortified farmyards, but no smiling villages. He inquired with wonder to whom the country belonged, in which pasturage was conducted on so grand a scale; and he learned that the greater part of the province had been acquired by the president Basilios in donations from himself and his predecessor, Nicephorus. Amazed at the enormous accumulation of property in the hands of one individual, he exclaimed, "Alas! the wealth of the empire is wasted, the strength of the armies is exhausted, and the Roman emperors toil like mercenaries, to add to the riches of an insatiable eunuch!" This speech was reported to the president. He considered that he had raised both Nicephorus and Joannes to the throne; his interest now required that it should return to its rightful master, and that the young Basil should enjoy his heritage. The emperor Joannes stopped on his way to Constantinople at the palace of Romanus, a grandson of Romanus I; and it is said he there drank of a poisoned cup presented to him by a servant gained by the president. Certain it is that Joannes Zimisce reached the capital in a dying state, and expired on the 10th of January, 976, at the age of fifty-one.^e

THE APEX OF GLORY

"The period of greatest Byzantine power," says Gelzer,^f "is reached in the reigns of Nicephorus II (963-969), Joannes Zimisce (969-976), and Basil Bulgaroctonus (976-1025)." Finlay^e also calls it the "Period of Conquest and Military Glory." That the glory was understood at the time is evident from the enthusiastic outbursts of the anonymous continuator of Georgius Monachus.^g Of Nicephorus Phocas he says, "Then Phocas flashed like lightning and stormed against the enemies of the Romans. He ravaged, burned, and led into captivity the cities and lands of the barbarians. Myriads of foreign lands he smote, and broadened the realm and the might of the Romans. The Arabs trembled, the Armenians and Syrians shook, the Saracens were scared and the Turks took flight; and the Romans seized their strongholds and provinces, and Phocas' name was fearful to all." Of Zimisce the same chronicler is equally enthusiastic: "And the nations were in great fright before Zimisce's fury. And he spread the realm of the Romans abroad; the Saracens and Armenians fled; the Persians shook and from all sides brought him gifts; they begged him for mercy and peace. He led even to Edessa and to the river Euphrates; and the earth was full of the tents of the Romans. Syrians and Phœnicians were trampled by the Roman steeds. He fetched home mighty victories, and the sword of Christ mowed like a scythe."

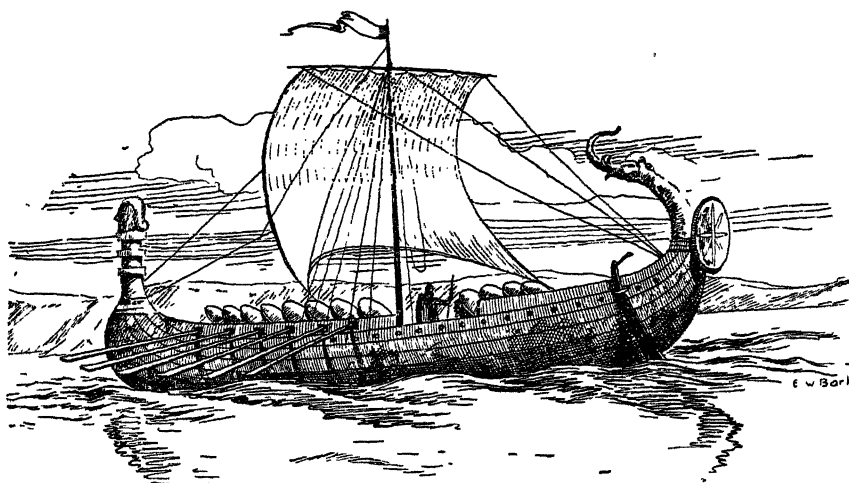
And yet in Zimisce, Gelzer sees a retrogression of empire and an expansion of feudalism; more and more he sees that the old Roman military and civil state takes on a military and aristocratic physiognomy. After his death the movement continued with usury.^a

The premature death of Zimisce was a loss, rather than a benefit, to the sons of Romanus II. Their want of experience detained them twelve years longer the obscure and voluntary pupils of a minister, who extended his reign by persuading them to indulge the pleasures of youth, and to disdain the labours of government. In this silken web, the weakness of

[976 A.D.]

Constantine was forever entangled; but his elder brother felt the impulse of genius and the desire of action; he frowned, and the minister was no more. Basil was the acknowledged sovereign of Constantinople and the provinces of Europe; but Asia was oppressed by two veteran generals, Phocas and Sclerus, who, alternately friends and enemies, subjects and rebels, maintained their independence, and laboured to emulate the example of successful usurpation.

Against these domestic enemies, the son of Romanus first drew his sword, and they trembled in the presence of a lawful and high-spirited prince. The first, in the front of battle, was thrown from his horse by the stroke of poison, or an arrow; the second, who had been twice loaded with chains, and twice invested with the purple, was desirous of ending in peace the small remainder of his days. As the aged suppliant approached the throne,



WAR GALLEY, EIGHTH AND NINTH CENTURIES

with dim eyes and faltering steps, leaning on his two attendants, the emperor exclaimed, in the insolence of youth and power: "And is this the man who has so long been the object of our terror?" After he had confirmed his own authority and the peace of the empire, the trophies of Nicephorus and Zimisces would not suffer their royal pupil to sleep in the palace. His long and frequent expeditions against the Saracens were rather glorious than useful to the empire; but the final destruction of the kingdom of Bulgaria appears, since the time of Belisarius, the most important triumph of the Roman arms.^h

BASIL II AND HIS SUCCESSORS (976-1054 A.D.)

The reign of Basil II is the culminating point of Byzantine greatness. The eagles of Constantinople flew during his life, in a long career of victory, from the banks of the Danube to those of the Euphrates, and from the mountains of Armenia to the shores of Italy. Basil's indomitable courage, terrific

cruelty, indifference to art and literature, and religious superstition, all combine to render him a true type of his empire and age. The great object of his policy was to consolidate the unity of the administration in Europe by the complete subjection of the Bulgarians and Slavonians, whom similarity of language had almost blended into one nation, and had completely united in hostility to the imperial government.

Four sons of a Bulgarian noble of the highest rank had commenced a revolutionary movement in Bulgaria against the royal family, after the death of Peter and the first victories of the Russians. In order to put an end to these troubles, Nicephorus II had, on the retreat of Sviatoslaff, replaced Boris, the son of Peter, on the throne of Bulgaria; and when the Russians returned, Boris submitted to their domination. Shortly after the death of Joannes I (Zimisces), the Bulgarian leaders again roused the people to a struggle for independence. Boris, who escaped from Constantinople to attempt recovering his paternal throne, was accidentally slain, and the four brothers again became the chiefs of the nation. In a short time three perished, and Samuel, who alone remained, assumed the title of king. The forces of the empire were occupied with the rebellion of Sclerus, so that the vigour and military talents of Samuel succeeded both in expelling the Byzantine authorities from Bulgaria, and in rousing the Slavonians of Macedonia to throw off the Byzantine yoke. Samuel then invaded Thessaly, and extended his plundering excursions over those parts of Greece and the Peloponnesus still inhabited by the Hellenic race. He carried away the inhabitants of Larissa in order to people the town of Prespa, which he then proposed to make his capital, with intelligent artisans and manufacturers; and, in order to attach them to their new residence by ties of old superstition, he removed to Prespa the body of their protecting martyr, St. Achilles, who some pretended had been a Roman soldier, and others a Greek archbishop. Samuel showed himself, both in ability and courage, a rival worthy of Basil; and the empire of the East seemed for some time in danger of being transferred from the Byzantine Romans to the Slavonian Bulgarians.

In the year 981, the emperor Basil made his first campaign against the new Bulgarian monarchy in person. His plan of operations was to secure the great western passes through Mount Hæmus, on the road from Philippopolis to Sardica, and by the conquest of the latter city he hoped to cut off the communication between the Bulgarians north of Mount Hæmus and the Slavonians in Macedonia. But his military inexperience, and the relaxed discipline of the army, caused this well-conceived plan to fail. Sardica was besieged in vain for twenty days. The negligence of the officers and the disobedience of the soldiers caused several foraging parties to be cut off; the besieged burned the engines of the besiegers in a victorious sortie, and the emperor felt the necessity of commencing his retreat. As his army was passing the defiles of Hæmus, it was assailed by the troops Samuel had collected to watch his operations, and completely routed. The baggage and military chest, the emperor's plate and tents, all fell into the hands of the Bulgarian king, and Basil himself escaped with some difficulty to Philippopolis, where he collected the relics of the fugitives. Leo Diaconus,^b the Byzantine historian, who accompanied the expedition as one of the clergy of the imperial chapel, and was fortunate enough to escape the pursuit, has left a short but authentic notice of this first disastrous campaign of Basil, the slayer of the Bulgarians, in his *Historia*.¹

¹ Leo Diaconus, ^b 171.

[981-1001 A.D.]

The reorganisation of his army, the regulation of the internal administration of the empire, the rebellion of Phocas, and the wars in Italy and on the Asiatic frontier, prevented Basil from attacking Samuel in person for many years. Still a part of the imperial forces carried on this war, and Samuel soon perceived that he was unable to resist the Byzantine generals in the plains of Bulgaria, where the heavy cavalry, military engines, and superior discipline of the imperial armies could all be employed to advantage. He resolved, therefore, to transfer the seat of the Bulgarian government to a more inaccessible position, at Achrida. Here, therefore, Samuel established the capital of the Bulgaro-Slavonian kingdom he founded.

The dominions of Samuel soon became as extensive as the European portion of the dominions of Basil. The possessions of the two monarchs ran into one another in a very irregular form, and both were inhabited by a variety of races, in different states of civilisation, bound together by few sympathies, and no common attachment to national institutions. Samuel was master of almost the whole of ancient Bulgaria, the emperor retaining possession of little more than the fortress of Dorystolon, the forts at the mouth of the Danube, and the passes of Mount Hæmus. But the strength of the Bulgarian king lay in his possessions in the upper part of Macedonia, in Epirus, and the southern part of Illyricum, in the chain of Pindus, and in mountains that overlook the northern and western slopes of the great plains of Thessalonica and Thessaly. He was indefatigable in forming a large military force, and employing it constantly in ravaging the plain of Thessaly, and attacking the Greek cities.

In 996 he marched rapidly through Thessaly, Bœotia, and Attica, into the Peloponnesus; but the towns everywhere shut their gates, and prepared for a long defence, so that he could effect nothing beyond plundering and laying waste the open country. In the meantime, the emperor sent Nicephorus Uranus, with all the force he should be able to collect, in pursuit of Samuel. Uranus entered Thessaly, and pushed rapidly southward to the banks of the Sperchius, where he found Samuel encamped on the other side, hastening home with the plunder of Greece. In the night the people showed Uranus a ford, by which he passed the river and surprised the Bulgarians in their camp. Samuel and his son Gabriel escaped with the greatest difficulty. The Bulgarian army was completely annihilated, and all the plunder and slaves made during the expedition fell into the hands of Uranus, in the year 996 A.D. This great defeat paralysed the military operations of Samuel for some time.

Basil at length arranged the external relations of the empire in such a way that he was able to assemble a large army for the military operations against the kingdom of Achrida, which he determined to conduct in person. The Slavonians now formed the most numerous part of the population of the country between the Danube, the Ægean, and the Adriatic, and they were in possession of the line of mountains that runs from Dyrrhachium, in a variety of chains, to the vicinity of Constantinople. Basil saw many signs that the whole Slavonic race in these countries was united in opposition to the Byzantine government, so that the existence of his empire demanded the conquest of the Bulgaro-Slavonian kingdom which Samuel had founded. To this arduous task he devoted himself with his usual energy.

In the year 1000, his generals were ordered to enter Bulgaria by the eastern passes of Mount Hæmus; and in this campaign they took the cities of greater and lesser Presthlava and Pliscova, the ancient capitals of Bulgaria. In the following year, the emperor took upon himself the direction of

the army destined to act against Samuel. Fixing his headquarters at Thessalonica, he recovered possession of the fortresses of Vodená, Berœa, and Servia.

In the following campaign (1002), the emperor changed the field of operations, and, marching from Philippopolis through the western passes of Mount Hæmus, occupied the whole line of road as far as the Danube, and cut Samuel off from all communication with the plains of Bulgaria. Samuel formed a bold enterprise, which he hoped would compel Basil to raise the siege of Widdin, or, at all events, enable him to inflict a deep wound on the empire. By a long march into the heart of the empire, Samuel rendered himself master of great booty. His success prevented his returning as rapidly as he had advanced, but he succeeded in passing the garrison of Philippopolis and crossing the Strymon and the Wardar in safety, when Basil suddenly overtook him at the head of the Byzantine army. Samuel was encamped under the walls of Scupi; Basil crossed the river, stormed the Bulgarian camp, captured the military chest and stores, and recovered the plunder of Hadrianopolis. He had thus the satisfaction of avenging the defeat he had suffered from Samuel, one-and-twenty years before, in the passes of Mount Hæmus.

In the year 1014, Basil considered everything ready for a final effort to complete the subjection of the Slavonian population of the mountainous districts round the upper valley of the Strymon. The emperor is said to have taken fifteen thousand prisoners, and, that he might revenge the sufferings of his subjects from the ravages of the Bulgarians and Slavonians, he gratified his own cruelty by an act of vengeance, which has most justly entailed infamy on his name. His frightful inhumanity has forced history to turn with disgust from his conduct, and almost buried the records of his military achievements in oblivion. On this occasion he ordered the eyes of all his prisoners to be put out, leaving a single eye to the leader of every hundred, and in this condition he sent the wretched captives forth to seek their king or perish on the way. When they approached Achrida, a rumour that the prisoners had been released induced Samuel to go out to meet them. On learning the full extent of the calamity, he fell senseless to the ground, overpowered with rage and grief, and died two days after. He is said to have murdered his own brother to secure possession of his throne, so that his heart was broken by the first touch of humanity it ever felt.¹

The cruelty of Basil awakened an energetic resistance on the part of the Slavonians and Bulgarians, and Gabriel Radomir, the brave son of Samuel, was enabled to offer unexpected obstacles to the progress of the Byzantine armies.

Gabriel, the king of Achrida, though brave, alienated the favour of his subjects by his imprudence, and his cousin, John Ladislas, whose life he had saved in youth, was base enough to become his murderer, in order to gain possession of the throne. Ladislas, in order to gain time, both for strengthening himself on the throne and resisting the Byzantine invasion, sent

¹ Cruelty similar to that of Basil was perpetrated on a smaller scale by Richard Cœur-de-Lion, though of course it is not necessary to place strict reliance on the numbers reported by the Byzantine historians. Richard, to revenge the loss of a body of men, ordered three hundred French knights to be thrown into the Seine, and put out the eyes of fifteen, who were sent home blind, led by one whose right eye had been spared. Philip Augustus, nothing loath, revenged himself by treating fifteen English knights in the same way. — Putting out men's eyes was, for several centuries, a common practice all over Europe, and not regarded with much horror. As late as the reign of Henry IV. 1403 A.D., an Act of Parliament was passed, making it felony for Englishmen to cut out one another's tongues, or put out their neighbours' eyes.

[1014-1019 A.D.]

ambassadors to Basil with favourable offers of peace; but the emperor, satisfied that the struggle between the Slavonians and Greeks could only be terminated by the conquest of one, rejected all terms but absolute submission, and pushed on his operations with his usual vigour. After laying waste all the country round Ostrovos and Moliskos that was peopled by Slavonians, and repairing the fortifications of Berœa which had fallen to decay, he captured Setaina, where Samuel had formed great magazines of wheat. These magazines were kept well filled by Ladislas, so that Basil became master of so great a store that he divided it among his troops. At last the king of Achrida approached the emperor at the head of a considerable army, and a part of the imperial troops was drawn into an ambuscade. The emperor happened to be himself with the advanced division of the army. He instantly mounted his horse and led the troops about him to the scene of action, sending orders for all the other divisions to hasten forward to support him. His sudden appearance at the head of a strong body of the heavily-armed lancers of the Byzantine army, the fury of his charge, the terror his very name inspired, and the cry, "The emperor is upon us!" soon spread confusion through the Bulgarian ranks, and decisively changed the fortune of the day (1018).

Ladislas, whose affairs were becoming desperate, made an attempt to restore his credit by laying siege to Dyrrhachrum. Its possession would have enabled him to open communications with the enemies of Basil in Italy, and even with the Saracens of Sicily and Africa, but he was slain soon after the commencement of the siege. The Bulgarian leaders gave up all hope of resistance. The emperor continued to advance by Scupi, Stypeia, and Prosakon, and on reaching Achrida he was received rather as the lawful sovereign than as a foreign conqueror. He immediately took possession of all the treasures Samuel had amassed; the gold alone amounted to one hundred centners (this sum is not quite equal to £480,000 or \$2,400,000), and with this he paid all the arrears due to his troops, and rewarded them with a donative for their long and gallant service in this arduous war. Almost the whole of the royal family of Achrida submitted, and received the most generous treatment. Three sons of Ladislas, who escaped to Mount Tmorus, and attempted to prolong the contest, were soon captured. The noble Bulgarians hastened to make their submission, and many were honoured with rank at the imperial court.

Nothing, indeed, proves more decidedly the absence of all Greek nationality in the Byzantine administration at this period, than the facility with which all foreigners obtained favour at the court of Constantinople; nor can anything be more conclusive of the fact that the centralisation of power in the person of the emperor, as completed by the Basilian dynasty, had now destroyed the administrative centralisation of the old Roman imperial system, for we have proofs that a considerable Greek population still occupied the cities of Thrace and Macedonia, though Greek feelings had little influence on the government.

After passing the winter in his new conquests, Basil made a progress through Greece. At Zetunium he visited the field of battle where the power of Samuel had been first broken by the victory of Nicephorus Uranus, and found the ground still strewn with the bones of the slain. The wall that defended the pass of Thermopylæ retained its ancient name, Scelos; and its masonry, which dated from Hellenic days, excited the emperor's admiration. At last Basil arrived within the walls of Athens, and he was the only emperor who for several ages honoured that city with a visit.

Many magnificent structures in the town, and the whole of the temples in the Acropolis, had then hardly suffered any rude touches from the hand of time. If the original splendour of the external painting and gilding which had once adorned the Parthenon of Pericles had faded, the mural paintings of saints, martyrs, emperors, and empresses, that covered the interior of the cella, gave a new interest to the church of the Virgin, into which it had been transformed. The mind of Basil, though insensible to Hellenic literature, was deeply sensible of religious impressions, and the glorious combination of the variety of beauty in art and nature that he saw in the Acropolis touched his stern soul. He testified his feelings by splendid gifts to the city, and rich dedications at the shrine of the Virgin in the Parthenon.

From Greece the emperor returned to Constantinople, where he indulged himself in the pomp of a triumph, making his entry into his capital by the Golden Gate, and listening with satisfaction to the cries of the populace, who applauded his cruelty by saluting him with the title of "The Slayer of the Bulgarians" [Bulgaroctonus].^e

Yet his subjects detested the rapacious and rigid avarice of Basil; and in the imperfect narrative of his exploits, we can only discern the courage, patience, and ferociousness of a soldier. After the first license of his youth, Basil II devoted his life, in the palace and the camp, to the penance of a hermit, wore the monastic habit under his robes and armour, observed a vow of continence, and imposed on his appetites a perpetual abstinence from wine and flesh. In the sixty-eighth year of his age, his martial spirit urged him to embark in person for a holy war against the Saracens of Sicily; he was prevented by death, and Basil, surnamed "the slayer of the Bulgarians,"¹ was dismissed from the world with the blessings of the clergy and the curses of the people. After his decease, in 1025, his brother Constantine IX enjoyed, about three years, the power, or rather the pleasures, of royalty; and his only care was the settlement of the succession. He had enjoyed sixty-six years the title of Augustus; and the reign of the two brothers is the longest, and most obscure, of the Byzantine history.

A lineal succession of five emperors, in a period of 160 years, had attached the loyalty of the Greeks to the Macedonian dynasty, which had been thrice respected by the usurpers of their power. After the death of Constantine IX, the last male of the royal race, a new and broken scene presents itself, and the accumulated years of twelve emperors do not equal the space of his single reign. Constantine had only three daughters. When their marriage was discussed in the council of their dying father, the cold or pious Theodora refused to give an heir to the empire, but her sister Zoe presented herself a willing victim at the altar. Romanus Argyrus, a patrician of a graceful person and fair reputation, was chosen for her husband, and, on his declining that honour, was informed that blindness or death was the second alternative. The motive of his reluctance was conjugal affection; but his faithful wife sacrificed her own happiness to his safety and greatness; and her entrance into a monastery removed the only bar to the imperial nuptials.

After the decease of Constantine, the sceptre devolved to Romanus III; but his labours at home and abroad¹ were equally feeble and fruitless; and the mature age, the forty-eight years of Zoe, was less favourable to the hopes of pregnancy than to the indulgence of pleasure. Her favourite chamberlain was a handsome Paphlagonian of the name of Michael, whose

[¹ He was utterly defeated by the Saracens at Agaz in 1030, the fleets, however, won two victories.]

[1028-1042 A.D.]

first trade had been that of a money-changer; and Romanus, either from gratitude or equity, connived at their criminal intercourse, or accepted a slight assurance of their innocence. But Zoe soon justified the Roman maxim, that every adulteress is capable of poisoning her husband; and the death of Romanus was instantly followed by the scandalous marriage and elevation of Michael IV.

The expectations of Zoe were, however, disappointed; instead of a vigorous and grateful lover, she had placed in her bed a miserable wretch whose health and reason were impaired by epileptic fits, and whose conscience was tormented by despair and remorse. The most skilful physicians of the mind and body were summoned to his aid; and his hopes were aroused by frequent pilgrimages to the baths, and to the tombs of the most popular saints; the monks applauded his penance, and, except restitution (but to whom should he have restored?) Michael sought every method of expiating his guilt. While he groaned and prayed in sackcloth and ashes, his brother, the eunuch Joannes, smiled at his remorse, and enjoyed the harvest of a crime of which himself was the secret and most guilty author. His administration¹ was only the art of satiating his avarice, and Zoe became a captive in the palace of her fathers and in the hands of her slaves. When he perceived the irretrievable decline of his brother's health, he introduced his nephew, another Michael, who derived the surname of Calaphates from his father's occupation in the careening of vessels; at the command of the eunuch, Zoe adopted for her son the son of a mechanic; and this fictitious heir was invested with the title and purple of the Cæsars, in the presence of the senate and clergy.

So feeble was the character of Zoe, that she was oppressed by the liberty and power which she recovered by the death of the Paphlagonian; and at the end of four days, she placed the crown on the head of Michael V who had protested, with tears and oaths, that he should ever reign the first and most obedient of her subjects. The only act of his short reign was his base ingratitude to his benefactors, the eunuch and the empress. The disgrace of the former was pleasing to the public; but the murmurs, and at length the clamours, of Constantinople deplored the exile of Zoe, the daughter of so many emperors; her vices were forgotten, and Michael was taught that there is a period in which the patience of the tamest slaves rises into fury and revenge. The citizens of every degree assembled in a formidable tumult which lasted three days; they besieged the palace, forced the gates, recalled their mothers—Zoe from her prison, Theodora from her monastery, and condemned the son of Calaphates to the loss of his eyes or of his life.

For the first time the Greeks beheld with surprise the two royal sisters seated on the same throne, presiding in the senate, and giving audience to the ambassadors of the nations. But this singular union subsisted no more than two months; the two sovereigns, their tempers, interests, and adherents, were secretly hostile to each other; and as Theodora was still adverse to marriage, the indefatigable Zoe, at the age of sixty, consented, for the public good, to sustain the embraces of a third husband, and the censures of the Greek church. His name and number were Constantine X and the epithet of Monomachus,² the single combatant, must have been expressive of

[¹ The Saracens attacked the empire on all sides, and Sicily was all but won by the general Maniaces. It was lost through the incapacity of Michael's brother-in-law Stephen. In 1040 Servia regained her freedom, and the Slavonians and Bulgarians were driven to rebellion by the fiscal exactions of the eunuch Joannes called Orphanotrophus.]

[² It was merely an hereditary surname, according to Finlay.^e]

his valour and victory in some public or private quarrel.¹ But his health was broken by the tortures of the gout, and his dissolute reign was spent in the alternative of sickness and pleasure. A fair and noble widow had accompanied Constantine in his exile to the isle of Lesbos, and Sclerena gloried in the appellation of his mistress. After his marriage and elevation, she was invested with the title and pomp of Augusta, and occupied a contiguous apartment in the palace. The lawful consort (such was the delicacy or corruption of Zoe) consented to this strange and scandalous partition; and the emperor appeared in public between his wife and his concubine.²

SEPARATION OF GREEK AND LATIN CHURCHES

In looking back from modern times at the history of the Byzantine Empire, the separation of the Greek and Latin churches appears the most important event in the reign of Constantine X; but its prominence is owing, on the one hand, to the circumstance that a closer connection began shortly after to exist between the Eastern and Western nations; and on the other, to the decline in the power of the Byzantine Empire, which gave ecclesiastical affairs greater importance than they would otherwise have merited. Had the successors of Constantine X continued to possess the power and resources of the successors of Leo III or Basil I, the schism would never have acquired the political importance it actually attained; for as it related to points of opinion on secondary questions, and details of ecclesiastical practice, the people would have abandoned the subject to the clergy and the church, as one not affecting the welfare of Christians, nor the interest of Christianity. The emperor Basil II, who was bigoted as well as pious, had still good sense to view the question as a political rather than a religious one.

He knew that it would be impossible to reunite the two churches; he saw the disposition of the Greek clergy to commence a quarrel, to avoid which he endeavoured to negotiate the amicable separation of the Byzantine ecclesiastical establishment from the papal supremacy. He proposed that the pope should be honoured as the first Christian bishop in rank, but that he should receive a pecuniary indemnity, and admit the right of the Eastern church to govern its own affairs according to its own constitution and local usages, and acknowledge the patriarch of Constantinople as its head. This plan, reasonable as it might appear to statesmen, had little chance of success.

The claim of the bishop of Rome to be the agent of the theocracy which ruled the Christian church, was too generally admitted to allow any limits to be put to his authority. The propositions of Basil II were rejected, but the open rupture with Rome did not take place until 1053, when it was caused by the violent and unjust conduct of the Greek patriarch, Michael Cerularius. He ordered all the Latin churches in the Byzantine Empire, in which mass was celebrated according to the rites of the Western church, to be closed; and, in conjunction with Leo, bishop of Achrida, the patriarch of Bulgaria, addressed a controversial letter to the bishop of Trani, which revived all the old disputes with the papal church, adding the question about the use of unleavened bread in the holy communion.

[¹ Maniaces revolted, and proclaimed himself emperor. He was killed in the moment of victory by an arrow. Leo Tornicus, a relative of the emperor, besieged Constantinople but was repulsed. The imperial troops suffered defeats from the Servians, but repulsed the Russians and the Patzinaks. Armenia was conquered, 1045, and two invasions of Seljuk Turks beaten off.]

[1053-1056 A.D.]

The people on both sides, who understood little of the points contested by the clergy, adopted the simple rule, that it was their duty to hate the members of the other church; and the Greeks, having their nationality condensed in their ecclesiastical establishment, far exceeded the Western nations in ecclesiastical bigotry, for the people in the western nations of Europe were often not very friendly to papal pretensions. The extreme bigotry of the Greeks soon tended to make the people of the Byzantine Empire averse to all intercourse with the Latins, as equals, and they assumed a superiority over nations rapidly advancing in activity, wealth, power, and intelligence, merely because they deemed them heretics. The separation of the two churches proved, consequently, more injurious to the Greeks, in their stationary condition of society, than to the Western Christians, who were eagerly pressing forward in many paths of social improvement.

The empress Zoe died in the year 1050, at the age of seventy. Constantine X survived to the year 1054. When the emperor felt his end approaching, he ordered himself, according to the superstitious fashion of the time, to be transported to the monastery of Mangana, which he had constructed. His ministers, and especially his prime-minister, Joannes the logothetes, and president of the senate, urged him to name Nicephorus Bryennius, who commanded the Macedonian troops, his successor. The forms of the imperial constitution rendered it necessary that the sovereign should be crowned in Constantinople, and a courier was despatched to summon Bryennius to the capital. But as soon as Theodora heard of this attempt of her brother-in-law to deprive her of the throne she had been compelled to cede to him, she hastened to the imperial palace, convoked the senate, ordered the guards to be drawn out, and, presenting herself as the lawful empress, was proclaimed sovereign of the empire with universal acclamations. The news of this event embittered the last moments of the dying voluptuary, who hated Theodora for the respect her conduct inspired.^e

In her name, and by the influence of four eunuchs, the Eastern world was peaceably governed about nineteen months; and as they wished to prolong their dominion, they persuaded the aged princess to nominate for her successor Michael VI. The surname of Stratioticus declares his military profession; but the crazy and decrepit veteran could only see with the eyes and execute with the hands of his ministers. Whilst he ascended the throne, Theodora sank into the grave—the last of the Macedonian or Basilian dynasty. We have hastily reviewed, and gladly dismiss, this shameful and destructive period of twenty-eight years, in which the Greeks, degraded below the common level of servitude, were transferred like a herd of cattle by the choice or caprice of two impotent females.

THE COMNENI

From this night of slavery, a ray of freedom, or at least of spirit, begins to emerge; the Greeks either preserved or revived the use of surnames, which perpetuate the fame of hereditary virtue; and we now discern the rise, succession, and alliance, of the last dynasties of Constantinople and Trebizond. The Comneni, who upheld for a while the fate of the sinking empire, assumed the honour of a Roman origin; but the family had long since been transported from Italy to Asia. Their patrimonial estate was situate in the district of Castamona, in the neighbourhood of the Euxine; and one of their chiefs, who had already entered the paths of ambition, revisited

with affection, perhaps with regret, the modest though honourable dwelling of his fathers.

The first of their line was the illustrious Manuel, who, in the reign of the second Basil, contributed by war and treaty to appease the troubles of the East: he left, in a tender age, two sons, Isaac and Joannes, whom, with the consciousness of desert, he bequeathed to the gratitude and favour of his sovereign. The noble youths, were carefully trained in the learning of the monastery, the arts of the palace, and the exercises of the camp; and from the domestic service of the guards, they were rapidly promoted to the command of provinces and armies. Their fraternal union doubled the force and reputation of the Comneni, and their ancient nobility was illustrated by the marriage of the two brothers with a captive princess of Bulgaria, and the daughter of a patrician, who had obtained the name of Charon from the number of enemies whom he had sent to the infernal shades. The soldiers had served with reluctant loyalty a series of effeminate masters; the elevation of Michael VI was a personal insult to the more deserving generals; and their discontent was inflamed by the parsimony of the emperor and the insolence of the eunuchs. They secretly assembled in the sanctuary of St. Sophia, and the votes of the military synod would have been unanimous in favour of the old and valiant Catacalon, if the patriotism or modesty of the veteran had not suggested the importance of birth as well as merit in the choice of a sovereign. Isaac Comnenus was approved by general consent, and the associates separated without delay to meet in the plains of Phrygia at the head of their respective squadrons and detachments.

The cause of Michael was defended in a single battle by the mercenaries of the imperial guard, who were aliens to the public interest, and animated only by a principle of honour and gratitude. After their defeat, the fears of the emperor solicited a treaty, which was almost accepted by the moderation of the Comnenian. But the former was betrayed by his ambassadors, and the latter was prevented by his friends. The solitary Michael submitted to the voice of the people; the patriarch annulled their oath of allegiance; and as he shaved the head of the royal monk, congratulated his beneficial exchange of temporal royalty for the kingdom of heaven; an exchange, however, which the priest, on his own account, would probably have declined.

By the hands of the same patriarch, Isaac Comnenus was solemnly crowned; the sword, which he inscribed on his coins, might be an offensive symbol, if it implied his title by conquest; but this sword would have been drawn against the foreign and domestic enemies of the state.¹ The decline of his health and vigour suspended the operation of active virtue;² and the prospect of approaching death determined him to interpose some moments between life and eternity. But instead of leaving the empire as the marriage portion of his daughter, his reason and inclination concurred in the preference of his brother Joannes, a soldier, a patriot, and the father of five sons, the

¹ "To contemporaries, this revolution presented nothing to distinguish it from the changes of sovereign, which had been an ordinary event in the Byzantine Empire, and which were ascribed by the wisest statesmen of the time to the decree of heaven, and not to the working of political and moral causes, which the will of God allows the intelligence of man to employ for effecting the improvement or decline of human affairs. Perhaps no man then living perceived that this event was destined to change the whole system of government, destroy the fabric of the central administration, deliver up the provinces of Asia an easy conquest to the Seljuk Turks, and the capital a prey to a band of crusaders."²

² In 1059 Isaac marched against the Hungarians and Patzinaks, who were ravaging the northern frontier, and the invaders were soon compelled to sue for peace. This is the only opportunity Isaac had of showing his military ability.]

[1059-1067 A.D.]

future pillars of an hereditary succession. His first modest reluctance might be the natural dictates of discretion and tenderness, but his obstinate and successful perseverance, however it may dazzle with the show of virtue, must be censured as a criminal desertion of his duty, and a rare offence against his family and country. The purple which he had refused was accepted by Constantine Ducas, a friend of the Comnenian house, and whose noble birth was adorned with the experience and reputation of civil policy. In the monastic habit, Isaac recovered his health, and survived two years his voluntary abdication. At the command of his abbot, he observed the rule of St. Basil, and executed the most servile offices of the convent; but his latent vanity was gratified by the frequent and respectful visits of the reigning monarch, who revered in his person a benefactor and a saint.

If Constantine XI were indeed the subject most worthy of empire, we must pity the debasement of the age and nation in which he was chosen. In the labour of puerile declamations he sought, without obtaining, the crown of eloquence, more precious, in his opinion, than that of Rome; and, in the subordinate functions of a judge, he forgot the duties of a sovereign and a warrior. Ducas was anxious only to secure, even at the expense of the republic, the power and prosperity of his children. His three sons, Michael VII, Andronicus I, and Constantine XII, were invested, at a tender age, with the equal title of Augustus; and the succession was speedily opened by their father's death. His widow, Eudocia, was entrusted with the administration.

Before the end of seven months, the wants of Eudocia, or those of the state, called aloud for the male virtues of a soldier; and her heart had already chosen Romanus Diogenes, whom she raised from the scaffold to the throne. The discovery of a treasonable attempt had exposed him to the severity of the laws; his beauty and valour absolved him in the eyes of the empress, and Romanus, from a mild exile, was recalled on the second day to the command of the oriental armies. Her royal choice was yet unknown to the public, and the promise which would have betrayed her falsehood and levity was stolen by a dexterous emissary from the ambition of the patriarch. Xiphilin at first alleged the sanctity of oaths and the sacred nature of a trust; but a whisper that his brother was the future emperor relaxed his scruples, and forced him to confess that the public safety was the supreme law. He resigned the important paper; and when his hopes were confounded by the nomination of Romanus, he could no longer regain his security, retract his declarations, nor oppose the second nuptials of the empress. Yet a murmur was heard in the palace; and the barbarian guards had raised their battle-axes in the cause of the house of Ducas, till the young princes were soothed by the tears of their mother and the assurances of the fidelity of their guardian, who filled the throne with dignity and honour.

ROMANUS IN THE FIELD (1067-1071)

The false or genuine magnanimity of Mahmud the Ghaznavide was not imitated by Alp Arslan, and he attacked without scruple the Greek empress Eudocia and her children.¹ His alarming progress compelled her to give herself and her sceptre to the hand of a soldier; and Romanus Diogenes had been invested with the imperial purple. His patriotism, and perhaps his pride, urged him from Constantinople within two months after his accession, and

[¹ Togrul Beg and Alp Arslan began their invasion from Mesopotamia in 1060; Ani was captured in 1064.]

[1067-1070 A.D.]

the next campaign he most scandalously took the field during the holy festival of Easter. In the palace, Diogenes was no more than the husband of Eudocia ; in the camp he was the emperor of the Romans, and he sustained that character with feeble resources and invincible courage. By his spirit and success, the soldiers were taught to act, the subjects to hope, and the enemies to fear. The Turks had penetrated into the heart of Phrygia ; but the sultan himself had resigned to his emirs the prosecution of the war ; and their numerous detachments were scattered over Asia in the security of conquest. Laden with spoil and careless of discipline, they were separately surprised and defeated by the Greeks ; the activity of the emperor seemed to multiply his presence ; and while they heard of his expedition to Antioch, the enemy felt his sword on the hills of Trebizond.



BYZANTINE EMPEROR IN THE
COSTUME OF A GENERAL

In three laborious campaigns¹ the Turks were driven beyond the Euphrates ; in the fourth and last, Romanus undertook the deliverance of Armenia. The desolation of the land obliged him to transport a supply of two months' provisions ; and he marched forwards to the siege of Manzikert, an important fortress in the midway between the modern cities of Erzerum and Van. His army amounted, at the least, to one hundred thousand men. The troops of Constantinople were reinforced by the disorderly multitudes of Phrygia and Cappadocia ; but the real strength was composed of the subjects and allies of Europe, the legions of Macedonia, and the squadrons of Bulgaria ; the Uzi, a Moldavian horde, who were themselves of the Turkish race, and above all, the mercenary and adventurous bands of French and Normans. Their lances were commanded by the valiant Ursel of Baliol, the kinsman or father of the Scottish kings, and were allowed to excel in the exercise of arms, or, according to the Greek style, in the practice of the Pyrrhic dance.

On the report of this bold invasion, which threatened his hereditary dominions, Alp Arslan flew to the scene of action at the head of forty thousand horse. His rapid and skilful evolutions distressed and dismayed the superior numbers of the Greeks ; and in the defeat of Basilacius, one of their principal generals, he displayed the first example of his valour and clemency. The imprudence of the emperor had separated his forces after the reduction of Manzikert. It was in vain that he attempted to recall the mercenary Franks ; they refused to obey his summons ; he disdained to await their return ; the desertion of the Uzi filled his mind with anxiety and suspicion ; and against the most salutary advice he rushed forwards to speedy and decisive action.

Had he listened to the fair proposals of the sultan, Romanus might have secured a retreat, perhaps a peace ; but in these overtures he supposed the

[¹ The campaign of 1070 was conducted by Manuel Comnenus, but after Alp Arslan captured Manzikert Romanus returned to the command.]

[1070 A.D.]

fear or weakness of the enemy, and his answer was conceived in the tone of insult and defiance. "If the barbarian wishes for peace, let him evacuate the ground which he occupies for the encampment of the Romans, and surrender his city and palace of Rei as a pledge of his sincerity." Alp Arslan smiled at the vanity of the demand, but he wept the death of so many faithful Moslems; and, after a devout prayer, proclaimed a free permission to all who were desirous of retiring from the field. With his own hands he tied up his horse's tail, exchanged his bow and arrows for a mace and scimitar, clothed himself in a white garment, perfumed his body with musk, and declared that if he were vanquished, that spot should be the place of his burial.

The sultan himself had affected to cast away his missile weapons; but his hopes of victory were placed in the arrows of the Turkish cavalry, whose squadrons were loosely distributed in the form of a crescent. Instead of the successive lines and reserves of the Grecian tactics, Romanus led his army in a single and solid phalanx, and pressed with vigour and impatience the artful and yielding resistance of the barbarians. In this desultory and fruitless combat he wasted the greater part of a summer's day, till prudence and fatigue compelled him to return to his camp. But a retreat is always perilous in the face of an active foe; and no sooner had the standard been turned to the rear, than the phalanx was broken by the base cowardice, or the baser jealousy, of Andronicus, a rival prince, who disgraced his birth and the purple of the cæsars. The Turkish squadrons poured a cloud of arrows on this moment of confusion and lassitude; and the horns of their formidable crescent was closed in the rear of the Greeks. In the destruction of the army and pillage of the camp, it would be needless to mention the number of slain or captives. The Byzantine writers deplore the loss of an inestimable pearl; they forget to mention that in this fatal day the Asiatic provinces of Rome were irretrievably sacrificed.

As long as a hope survived, Romanus attempted to rally and save the relics of his army. When the centre, the imperial station, was left naked on all sides and encompassed by the victorious Turks, he still, with desperate courage, maintained the fight till the close of day, at the head of the brave and faithful subjects who adhered to his standard. They fell around him; his horse was slain; the emperor was wounded; yet he stood alone and intrepid, till he was oppressed and bound by the strength of multitudes. The glory of this illustrious prize was disputed by a slave and a soldier; a slave who had seen him on the throne of Constantinople, and a soldier whose extreme deformity had been excused on the promise of some signal service. Despoiled of his arms, his jewels, and his purple, Romanus spent a dreary and perilous night on the field of battle, amidst a disorderly crowd of the meaner barbarians.

CAPTIVITY OF THE EMPEROR

In the morning the royal captive was presented to Alp Arslan, who doubted of his fortune, till the identity of the person was ascertained by the report of his ambassadors, and by the more pathetic evidence of Basilacius, who embraced with tears the feet of his unhappy sovereign. The successor of Constantine, in a plebeian habit, was led into the Turkish divan, and commanded to kiss the ground before the lord of Asia. He reluctantly obeyed; and Alp Arslan, starting from his throne, is said to have planted his foot on the neck of the Roman emperor. But the fact is doubtful; and if, in this

[1071 A.D.]

moment of insolence, the sultan complied with a national custom, the rest of his conduct has extorted the praise of his bigoted foes, and may afford a lesson to the most civilised ages. He instantly raised the royal captive from the ground; and thrice clasping his hand with tender sympathy, assured him that his life and dignity should be inviolate in the hands of a prince who had learned to respect the majesty of his equals and the vicissitudes of fortune. From the divan, Romanus was conducted to an adjacent tent, where he was served with pomp and reverence by the officers of the sultan, who, twice each day, seated him in the place of honour at his own table. In a free and familiar conversation of eight days, not a word, not a look, of insult escaped from the conqueror; but he severely censured the unworthy subjects who had deserted their valiant prince in the hour of danger, and gently admonished his antagonist of some errors which he had committed in the management of the war. In the preliminaries of negotiation, Alp Arslan asked him what treatment he expected to receive, and the calm indifference of the emperor displays the freedom of his mind. "If you are cruel," he said, "you will take my life; if you listen to pride, you will drag me at your chariot wheels; if you consult your interest you will accept a ransom, and restore me to my country." "And what," continued the sultan, "would have been your own behaviour, had fortune smiled on your arms?" The reply of the Greek betrays a sentiment which prudence, and even gratitude, should have taught him to suppress. "Had I vanquished," he fiercely said, "I would have inflicted on thy body many a stripe."

The Turkish conqueror smiled at the insolence of his captive; observed that the Christian law inculcated the love of enemies and forgiveness of injuries; and nobly declared that he would not imitate an example which he condemned. After mature deliberation, Alp Arslan dictated the terms of liberty and peace—a ransom of a million, an annual tribute of 360,000 pieces of gold, the marriage of the royal children, and the deliverance of all the Moslems who were in the power of the Greeks. Romanus, with a sigh, subscribed this treaty, so disgraceful to the majesty of the empire; he was immediately invested with a Turkish robe of honour; his nobles and patri-cians were restored to their sovereignty; and the sultan, after a courteous embrace, dismissed him with rich presents and a military guard. No sooner did he reach the confines of the empire, than he was informed that the palace and provinces had disclaimed their allegiance to a captive; a sum of two hundred thousand pieces was painfully collected; and the fallen monarch transmitted this part of his ransom, with a sad confession of his impotence and disgrace.

In the treaty of peace, it does not appear that Alp Arslan extorted any province or city from the captive emperor; and his revenge was satisfied with the trophies of his victory and the spoils of Anatolia, from Antioch to the Black Sea. The fairest part of Asia was subject to his laws; twelve hundred princes, or the sons of princes, stood before his throne; and two hundred thousand soldiers marched under his banners. The sultan disdained to pursue the fugitive Greeks; but he meditated the more glorious conquest of Turkestan, the original seat of the house of Seljuk.

[While the Turks were getting control of Asia Minor the Byzantine Empire lost its last hold on Italy. Robert Guiscard had taken, one after another, the cities of the empire, and in 1068 laid siege to Bari. Romanus sent a fleet under Gosselin, but Guiscard's brother Roger defeated him. Bari capitulated in April, 1071, and the direct authority of the Roman Empire in Italy was gone forever.]

[1071-1078 A.D.]

THE SONS OF CONSTANTINE XI AND NICEPHORUS III (1071-1081 A.D.)

The defeat and captivity of Romanus IV inflicted a deadly wound on the Byzantine monarchy of the East; and after he was released from the chains of the sultan, he vainly sought his wife and subjects. His wife had been thrust into a monastery, and the subjects of Romanus had embraced the rigid maxim of the civil law, that a prisoner in the hands of the enemy is deprived, as by the stroke of death, of all public and private rights of a citizen. In the general consternation, the cæsar Joannes asserted the infeasible right of his three nephews. Constantinople listened to his voice, and the Turkish captive was proclaimed in the capital, and received on the frontier, as an enemy of the republic. Romanus was not more fortunate in domestic than in foreign war: the loss of two battles compelled him to yield, on the assurance of fair and honourable treatment; but his enemies were devoid of faith or humanity, and, after the cruel extinction of his sight, his wounds were left to bleed and corrupt, till in a few days he was relieved from a state of misery.

Under the triple reign of the house of Ducas, the two younger brothers were reduced to the vain honours of the purple; but the eldest, the pusillanimous Michael, was incapable of sustaining the Roman sceptre; and his surname of Parapinaces denotes the reproach which he shared with an avaricious favourite, who enhanced the price, and diminished the measure, of wheat. In the school of Psellus, and after the example of his mother, the son of Eudocia made some proficiency in philosophy and rhetoric; but his character was degraded, rather than ennobled, by the virtues of a monk and the learning of a sophist.

Strong in the contempt of their sovereign and their own esteem, two generals, at the head of the European and Asiatic legions, assumed the purple at Hadrianopolis and Nicæa. Their revolt was in the same month; they bore the same name of Nicephorus; but the two candidates were distinguished by the surnames of Bryennius and Botaniates: the former in the maturity of wisdom and courage, the latter conspicuous only by the memory of his past exploits. While Botaniates advanced with cautious and dilatory steps, his active competitor stood in arms before the gates of Constantinople. The name of Bryennius was illustrious; his cause was popular; but his licentious troops could not be restrained from burning and pillaging a suburb; and the people, who would have hailed the rebel, rejected and repulsed the incendiary of his country. This change of the public opinion was favourable to Botaniates, who at length, with an army of Turks, approached the shores of Chalcedon.

A formal invitation, in the name of the patriarch, the synod, and the senate, was circulated through the streets of Constantinople; and the general assembly, in the dome of St. Sophia, debated with order and calmness on the choice of their sovereign. The guards of Michael would have dispersed this unarmed multitude; but the feeble emperor, applauding his own moderation and clemency, resigned the ensigns of royalty, and was rewarded with the monastic habit and the title of archbishop of Ephesus. He left a son, a Constantine, born and educated in the purple; and a daughter of the house of Ducas illustrated the blood, and confirmed the succession, of the Comnenian dynasty.

Joannes Comnenus, the brother of the emperor Isaac, survived in peace and dignity his generous refusal of the sceptre. By his wife Anne, a woman of masculine spirit and policy, he left eight children; the three daughters

multiplied the Comnenian alliances with the noblest Greeks; of the five sons, Manuel was stopped by a premature death; Isaac and Alexius restored the imperial greatness of their house, which was enjoyed without toil or danger by the two younger brethren, Adrian and Nicephorus. Alexius, the third and most illustrious of the brothers, was endowed by nature with the choicest gifts both of mind and body; they were cultivated by a liberal education, and exercised in the school of obedience and adversity. The youth was dismissed from the perils of the Turkish War,¹ by the paternal care of the emperor Romanus; but the mother of the Comneni, with her aspiring race, was accused of treason, and banished, by the sons of Ducas, to an island in the Propontis. The two brothers soon emerged into favour and action, fought by each other's side against the rebels and barbarians, and adhered to the emperor Michael, till he was deserted by the world and by himself.

In his first interview with Botaniates, "Prince," said Alexius, with a noble frankness, "my duty rendered me your enemy; the decrees of God and of the people have made me your subject. Judge of my future loyalty by my past opposition." The successor of Michael entertained him with esteem and confidence; his valour was employed against three rebels, who disturbed the peace of the empire, or at least of the emperors. Ursel, Bryennius, and Basilacius were formidable by their numerous forces and military fame: they were successively vanquished in the field, and led in chains to the foot of the throne; and whatever treatment they might receive from a timid and cruel court, they applauded the clemency, as well as the courage, of their conqueror. But the loyalty of the Comneni was soon tainted by fear and suspicion; nor is it easy to settle between a subject and a despot the debt of gratitude, which the former is tempted to claim by a revolt, and the latter to discharge by an executioner. The refusal of Alexius to march against a fourth rebel, the husband of his sister, destroyed the merit or memory of his past services; the favourites of Botaniates provoked the ambition which they apprehended and accused; and the retreat of the two brothers might be justified by the defence of their life or liberty.

The women of the family were deposited in a sanctuary, respected by tyrants; the men, mounted on horseback, sallied from the city, and erected the standard of civil war. The soldiers, who had been gradually assembled in the capital and the neighbourhood, were devoted to the cause of a victorious and injured leader; the ties of common interest and domestic alliance secured the attachment of the house of Ducas; and the generous dispute of the Comneni was terminated by the decisive resolution of Isaac, who was the first to invest his younger brother with the name and ensigns of royalty. They returned to Constantinople, to threaten rather than besiege that impregnable fortress; but the fidelity of the guards was corrupted; a gate was surprised, and the fleet was occupied by the active courage of George Palæologus, who fought against his father, without foreseeing that he laboured for his posterity. Alexius ascended the throne; and his aged competitor disappeared in a monastery. An army of various nations was gratified with the pillage of the city; but the public disorders were expiated by the tears and fasts of the Comneni, who submitted to every penance.

[¹ The Turkish war was renewed in 1072 when Alp Arslan was unable to obtain payment of Romanus' ransom. He finally conquered the Byzantine portion of Asia Minor and gave it to Suleiman to rule over. In 1076 Jerusalem fell before the Seljuks, and this event was the direct cause of the Crusades. Nor were these the only foreign troubles of the empire at this period. In 1078 the Bulgarians made a desperate attempt to regain their liberty.]

[1081 A.D.]

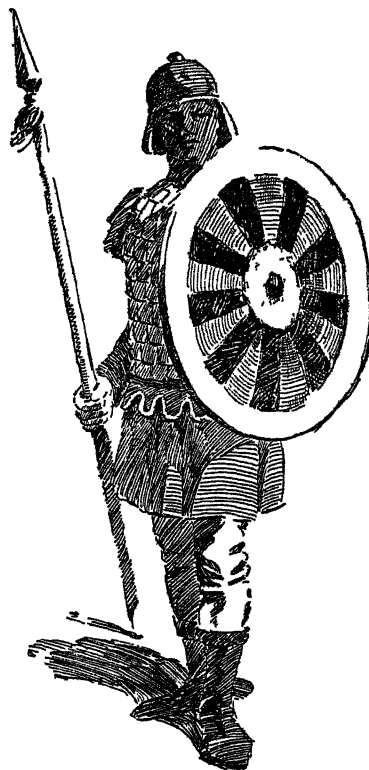
ANNA COMNENA'S HISTORY

The life of the emperor Alexius has been delineated by a favourite daughter, who was inspired by a tender regard for his person, and a laudable zeal to perpetuate his virtues. Conscious of the just suspicion of her readers, the princess Anna Comnena repeatedly protests, that, besides her personal knowledge, she had searched the discourse and writings of the most respectable veterans; that, after an interval of thirty years, forgotten by, and forgetful of, the world, her mournful solitude was inaccessible to hope and fear; and that truth, the naked, perfect truth, was more dear and sacred than the memory of her parent. Yet, instead of the simplicity of style and narrative which wins our belief, an elaborate affectation of rhetoric and science betrays in every page the vanity of a female author. The genuine character of Alexius is lost in a vague constellation of virtues; and the perpetual strain of panegyric and apology awakens our jealousy, to question the veracity of the historian and the merit of the hero. We cannot, however, refuse her judicious and important remark, that the disorders of the times were the misfortune and the glory of Alexius; and that every calamity which can afflict a declining empire was accumulated on his reign by the justice of heaven and the vices of his predecessors.

TROUBLES OF ALEXIUS

In the East, the victorious Turks had spread from Persia to the Hellespont the reign of the *Koran* and the crescent; the West was invaded by the adventurous valour of the Normans; and, in the moments of peace, the Danube poured forth new swarms, who had gained in the science of war what they had lost in the ferociousness of manners. The sea was not less hostile than the land; and while the frontiers were assaulted by an open enemy, the palace was distracted with secret treason and conspiracy.^h

One of the earliest acts of the reign of Alexius was to conclude a treaty of peace with the Seljuk emir Suleiman, who acted in Asia Minor as if he were completely independent of the grand sultan Malekshah. The treachery of Nicephorus Melissenos had placed Suleiman in possession of Nicæa, and his troops occupied several posts on the shores of the Bosphorus and the Sea of Marmora; while Alexius, who required the whole forces of the empire to resist the invasion of Robert Guiscard, was compelled to purchase peace at any price. Under such circumstances, it was only to be expected that the immediate neighbourhood of Constantinople could be kept free from the Turks, and accordingly the boundaries of the Roman Empire in Asia Minor



A BYZANTINE SOLDIER

were by this treaty reduced to very narrow limits. The country immediately opposite the capital, as far as the mouth of the river Sangarius and the head of the Gulf of Nicomedia, was evacuated by the Turks, as well as the coasts of the Sea of Marmora, from the little stream called Draco, which falls into the Gulf of Nicomedia, westward to the city of Prusias. Already the mountains of the Turkish territory were visible from the palace of Alexius and the dome of St. Sophia; but the Crusades were destined to repel the Mohammedan invasion from the shores of Europe for several centuries.

THE NORMAN INVASION

The spirit of enterprise and conquest which, when placed under the guidance of religious enthusiasm, carried the bravest warriors of western Europe as crusaders to the East, had, in the preceding generation, under the direction of civil wisdom, produced the conquest of England and southern Italy by the Normans. These conquests had raised their military reputation and self-confidence to the highest pitch; and Robert Guiscard, who was lord of dominions in Italy far superior in wealth to the duchy of Normandy, hoped to eclipse the exploits of Duke William in England by conquering the Byzantine Empire. But as he knew that he must expect a more prolonged resistance than England had offered to its conqueror, he sought a pretext for commencing the war which would conceal his own object, and have a tendency to induce a party in the country to take up arms against the government he was anxious to overthrow. His daughter Helena had been betrothed to Constantine Ducas, the son of Michael VII, and was still so young that she was residing in the imperial palace at Constantinople, to receive her education, when Michael was dethroned. Nicephorus III sent the child to a convent, and Robert her father stood forward as the champion of Michael's right to recover the throne from which he had been expelled. Under the cover of this pretext, the Norman expected to render himself master of Constantinople, or at all events to gain possession of the rich provinces on the eastern shore of the Adriatic.

The preparations of Robert Guiscard were far advanced when Alexius ascended the throne. To inflame the zeal of his troops, he persuaded Pope Gregory VII that a Greek monk, who had assumed the character of Michael VII, was really the dethroned emperor, and thus induced the pope to approve of his expedition, and to grant absolution to all the invaders of the Byzantine Empire, as if they had been about to commence a holy war. The soldiers were impressed with a deep conviction of the justice of their cause and were inflamed with hopes of plunder and glory.

In the month of June, 1081, Robert Guiscard sailed from Brindisi with a well-appointed fleet of a hundred and fifty ships, carrying an army of thirty thousand chosen troops. His first operation was to render himself master of the rich island of Corcyra (Corfu), which then yielded an annual revenue of fifteen hundred pounds' weight of gold to the Byzantine government. He then seized the ports of Butrinto, Avlona, and Kanino, on the mainland, and laid siege to the important city of Dyrrhachium, the strongest fortress on the eastern coast of the Adriatic, and the capital of Byzantine Illyria. It was fortunate for the empire that George Palæologus, one of its bravest officers, had entered the place before Robert commenced the siege.

The interests of Venice bound them to the cause of the Byzantine government at this time. They were alarmed lest their lucrative trade with

[1081-1084 A D]

Greece and the Levant should be placed at the mercy of the rapacious Normans, in case Robert Guiscard should succeed in gaining possession of the entrance to the Adriatic. They plunged, therefore, into the war without hesitation or reserve.

The doge Dominic Sylvio sailed from Venice with a powerful fleet to attack the Normans before the emperor Alexius could collect his army and march to the relief of Dyrrhachium. The Norman fleet, which was commanded by Bohemund, the illustrious son of Robert Guiscard, suffered a complete defeat, and the communications of the invading army with Italy were cut off. This difficulty only excited Robert to press the siege with additional vigour. He employed every device then known for the attack of towns. The military proceedings of Alexius, when he reached the neighbourhood of Dyrrhachium, were very injudicious. The battle which took place was as disgraceful to the Byzantine arms as to the emperor's judgment.

In the month of February, 1082, a Venetian, who guarded one of the towers, betrayed the city to Robert, who had previously put his army into winter quarters at Glabinitza and Joanina, in order to escape the severe cold of the winter farther north. Alexius collected the remains of the Byzantine army at Deavolis, and repaired himself to Thessalonica, where he passed the winter collecting a second army, which he was enabled to do, as he had replenished his military chest from the church plate of the richest cathedrals and monasteries in his dominions. The affairs of Italy, before the opening of the second campaign, fortunately compelled Robert Guiscard to quit Illyria, and leave his son Bohemund in command of the Norman army.

In the spring of 1083, Alexius had collected an army so powerful that he again marched forward to attack the Normans. In order to break the terrible charge of their cavalry, which no Byzantine horse could resist, the emperor placed a number of chariots before his own troops, armed with barbed poles extending in front like a line of lances, and in these chariots he stationed a strong body of heavy-armed infantry. Bohemund, however, on reconnoitring this strange unwieldy measure of defence, broke up his line of cavalry into two columns, and leaving the centre of the Byzantine army with the chariots unassailed, fell with fury on the extremity of the two wings. The resistance was short, and the emperor Alexius again fled.

Alexius, having procured a subsidiary force of seven thousand light cavalry from Suleiman and the sultan of Nicæa, again took the field in the spring of 1084. He formed his army into two divisions, and advanced to engage the Normans before Larissa. His preparation for a battle was on this occasion made with considerable skill. Bohemund, seeing that he was in danger of being cut off from his resources, retreated to Kastoria. As soon as the Norman army was cut off from plunder, and without any hope of making further conquests, it began to display a mutinous spirit; and Bohemund was compelled to return to Italy, to obtain supplies of money and fresh troops. Brienne, the constable of Apulia, who commanded in his absence, found himself compelled to surrender Kastoria to the emperor Alexius, and to engage not to bear arms again against the Byzantine Empire.

While Bohemund was carrying on the war against the emperor of the East, Robert Guiscard had driven the emperor of the West out of Rome; and after vanquishing Henry IV, he had plundered the Eternal City like another Genseric. He was now ready to resume his schemes of ambition in the East. Collecting a powerful fleet to carry over his victorious army into Epirus, he raised the siege of Corfu (Coreyra), which was invested by the

combined naval forces of the Byzantine Empire and the Venetian Republic. The united fleets were completely defeated in a great naval battle, in which, according to Anna Comnena,^f they lost thirteen thousand men. But in the month of July, 1085, Robert died in the island of Cephallenia, and with him perished all the Norman projects of conquest in the Byzantine Empire. Dyrrhachium was recovered by Alexius with the assistance of the Venetian and Amalphitan merchants established in the place, and the services of the Venetians in this war were rewarded by many commercial privileges which were conferred on them by a golden bull.^g

The Norman War was scarcely finished when the Patzinaks invaded the empire (1086). This war lasted five years, until, in fact, Alexius concluded a treaty with the Komans, allies of the Patzinaks, and then dealt the latter a crushing blow at Levounion in 1091. Minor wars with Servia and Dalmatia do not deserve mention, but the progress of the Seljuk Turks continued to hasten the decline of the empire. They dared everything, and in 1092 Tzachas, emir of Smyrna, assumed the title of emperor. He was put down, but retained sufficient strength to besiege Abydos in 1093. But Alexius accomplished his murder the same year. The relations of Alexius and the First Crusade will be fully treated in the account of the Holy Wars. The ancient enmity of Alexius and Bohemund was rekindled when the latter entered into his principality of Antioch. The war lasted from 1103 to 1108, or until Bohemund's death. The last years of Alexius' reign were occupied with hostilities with the crusaders and again with the Seljuk Turks. The latter sustained a succession of heavy losses, and in 1116 were glad to make peace. This was the end of Alexius' military career.^a

In the tempest of the Crusades Alexius steered the imperial vessel with dexterity and courage. At the head of his armies, he was bold in action, skilful in stratagem, patient of fatigue, ready to improve his advantages, and rising from his defeats with inexhaustible vigour.

In his intercourse with the Latins, Alexius was patient and artful; his discerning eye pervaded the new system of an unknown world; and we shall hereafter describe the superior policy with which he balanced the interests and passions of the champions of the First Crusade. In a long reign of thirty-seven years, he subdued and pardoned the envy of his equals; the laws of public and private order were restored; the arts of wealth and science were cultivated; the limits of the empire were enlarged in Europe and Asia; and the Comnenian sceptre was transmitted to his children of the third and fourth generation.

Anna is a faithful witness that his happiness was destroyed, and his health was broken, by the cares of a public life; the patience of Constantinople was fatigued by the length and severity of his reign; and before Alexius expired, he had lost the love and reverence of his subjects. The clergy could not forgive his application of the sacred riches to the defence of the state; but they applauded his theological learning and ardent zeal for the orthodox faith, which he defended with his tongue, his pen, and his sword. His character was degraded by the superstition of the Greeks; and the same inconsistent principle of human nature enjoined the emperor to found a hospital for the poor and infirm, and to direct the execution of a heretic, who was burned alive in the square of St. Sophia.

In his last hours, when he was pressed by his wife Irene to alter the succession, he raised his head, and breathed a pious ejaculation on the vanity of this world. The indignant reply of the empress may be inscribed as an epitaph on his tomb—"You die, as you have lived—a hypocrite!" (1118).

[1118-1143 A.D.]

JOANNES (II) COMNENUS (CALO-JOANNES) (1118-1143 A.D.)

It was the wish of Irene to supplant the eldest of her surviving sons, in favour of her daughter, the princess Anna, whose philosophy would not have refused the weight of a diadem. But the order of male succession was asserted by the friends of their country; the lawful heir drew the royal signet from the finger of his insensible or unconscious father, and the empire obeyed the master of the palace. Anna Comnena was stimulated by ambition and revenge to conspire against the life of her brother; and when the design was prevented by the fears or scruples of her husband, she passionately exclaimed, that nature had mistaken the two sexes, and had endowed Bryennius with the soul of a woman.

The two sons of Alexius, Joannes and Isaac, maintained the fraternal concord, the hereditary virtue of their race; and the younger brother was content with the title of Sebastocrator, which approached the dignity, without sharing the power, of the emperor. In the same person, the claims of primogeniture and merit were fortunately united; his swarthy complexion, harsh features, and diminutive stature, had suggested the ironical surname of Calo-Joannes, or John the Handsome, which his grateful subjects more seriously applied to the beauties of his mind.

After the discovery of her treason, the life and fortune of Anna were justly forfeited to the laws. Her life was spared by the clemency of the emperor; but he visited the pomp and treasures of her palace, and bestowed the rich confiscation on the most deserving of his friends. That respectable friend, Axuch, a slave of Turkish extraction, presumed to decline the gift, and to intercede for the criminal; his generous master applauded and imitated the virtue of his favourite, and the reproach or complaint of an injured brother was the only chastisement of the guilty princess. After this example of clemency, the remainder of his reign was never disturbed by conspiracy or rebellion; feared by his nobles, beloved by his people, Joannes was never reduced to the painful necessity of punishing, or even of pardoning, his personal enemies.

During his government of twenty-five years, the penalty of death was abolished in the Roman Empire, a law of mercy most delightful to the humane theorist, but of which the practice, in a large and vicious community, is seldom consistent with the public safety. Severe to himself, indulgent to others, chaste, frugal, abstemious, the philosophic Marcus would not have disdained the artless virtues of his successor, derived from his heart, and not borrowed from the schools. He despised and moderated the stately magnificence of the Byzantine court, so oppressive to the people, so contemptible to the eye of reason. Under such a prince, innocence had nothing to fear, and merit had everything to hope; and without assuming the tyrannic office of a censor, he introduced a gradual though visible reformation in the public and private manners of Constantinople. The only defect of this accomplished character was the frailty of noble minds—the love of arms and military glory. Yet the frequent expeditions of John the Handsome may be justified, at least in their principle, by the necessity of repelling the Turks from the Hellespont and the Bosphorus. The sultan of the Iconium was confined to his capital, the barbarians were driven to the mountains, and the maritime provinces of Asia enjoyed the transient blessings of their deliverance. From Constantinople to Antioch and Aleppo, he repeatedly marched at the head of a victorious army, and in the sieges and battles of this holy war his Latin allies were astonished by the superior spirit and prowess of a

[1143-1180 A.D.]

Greek. As he began to indulge the ambitious hope of restoring the ancient limits of the empire, as he revolved in his mind, the Euphrates and the Tigris, the dominion of Syria, and the conquest of Jerusalem, the thread of his life and of the public felicity was broken by a singular accident. He hunted the wild boar in the valley of Anazarbus, and had fixed his javelin in the body of the furious animal, but, in the struggle, a poisoned arrow dropped from his quiver, and a slight wound in his hand, which produced a mortification, was fatal to the best and greatest of the Comnenian princes.

MANUEL I (1143-1180 A.D.)

A premature death had swept away the two eldest sons of John the Handsome; of the two survivors, Isaac and Manuel, his judgment or affection preferred the younger; and the choice of their dying prince was ratified by the soldiers, who had applauded the valour of his favourite in the Turkish War. The faithful Axuch hastened to the capital, secured the person of Isaac in honourable confinement, and purchased with a gift of two hundred pounds of silver the leading ecclesiastics of St. Sophia, who possessed a decisive voice in the consecration of an emperor. With his veteran and affectionate troops, Manuel soon visited Constantinople; his brother acquiesced in the title of Sebastocrator; his subjects admired the lofty stature and martial graces of their new sovereign, and listened with credulity to the flattering promise, that he blended the wisdom of age with the activity and vigour of youth. By the experience of his government, they were taught, that he emulated the spirit, and shared the talents, of his father, whose social virtues were buried in the grave. A reign of thirty-seven years is filled by a perpetual though various warfare against the Turks, the Christians, and the hordes of the wilderness beyond the Danube. The arms of Manuel were exercised on Mount Taurus, in the plains of Hungary, on the coast of Italy and Egypt, and on the seas of Sicily and Greece; the influence of his negotiations extended from Jerusalem to Rome and Russia; and the Byzantine monarchy, for a while, became an object of respect or terror to the powers of Asia and Europe.

Educated in the silk and purple of the East, Manuel possessed the iron temper of a soldier, which cannot easily be paralleled, except in the lives of Richard I of England, and of Charles XII of Sweden. Such was his strength and exercise in arms, that Raymond, surnamed the Hercules of Antioch, was incapable of wielding the lance and buckler of the Greek emperor. In a famous tournament, he entered the lists on a fiery courser, and overturned in his first career two of the stoutest of the Italian knights. The first in the charge, the last in the retreat, his friends and his enemies alike trembled, the former for his safety and the latter for their own. After posting an ambuscade in a wood, he rode forwards in search of some perilous adventure, accompanied only by his brother and the faithful Axuch, who refused to desert their sovereign. Eighteen horsemen, after a short combat, fled before them; but the numbers of the enemy increased; the march of the reinforcement was tardy and fearful, and Manuel, without receiving a wound, cut his way through a squadron of five hundred Turks. In a battle against the Hungarians, impatient of the slowness of his troops, he snatched a standard from the head of the column, and was the first, almost alone, who passed a bridge that separated him from the enemy. In the same country, after transporting his army beyond the Save, he sent back the boats with an

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order, under pain of death, to their commander, that he should leave him to conquer or die on that hostile land. In the siege of Corfu, towing after him a captive galley, the emperor stood aloft on the poop, opposing against the volleys of darts and stones a large buckler and a flowing sail; nor could he have escaped inevitable death, had not the Sicilian admiral enjoined his archers to respect the person of a hero. In one day, he is said to have slain above forty of the barbarians with his own hand; he returned to the camp, dragging along four Turkish prisoners, whom he had tied to the rings of his saddle; he was ever the foremost to provoke or to accept a single combat; and the gigantic champions, who encountered his arm, were transpierced by the lance, or cut asunder by the sword, of the invincible Manuel. The story of his exploits, which appear as a model or copy of the romances of chivalry, may induce a reasonable suspicion of the veracity of the Greeks; yet we may observe, that, in the long series of their annals, Manuel is the only prince who has been the subject of similar exaggeration. With the valour of a soldier, he did not unite the skill or prudence of a general; his victories were not productive of any permanent or useful conquest; and his Turkish laurels were blasted in his last unfortunate campaign, in which he lost his army in the mountains of Pisidia, and owed his deliverance to the generosity of the sultan.

But the most singular feature in the character of Manuel, is the contrast and vicissitude of labour and sloth, of hardiness and effeminacy. In war he seemed ignorant of peace; in peace he appeared incapable of war. In the field he slept in the sun or in the snow, tired in the longest marches the strength of his men and horses, and shared with a smile the abstinence or diet of the camp. No sooner did he return to Constantinople, than he resigned himself to the arts and pleasures of a life of luxury; the expense of his dress, his table, and his palace, surpassed the measure of his predecessors, and whole summer days were idly wasted in the delicious isles of the Propontis, in the incestuous love of his niece Theodora. The double cost of a warlike and dissolute prince exhausted the revenue, and multiplied the taxes; and Manuel, in the distress of his last Turkish campaign, endured a bitter reproach from the mouth of a desperate soldier. As he quenched his thirst, he complained that the water of a fountain was mingled with Christian blood.

"It is not the first time," exclaimed a voice from the crowd, "that you have drunk, O emperor! the blood of your Christian subjects."

Manuel Comnenus was twice married; to the virtuous Bertha or Irene of Germany, and to the beauteous Maria, a French or Latin princess of Antioch. The only daughter of his first wife was destined for Bela, a Hungarian prince, who was educated at Constantinople, under the name of Alexius; and the consummation of their nuptials might have transferred the Roman sceptre to a race of free and warlike barbarians. But as soon as Maria of Antioch had given a son and heir to the empire, the presumptive rights of Bela were abolished, and he was deprived of his promised bride; but the Hungarian prince resumed his name and the kingdom of his fathers, and displayed such virtues as might excite the regret and envy of the Greeks. The son of Maria was named Alexius; and at the age of ten years, he ascended the Byzantine throne, after his father's decease had closed the glories of the Comnenian line.

The fraternal concord of the two sons of the great Alexius had been sometimes clouded by an opposition of interest and passion. By ambition, Isaac the Sebastocrator was excited to flight and rebellion, from whence he was reclaimed by the firmness and clemency of John the Handsome. The errors

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of Isaac, the father of the emperors of Trebizond, were short and venial; but Joannes, the elder of his sons, renounced forever his religion. Provoked by a real or imaginary insult of his uncle, he escaped from the Roman to the Turkish camp; his apostacy was rewarded with the Sultan's daughter, the title of Chelebi, or noble, and the inheritance of a princely estate; and in the fifteenth century Muhammed II boasted of his imperial descent from the Comnenian family.

The Adventures of Andronicus

Andronicus, the younger brother of Joannes, son of Isaac, and grandson of Alexius Comnenus, is one of the most conspicuous characters of the age; and his genuine adventures might form the subject of a very singular romance. To justify the choice of three ladies of royal birth, it must be observed, that their fortunate lover was cast in the best proportions of strength and beauty; and that the want of the softer graces was supplied by a manly countenance, a lofty stature, athletic muscles, and the air and deportment of a soldier. The preservation, in his old age, of health and vigour, was the reward of temperance and exercise. A piece of bread and a draught of water was often his sole and evening repast; and if he tasted of a wild boar, or a stag, which he had roasted with his own hands, it was the well-earned fruit of a laborious chase. Dexterous in arms, he was ignorant of fear; his persuasive eloquence could bend to every situation and character of life; his style, though not his practice, was fashioned by the example of St. Paul: and, in every deed of mischief, he had a heart to resolve, a head to contrive, and a hand to execute.

In his youth, after the death of the emperor Joannes, he followed the retreat of the Roman army, but in the march through Asia Minor, design or accident tempted him to wander in the mountains; the hunter was encompassed by the Turkish huntsmen, and he remained some time a reluctant or willing captive in the power of the Sultan. His virtues and vices recommended him to the favour of his cousin; he shared the perils and the pleasures of Manuel; and while the emperor lived in public incest with his niece Theodora, the affections of her sister Eudocia were seduced and enjoyed by Andronicus. Above the decencies of her sex and rank, she gloried in the name of his concubine; and both the palace and the camp could witness that she slept or watched in the arms of her lover. She accompanied him to his military command of Cilicia, the first scene of his valour and imprudence. He pressed, with active ardour, the siege of Mopsuestia; the day was employed in the boldest attacks, but the night was wasted in song and dance, and a band of Greek comedians formed the choicest part of his retinue.

Andronicus was surprised by the sally of a vigilant foe; but while his troops fled in disorder, his invincible lance transpierced the thickest ranks of the Armenians. On his return to the imperial camp in Macedonia, he was received by Manuel with public smiles and a private reproof; but the duchies of Naissus, Braniseba, and Kastoria were the reward or consolation of the unsuccessful general. Eudocia still attended his motions; at midnight, their tent was suddenly attacked by her angry brothers, impatient to expiate her infamy in his blood; his daring spirit refused her advice, and the disguise of a female habit; and, boldly starting from his couch, he drew his sword, and cut his way through the numerous assassins. It was here that he first betrayed his ingratitude and treachery; he engaged in a

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treasonable correspondence with the king of Hungary and the German emperor, approached the royal tent at a suspicious hour with a drawn sword, and under the mask of a Latin soldier, avowed an intention of revenge against a mortal foe; and imprudently praised the fleetness of his horse as an instrument of flight and safety. The monarch dissembled his suspicions; but, after the close of the campaign, Andronicus was arrested, and strictly confined in a tower of the palace of Constantinople.

In this prison he was left above twelve years, a most painful restraint, from which the thirst of action and pleasure perpetually urged him to escape. Alone and pensive, he perceived some broken bricks in a corner of the chamber, and gradually widened the passage, till he had explored a dark and forgotten recess. Into this hole he conveyed himself and the remains of his provisions, replacing the bricks in their former positions, and erasing with care the footsteps of his retreat. At the hour of the customary visit, his guards were amazed with the silence and solitude of the prison, and reported, with shame and fear, his incomprehensible flight.

The gates of the palace and city were instantly shut: the strictest orders were despatched into the provinces for the recovery of the fugitive; and his wife, on the suspicion of a pious act, was basely imprisoned in the same tower. At the dead of night she beheld a spectre: she recognised her husband; they shared their provisions; and a son was the fruit of the stolen interviews; which alleviated the tediousness of their confinement. In the custody of a woman, the vigilance of the keepers was insensibly relaxed; and the captive had accomplished his real escape, when he was discovered, brought back to Constantinople, and loaded with a double chain.

At length he found the moment and the means of his deliverance. A boy, his domestic servant, intoxicated the guards, and obtained in wax the impression of the keys. By the diligence of his friends, a similar key, with a bundle of ropes, was introduced into the prison, in the bottom of a hogshead. Andronicus employed, with industry and courage, the instruments of his safety, unlocked the doors, descended from the tower, concealed himself all day among the bushes, and without difficulty scaled in the night the garden-wall of the palace.

A boat was stationed for his reception; he visited his own house, embraced his children, cast away his chain, mounted a fleet horse, and directed his rapid course towards the banks of the Danube. At Anchialus in Thrace an intrepid friend supplied him with horses and money; he passed the river, traversed with speed the desert of Moldavia and the Carpathian hills, and had almost reached the town of Halicz, in Polish Russia, when he was intercepted by a party of Wallachians, who resolved to convey their important captive to Constantinople.

His presence of mind again extricated him from this danger. Under the pretence of sickness, he dismounted in the night, and was allowed to step



A BYZANTINE SOLDIER

aside from the troop; he planted in the ground his long staff; clothed it with his cap and upper garment; and, stealing into the wood, left a phantom to amuse, for some time, the eyes of the Wallachians. From Halicz he was honourably conducted to Kieff, the residence of the great duke; the subtle Greek soon obtained the esteem and confidence of Yaroslaff; his character could assume the manners of every climate; and the barbarians applauded his strength and courage in the chase of the elks and bears of the forest. In this northern region he deserved the forgiveness of Manuel, who solicited the Russian prince to join his arms in the invasion of Hungary. The influence of Andronicus achieved this important service; his private treaty was signed with a promise of fidelity on one side, and of oblivion on the other; and he marched, at the head of the Russian cavalry, from the Borysthenes to the Danube. In his resentment, Manuel had ever sympathised with the martial and dissolute character of his cousin; and his free pardon was sealed in the assault of Zemlin, in which he was second, and second only, to the valour of the emperor.

He was removed from the royal presence by an honourable banishment, a second command of the Cilician frontier, with the absolute disposal of the revenues of Cyprus. In this station, the Armenians again exercised his courage, and exposed his negligence; and the same rebel, who baffled all his operations, was unhorsed and almost slain by the vigour of his lance. But Andronicus soon discovered a more easy and pleasing conquest, the beautiful Philippa, sister of the empress Maria, and daughter of Raymond of Poitou, the Latin prince of Antioch. For her sake he deserted his station, and wasted the summer in balls and tournaments; to his love she sacrificed her innocence, her reputation, and the offer of an advantageous marriage. But the resentment of Manuel for this domestic affront interrupted his pleasures. The emperor still thirsted for revenge; and his subjects and allies of the Syrian frontier were repeatedly pressed to seize the person, and put out the eyes, of the fugitive. In Palestine he was no longer safe; but the tender Theodora revealed his danger and accompanied his flight. After a long circuit round the Caspian Sea and the mountains of Georgia, he finally settled among the Turks of Asia Minor, the hereditary enemies of his country. The sultan of Colonia afforded a hospitable retreat to Andronicus, his mistress, and his band of outlaws; the debt of gratitude was paid by frequent inroads in the Roman province of Trebizond, and he seldom returned without an ample harvest of spoil and of Christian captives.

His vigilance had eluded or repelled the open and secret persecution of the emperor; but he was at length ensnared by the captivity of his female companion. The governor of Trebizond succeeded in his attempt to surprise the person of Theodora; the queen of Jerusalem and her two children were sent to Constantinople, and their loss embittered the tedious solitude of banishment. The fugitive implored and obtained a final pardon, with leave to throw himself at the feet of his sovereign, who was satisfied with the submission of this haughty spirit. Prostrate on the ground, he deplored with tears and groans the guilt of his past rebellion; nor would he presume to arise unless some faithful subject would drag him to the foot of the throne.

This extraordinary penance excited the wonder and pity of the assembly; his sins were forgiven by the church and state; but the just suspicion of Manuel fixed his residence at a distance from the court, at Cœnoe, a town of Pontus, surrounded with rich vineyards, and situate on the coast of the Euxine. The death of Manuel, and the disorders of the minority, soon opened the fairest field to his ambition.

[1180-1183 A.D.]

ALEXIUS II (1180-1183 A.D.)

The emperor was a boy of twelve or fourteen years of age, without vigour, or wisdom, or experience; his mother, the empress Mary, abandoned her person and government to a favourite of the Comnenian name; and his sister, another Mary, whose husband, an Italian, was decorated with the title of Cæsar, excited a conspiracy, and at length an insurrection, against her odious stepmother. The provinces were forgotten, the capital was in flames, and a century of peace and order was overthrown in the vice and weakness of a few months. A civil war was kindled in Constantinople; the two factions fought a bloody battle in the square of the palace, and the rebels sustained a regular siege in the cathedral of St. Sophia. The patriarch laboured with honest zeal to heal the wounds of the republic, the most respectable patriots called aloud for a guardian and avenger, and every tongue repeated the praise of the talents and even the virtues of Andronicus. In his march from Cœne to Constantinople, his slender train insensibly swelled to a crowd and an army; his professions of religion and loyalty were mistaken for the language of his heart; and the simplicity of a foreign dress, which showed to advantage his majestic stature, displayed a lively image of his poverty and exile. All opposition sank before him; he reached the straits of the Thracian Bosphorus; the Byzantine navy sailed from the harbour to receive and transport the saviour of the empire; the torrent was loud and irresistible, and the insects who had basked in the sunshine of royal favour disappeared at the blast of the storm. It was the first care of Andronicus to occupy the palace, to salute the emperor, to confine his mother, to punish her minister, and to restore the public order and tranquillity. He then visited the sepulchre of Manuel; the spectators were ordered to stand aloof, but, as he bowed in the attitude of prayer, they heard a murmur of triumph and revenge.

"I no longer fear thee, my old enemy, who hast driven me a vagabond to every climate of the earth. Thou art safely deposited under a sevenfold dome, from whence thou canst never arise till the signal of the last trumpet. It is now my turn, and speedily will I trample on thy ashes and thy posterity." From his subsequent tyranny we may impute such feelings to the man and the moment. But it is not extremely probable that he gave an articulate sound to his secret thoughts. In the first months of his administration, his designs were veiled by a fair semblance of hypocrisy, which could delude only the eyes of the multitude: the coronation of Alexius was performed with due solemnity, and his perfidious guardian, holding in his hands the body and blood of Christ, most fervently declared, that he lived, and was ready to die, for the service of his beloved pupil. After blackening her reputation, and inflaming against her the passions of the multitude, the tyrant accused and tried the empress for a treasonable correspondence with the king of Hungary. His own son, a youth of honour and humanity, avowed his abhorrence of this flagitious act, and three of the judges had the merit of preferring their conscience to their safety; but the obsequious tribunal, without requiring any proof, or hearing any defence, condemned the widow of Manuel, and her unfortunate son subscribed the sentence of her death. Maria was strangled, her corpse was buried in the sea, and her memory was wounded by the insult most offensive to female vanity, a false and ugly representation of her beauteous form. The fate of her son was not long deferred: he was strangled with a bowstring, and the tyrant, insensible to pity or remorse, after surveying the body of the innocent youth, struck it rudely with his foot.

ANDRONICUS I, EMPEROR (1183-1185 A.D.)

The Roman sceptre, the reward of his crimes, was held by Andronicus about three years and a half, as guardian, then sovereign of the empire. His government exhibited a singular contrast of vice and virtue. When he listened to his passions he was the scourge, when he consulted his reason, the father, of his people. In the exercise of private justice, he was equitable and rigorous; a shameful and pernicious venality was abolished, and the offices were filled with the most deserving candidates by a prince who had sense to choose, and severity to punish. He prohibited the inhuman practice of pillaging the goods and persons of shipwrecked mariners; the provinces, so long the objects of oppression or neglect, revived in prosperity and plenty; and millions applauded the distant blessings of his reign, while he was cursed by the witnesses of his daily cruelties. The ancient proverb, that blood-thirsty is the man who returns from banishment to power, had been applied with too much truth to Marius and Tiberius; and was now verified for the third time in the life of Andronicus. His memory was stored with a black list of the enemies and rivals who had traduced his merit, opposed his greatness, or insulted his misfortunes; and the only comfort of his exile was the sacred hope and promise of revenge. The necessary extinction of the young emperor and his mother imposed the fatal obligation of extirpating the friends, who hated, and might punish, the assassin; and the repetition of murder rendered him less willing, and less able, to forgive.

The noblest of the Greeks, more especially those who, by descent or alliance, might dispute the Comnenian inheritance, escaped from the monster's den; Nicæa or Prusa, Sicily or Cyprus, were their places of refuge; and as their flight was already criminal, they aggravated their offence by an open revolt, and the imperial title. Yet Andronicus resisted the daggers and swords of his most formidable enemies; Nicæa and Prusa were reduced and chastised; the Sicilians were content with the sack of Thessalonica; and the distance of Cyprus was not more propitious to the rebel than to the tyrant. His throne was subverted by a rival without merit, and a people without arms. Isaac Angelus, a descendant in the female line from the great Alexius, was marked as a victim, by the prudence or superstition of the emperor. In a moment of despair, Angelus defended his life and liberty, slew the executioner, and fled to the church of St. Sophia. The sanctuary was insensibly filled with a curious and mournful crowd, who, in his fate, prognosticated their own. But their lamentations were soon turned to curses, and their curses to threats: they dared to ask, "Why do we fear? why do we obey? we are many, and he is one; our patience is the only bond of our slavery." With the dawn of day the city burst into a general sedition, the prisons were thrown open, the coldest and most servile were roused to the defence of their country, and Isaac, the second of the name, was raised from the sanctuary to the throne.

Unconscious of his danger, the tyrant was absent, withdrawn from the toils of state, in the delicious islands of the Propontis. When fear had ceased, obedience was no more; the imperial galley was pursued and taken by an armed brigantine, and the tyrant was dragged to the presence of Isaac Angelus, loaded with fetters, and a long chain round his neck. His eloquence, and the tears of his female companions, pleaded in vain for his life; but, instead of the decencies of a legal execution, the new monarch

[1185-1204 A.D.]

abandoned the criminal to the numerous sufferers whom he had deprived of a father, a husband, or a friend. His teeth and hair, an eye and hand, were torn from him, as a poor compensation for their loss; and a short respite was allowed, that he might feel the bitterness of death. Astride on a camel, without any danger of a rescue, he was carried through the city, and the basest of the populace rejoiced to trample on the fallen majesty of their prince. After a thousand blows and outrages, Andronicus was hung by the feet between two pillars that supported the statues of a wolf and a sow; and every hand that could reach the public enemy inflicted on his body some mark of ingenious or brutal cruelty, till two friendly Italians, plunging their swords into his body, released him from all human punishment. In this long and painful agony, "Lord, have mercy upon me!" and "Why will you bruise a broken reed?" were the only words that escaped from his mouth. Our hatred for the tyrant is lost in pity for the man; nor can we blame his pusillanimous resignation, since a Greek Christian was no longer master of his life.

The branches that sprang from the Comnenian trunk had insensibly withered; and the male line was continued only in the posterity of Androni-



A SARACEN BRASS VESSEL

cus himself, who, in the public confusion, usurped the sovereignty of Trebizond, so obscure in history, and so famous in romance. A private citizen of Philadelphia, Constantine Angelus, had emerged to wealth and honours by his marriage with a daughter of the emperor Alexius. His son Andronicus is conspicuous only by his cowardice. His grandson Isaac punished and succeeded the tyrant; but he was dethroned by his own vices and the ambition of his brother, and their discord introduced the Latins to the conquest of Constantinople, the first great period in the fall of the Eastern Empire.

GIBBON'S REVIEW OF THE EMPERORS

If we compute the number and duration of the reigns, it will be found that a period of six hundred years is filled by sixty emperors, including in the Augustan list some female sovereigns; and deducting some usurpers who were never acknowledged in the capital, and some princes who did not live to possess their inheritance. The average proportion will allow ten years for each emperor, far below the chronological rule of Sir Isaac Newton, who, from the experience of more recent and regular monarchies, defined about eighteen or twenty years as the term of an ordinary reign. The Byzantine Empire was most tranquil and prosperous when it could acquiesce

in hereditary succession; five dynasties, the Heraclian, Isaurian, Amorian, Basilian, and Comnenian families, enjoyed and transmitted the royal patrimony during their respective series of five, four, three, six, and four generations; several princes number the years of their reign with those of their infancy; and Constantine VII and his two grandsons occupy the space of an entire century. But in the intervals of the Byzantine dynasties, the succession is rapid and broken, and the name of a successful candidate is speedily erased by a more fortunate competitor.

Many were the paths that led to the summit of royalty; the fabric of rebellion was overthrown by the stroke of conspiracy, or undermined by the silent arts of intrigue; the favourites of the soldiers or people, of the senate or clergy, of the women and eunuchs, were alternately clothed with the purple; the means of their elevation were base, and their end was often contemptible or tragic. A being of the nature of man, endowed with the same faculties, but with a longer measure of existence, would cast down a smile of pity and contempt on the crimes and follies of human ambition, so eager, in a narrow span, to grasp at a precarious and short-lived enjoyment.

It is thus that the experience of history exalts and enlarges the horizon of our intellectual view. In a composition of some days, in a perusal of some hours, six hundred years have rolled away, and the duration of a life or reign is contracted to a fleeting moment; the grave is ever beside the throne; the success of a criminal is almost instantly followed by the loss of his prize; and our immortal reason survives and disdains the sixty phantoms of kings who have passed before our eyes, and faintly dwell in our remembrance.

The observation that in every age and climate, ambition has prevailed with the same commanding energy, may abate the surprise of a philosopher; but while he condemns the vanity, he may search the motive, of this universal desire to obtain and hold the sceptre of dominion. To the greater part of the Byzantine series, we cannot reasonably ascribe the love of fame and of mankind. The virtue of Joannes Comnenus alone was beneficent and pure; the most illustrious of the princes, who precede or follow that respectable name, have trod with some dexterity and vigour the crooked and bloody paths of a selfish policy; in scrutinising the imperfect characters of Leo the Isaurian, Basil I, and Alexius Comnenus, of Theophilus, the second Basil, and Manuel Comnenus, our esteem and censure are almost equally balanced; and the remainder of the imperial crowd could only desire and expect to be forgotten by posterity.

Was personal happiness the aim and object of their ambition? I shall not descant on the vulgar topics of the misery of kings; but I may surely observe, that their condition, of all others, is the most pregnant with fear, and the least susceptible of hope. For the opposite passions, a larger scope was allowed in the revolutions of antiquity, than in the smooth and solid temper of the modern world, which cannot easily repeat either the triumph of Alexander or the fall of Darius. But the peculiar infelicity of the Byzantine princes exposed them to domestic perils, without affording any lively promise of foreign conquest. From the pinnacle of greatness, Andronicus was precipitated by a death more cruel and shameful than that of the vilest malefactor; but the most glorious of his predecessors had much more to dread from their subjects than to hope from their enemies. The army was licentious without spirit, the nation turbulent without freedom; the barbarians of the East and West pressed on the monarchy, and the loss of the provinces was terminated by the final servitude of the capital.

[1185-1202 A.D.]

The entire series of Roman emperors, from the first of the Cæsars to the last of the Constantines, extends above fifteen hundred years: and the term of dominion, unbroken by foreign conquest, surpasses the measure of the ancient monarchies; the Assyrians, or Medes, the successors of Cyrus, or those of Alexander.

ISAAC (II) ANGELUS (1185-1195 A.D.)

Isaac slept on the throne, and was awakened only by the sound of pleasure; his vacant hours were amused by comedians and buffoons, and even to these buffoons the emperor was an object of contempt; his feasts and build-ings exceeded the examples of royal luxury; the number of his eunuchs and domestics amounted to twenty thousand; and a daily sum of four thousand pounds of silver would swell to four millions sterling the annual expense of his household and table. His poverty was relieved by oppression; and the public discontent was inflamed by equal abuses in the collection and the application of the revenue. While the Greeks numbered the days of their servitude, a flattering prophet whom he rewarded with the dignity of patriarch, assured him of a long and victorious reign of thirty-two years, during which he should extend his sway to Mount Lebanon, and his conquests beyond the Euphrates. But his only step towards the accomplishment of the prediction was a splendid and scandalous embassy to Saladin, to demand the restitution of the Holy Sepulchre, and to propose an offensive and defensive league with the enemy of the Christian name. In these unworthy hands, of Isaac and his brother, the remains of the Greek Empire crumbled into dust. The island of Cyprus, whose name excites the ideas of elegance and pleasure, was usurped by his namesake, a Comnenian prince; and by a strange concatenation of events, the sword of the English Richard bestowed that kingdom on the house of Lusignan, a rich compensation for the loss of Jerusalem.

The honour of the monarchy, and the safety of the capital, were deeply wounded by the revolt of the Bulgarians and Wallachians. Several candidates for the purple successively rose and fell under the empire of Isaac; a general who had repelled the fleets of Sicily was driven to revolt and ruin by the ingratitude of the prince; and his luxurious repose was disturbed by secret conspiracies and popular insurrections. The emperor was saved by accident, or the merit of his servants; he was at length oppressed by an ambitious brother, who, for the hope of a precarious diadem, forgot the obligations of nature, of loyalty, and of friendship. While Isaac in the Thracian valleys pursued the idle and solitary pleasures of the chase, his brother, Alexius Angelus, was invested with the purple, by the unanimous suffrage of the camp; the capital and the clergy subscribed to their choice; and the vanity of the new sovereign rejected the name of his fathers for the lofty and royal appellation of the Comnenian race. On the despicable character of Isaac we have exhausted the language of contempt; and can only add, that in a reign of eight years, the baser Alexius was supported by the masculine vices of his wife Euphrosyne.

INTERVENTION OF THE CRUSADERS

The first intelligence of his fall was conveyed to the late emperor by the hostile aspect and pursuit of the guards, no longer his own; he fled before them above fifty miles, as far as Stagira in Macedonia, but the fugitive,

without an object or a follower, was arrested, brought back to Constantinople, deprived of his eyes, and confined in a lonesome tower, on a scanty allowance of bread and water. At the moment of the revolution, his son Alexius, whom he educated in the hope of empire, was twelve years of age. He was spared by the usurper, and reduced to attend his triumph both in peace and war; but as the army was encamped on the sea shore, an Italian vessel facilitated the escape of the royal youth; and, in the disguise of a common sailor, he eluded the search of his enemies, passed the Hellespont, and found a secure refuge in the isle of Sicily. After saluting the threshold of the Apostles, and imploring the protection of Pope Innocent III, Alexius accepted the kind invitation of his sister Irene, the wife of Philip of

Swabia, king of the Romans. But in his passage through Italy, he heard that the flower of western chivalry was assembled at Venice for the deliverance of the Holy Land; and a ray of hope was kindled in his bosom, that their invincible swords might be employed in his father's restoration.

He promised, in his own and his father's name, that as soon as they should be seated on the throne of Constantinople, they would terminate the long schism of the Greeks, and submit themselves and their people to the lawful supremacy of the Roman church. He engaged to recompense the labours and merits of the crusaders, by the immediate payment of two hundred thousand marks of silver; to accompany them in person to Egypt; or, if it should be judged more advantageous, to maintain, during a year, ten thousand men, and, during his life, five hundred knights, for the service of the Holy Land. These tempting conditions were accepted by the republic of Venice; and the eloquence of the doge and marquis persuaded the counts of Flanders, Blois, and St. Pol, with eight barons of France, to join in the glorious enterprise.

The departure of the fleet and army was vigorously pressed by the Venetians, whose zeal for the service of the royal youth con-

cealed a just resentment to his nation and family. They were mortified by the recent preference which had been given to Pisa, the rival of their trade; they had a long arrear of debt and injury to liquidate with the Byzantine court; and Dandolo might not discourage the popular tale, that he had been deprived of his eyes by the emperor Manuel, who perfidiously violated the sanctity of an ambassador. A similar armament, for ages, had not ridden the Adriatic; it was composed of 120 flat-bottomed vessels or palanders for the horses; 240 transports filled with men and arms; 70 store-ships laden with provisions; and 50 stout galleys, well prepared for the encounter of an enemy.

At Durazzo, the confederates first landed on the territories of the Greek Empire; the isle of Corfu afforded a station and repose; they doubled with-



A FRANK SOLDIER

[1202-1203 A.D.]

out accident the perilous cape of Malea, the southern point of Peloponnesus or the Morea; made a descent in the islands of Negropont and Andros; and cast anchor at Abydos on the Asiatic side of the Hellespont. These preludes of conquest were easy and bloodless; the Greeks of the provinces, without patriotism or courage, were crushed by an irresistible force; the presence of the lawful heir might justify their obedience; and it was rewarded by the modesty and discipline of the Latins.

The tower of Galata, in the suburb of Pera, was attacked and stormed by the French, while the Venetians assumed the more difficult task of forcing the boom, or chain, that was stretched from that tower to the Byzantine shore. After some fruitless attempts, their intrepid perseverance prevailed; twenty ships of war, the relics of the Grecian navy, were either sunk or taken; the enormous and massy links of iron were cut asunder by the shears, or broken by the weight, of the galleys; and the Venetian fleet, safe and triumphant, rode at anchor in the port of Constantinople. By these daring achievements, a remnant of twenty thousand Latins solicited the license of besieging a capital which contained above four hundred thousand inhabitants, able, though not willing, to bear arms in the defence of their country. Such an account would indeed suppose a population of near two millions; but whatever abatement may be required in the numbers of the Greeks, the belief of those numbers will equally exalt the fearless spirit of their assailants.

THE CAPTURE OF CONSTANTINOPLE (1203 A.D.)

The trembling usurper was supported by Theodore Lascaris, his son-in-law, a valiant youth, who aspired to save and to rule his country; the Greeks, regardless of that country, were awakened to the defence of their religion; but their firmest hope was in the strength and spirit of the Varangian guards, of the Danes and English, as they are named in the writers of the times. After ten days' incessant labour, the ground was levelled, the ditch filled, the approaches of the besiegers were regularly made, and 250 engines of assault exercised their various powers to clear the rampart, to batter the walls, and to sap the foundations. On the first appearance of a breach, the scaling-ladders were applied, the numbers that defended the vantage ground repulsed and oppressed the adventurous Latins; but they admired the resolution of fifteen knights and sergeants, who had gained the ascent, and maintained their perilous station till they were precipitated or made prisoners by the imperial guards.

On the side of the harbour, the naval attack was more successfully conducted by the Venetians; and that industrious people employed every resource that was known and practised before the invention of gunpowder. A double line, three bow-shots in front, was formed by the galleys and ships; and the swift motion of the former was supported by the weight and loftiness of the latter, whose decks, and poops, and turret were the platforms of military engines, that discharged their shot over the heads of the first line. The soldiers, who leaped from the galleys on shore, immediately planted and ascended their scaling-ladders, while the large ships, advancing more slowly into the intervals, and lowering a drawbridge, opened a way through the air from their masts to the rampart. In the midst of the conflict, the doge, a venerable and conspicuous form, stood aloft in complete armour on the prow of his galley. The great standard of St. Mark was displayed before him; his threats, promises, and exhortations urged the

diligence of the rowers; his vessel was the first that struck; and Dandolo was the first warrior on the shore.

The nations admired the magnanimity of the blind old man, without reflecting that his age and infirmities diminished the price of life, and enhanced the value of immortal glory. On a sudden, by an invisible hand (for the standard-bearer was probably slain), the banner of the republic was fixed on the rampart; twenty-five towers were rapidly occupied; and, by the cruel expedient of fire, the Greeks were driven from the adjacent quarter. The doge had despatched the intelligence of his success, when he was checked by the danger of his confederates. Nobly declaring that he would rather die with the pilgrims than gain a victory by their destruction, Dandolo relinquished his advantage, recalled his troops, and hastened to the scene of action. He found the six weary diminutive battles of the French encompassed by sixty squadrons of the Greek cavalry, the least of which was more numerous than the largest of their divisions.

Shame and despair had provoked Alexius to the last effort of a general sally; but he was awed by the firm order and manly aspect of the Latins; and, after skirmishing at a distance, withdrew his troops in the close of the evening. The silence or tumult of the night exasperated his fears; and the timid usurper, collecting a treasure of ten thousand pounds of gold, basely deserted his wife, his people, and his fortune, threw himself into a bark, stole through the Bosporus, and landed in shameful safety in an obscure harbour of Thrace. As soon as they were apprised of his flight, the Greek nobles sought pardon and peace in the dungeon where the blind Isaac expected each hour the visit of the executioner. Again saved and exalted by the vicissitudes of fortune, the captive, in his imperial robes, was replaced on the throne, and surrounded with prostrate slaves, whose real terror and affected joy he was incapable of discerning. At the dawn of day, hostilities were suspended; and the Latin chiefs were surprised by a message from the lawful and reigning emperor, who was impatient to embrace his son, and to reward his generous deliverers.

But these generous deliverers were unwilling to release their hostage till they had obtained from his father the payment, or at least the promise, of their recompense. The father of young Alexius inquired with some anxiety into the nature of his stipulations. The submission of the Eastern Empire to the Pope, the succour of the Holy Land, and a present contribution of two hundred thousand marks of silver—"These conditions are weighty," was his prudent reply; "they are hard to accept, and difficult to perform. But no conditions can exceed the measure of your services and deserts."

After this satisfactory assurance, the barons mounted on horseback, and introduced the heir of Constantinople to the city and palace. His youth and marvellous adventures engaged every heart in his favour, and Alexius was solemnly crowned with his father in the dome of St. Sophia. At the price of sixteen hundred pounds of gold, he prevailed on the marquis of Montferrat to lead him with an army round the provinces of Europe; to establish his authority, and pursue his uncle, while Constantinople was awed by the presence of Baldwin, and his confederates of France and Flanders. The expedition was successful. The blind old emperor exulted in the success of his arms, and listened to the predictions of his flatterers, that the same Providence which had raised him from the dungeon to the throne, would heal his gout, restore his sight, and watch over the long prosperity of his reign.

[1203-1204 A.D.]

By the recent invasion, the Greeks were awakened from a dream of nine centuries; from the vain presumption that the capital of the Roman Empire was impregnable to foreign arms. The strangers of the West had violated the city, and bestowed the sceptre of Constantine; their imperial clients soon became as unpopular as themselves; the well-known vices of Isaac were rendered still more contemptible by his infirmities, and the young Alexius was hated as an apostate, who had renounced the manners and religion of his country. His secret covenant with the Latins was divulged or suspected; the people, and especially the clergy, were devoutly attached to their faith and superstition; and every convent, and every shop, resounded with the danger of the church and the tyranny of the pope. An empty treasury could ill supply the demands of regal luxury and foreign extortion; the Greeks refused to avert, by a general tax, the impending evils of servitude and pillage; the oppression of the rich excited a more dangerous and personal resentment; and if the emperor melted the plate, and despoiled the images, of the sanctuary, he seemed to justify the complaints of heresy and sacrilege.

Alexius hesitated between gratitude and patriotism, between the fear of his subjects and of his allies. By his feeble and fluctuating conduct he lost the esteem and confidence of both; and while he invited the marquis of Montferrat to occupy the palace, he suffered the nobles to conspire, and the people to arm, for the deliverance of their country. Regardless of his painful situation, the Latin chiefs repeated their demands, resented his delays, suspected his intentions, and exacted a decisive answer of peace or war.

In the eyes of both nations Alexius was false and contemptible; the base and spurious race of the Angeli was rejected with clamorous disdain; and the people of Constantinople encompassed the senate, to demand at their hands a more worthy emperor. To every senator, conspicuous by his birth or dignity, they successively presented the purple; by each senator the deadly garment was repulsed; the contest lasted three days; and we may learn from the historian Nicetas, one of the members of the assembly, that fear and weakness were the guardians of their loyalty. A phantom, who vanished in oblivion, was forcibly proclaimed by the crowd; but the author of the tumult, and the leader of the war, was a prince of the house of Ducas; and his common appellation of Alexius must be discriminated by the epithet of Murtzuphlus, which in the vulgar idiom expressed the close junction of his black and shaggy eyebrows.

At once a patriot and a courtier, the perfidious Murtzuphlus, who was not destitute of cunning and courage, opposed the Latins both in speech and action, inflamed the passions and prejudices of the Greeks, and insinuated himself into the favour and confidence of Alexius, who trusted him with the office of great chamberlain, and tinged his buskins with the colours of royalty. At the dead of night he rushed into the bedchamber with an affrighted aspect, exclaiming, that the palace was attacked by the people and betrayed by the guards. Starting from his couch, the unsuspecting prince threw himself into the arms of his enemy, who had contrived his escape by a private staircase. But that staircase terminated in a prison; Alexius was seized, stripped, and loaded with chains; and, after tasting some days the bitterness of death, he was poisoned, or strangled, or beaten with clubs, at the command and in the presence of the tyrant. The emperor, Isaac Angelus, soon followed his son to the grave, and Murtzuphlus, perhaps, might spare the superfluous crime of hastening the extinction of impotence and blindness.

SECOND CAPTURE, AND SACK OF THE CITY (1204 A.D.)

The death of the emperors, and the usurpation of Murtzuphlus, had changed the nature of the quarrel. It was no longer the disagreement of allies who over-valued their services, or neglected their obligations; the French and Venetians forgot their complaints against Alexius, dropped a tear on the untimely fate of their companion, and swore revenge against the perfidious nation who had crowned his assassin. Near three months, without excepting the holy season of Lent, were consumed in skirmishes and preparations before the Latins were ready or resolved for a general assault.

In more than a hundred places the assault was urged, and the defence was sustained, till the superiority of ground and numbers finally prevailed, and the Latin trumpets sounded a retreat. On the ensuing days, the attack was renewed with equal vigour, and a similar event. In the third assault, two ships were linked together to double their strength; a strong north wind drove them on the shore; the bishops of Troyes¹ and Soissons² led the van; and the auspicious names of the *Pilgrim* and the *Paradise* resounded along the line. The episcopal banners were displayed on the walls; a hundred marks of silver had been promised to the first adventurers; and if their reward was intercepted by death, their names have been immortalised by fame. Four towers were scaled, three gates were burst open, and the French knights, who might tremble on the waves, felt themselves invincible on horseback on the solid ground. Shall we relate that the thousands who guarded the emperor's person fled on the approach, and before the lance, of a single warrior? Their ignominious flight is attested by their countryman Nicetas; — an army of phantoms marched with the French hero, and he was magnified to a giant in the eyes of the Greeks. The Latins entered the city under the banners of their leaders; the streets and gates opened for their passage; and either design or accident kindled a third conflagration, which consumed in a few hours the measure of three of the largest cities of France.

Constantinople had been taken by storm; and no restraints, except those of religion and humanity, were imposed on the conquerors by the laws of war. Boniface, marquis of Montferrat, still acted as their general; and the Greeks, who revered his name as that of their future sovereign, were heard to exclaim in a lamentable tone, "Holy marquis-king, have mercy upon us!" His prudence or compassion opened the gates of the city to the fugitives; and he exhorted the soldiers of the cross to spare the lives of their fellow-Christians. The streams of blood that flow down the pages of Nicetas may be reduced to the slaughter of two thousand of his unresisting countrymen; and the greater part was massacred, not by the strangers, but by the Latins, who had been driven from the city, and who exercised the revenge of a triumphant faction. Yet of these exiles some were less mindful of injuries than of benefits; and Nicetas himself was indebted for his safety to the generosity of a Venetian merchant.

Pope Innocent III accuses the pilgrims of respecting, in their lust, neither age, nor sex, nor religious profession; and bitterly laments that the deeds of darkness, fornication, adultery, and incest were perpetrated in open day; and that noble matrons and holy nuns were polluted by the grooms and peasants of the Catholic camp. It is indeed probable that the license of victory prompted and covered a multitude of sins; but it is certain, that the

[¹ The Roman Augustobona, afterwards Tricassæ.]

[² The Roman Augusta Suessonium.]

[1204 A.D.]

capital of the East contained a stock of venal or willing beauty sufficient to satiate the desires of twenty thousand pilgrims; and female prisoners were no longer subject to the right or abuse of domestic slavery. The marquis of Montferrat was the patron of discipline and decency; the count of Flanders was the mirror of chastity; they had forbidden, under pain of death, the rape of married women, or virgins, or nuns; and the proclamation was sometimes invoked by the vanquished and respected by the victors. Their cruelty and lust were moderated by the authority of the chiefs and feelings of the soldiers; for we are no longer describing an irruption of the northern savages; and, however ferocious they might still appear, time, policy, and religion had civilised the manners of the French, and still more of the Italians. But a free scope was allowed to their avarice, which was glutted, even in the holy week, by the pillage of Constantinople.

The right of victory, unshackled by any promise or treaty, had confiscated the public and private wealth of the Greeks; and every hand, according to its size and strength, might lawfully execute the sentence and seize the forfeiture. A portable and universal standard of exchange was found in the coined and uncoined metals of gold and silver, which each captor at home or abroad might convert into the possessions most suitable to his temper and situation. Of the treasures which trade and luxury had accumulated, the silks, velvets, furs, the gems, spices, and rich movables, were the most precious, as they could not be procured for money, in the ruder countries of Europe. An order of rapine was instituted; nor was the share of each individual abandoned to industry or chance. Under the tremendous penalties of perjury, excommunication, and death, the Latins were bound to deliver their plunder into the common stock; three churches were selected for the deposit and distribution of the spoil; a single share was allotted to a foot-soldier; two for a sergeant on horseback; four to a knight; and larger proportions according to the rank and merit of the barons and princes. For violating this sacred engagement, a knight belonging to the count of St. Pol was hanged with his shield and coat of arms round his neck; his example might render similar offenders more artful and discreet; but avarice was more powerful than fear; and it is generally believed that the secret far exceeded the acknowledged plunder. Yet the magnitude of the prize sur-



RUINS OF A SARACEN TOWER

passed the largest scale of experience or expectation. After the whole had been equally divided between the French and Venetians, fifty thousand marks were deducted to satisfy the debts of the former and the demands of the latter. The residue of the French amounted to four hundred thousand marks of silver [about £800,000 or \$4,000,000].

In this great revolution we enjoy the singular felicity of comparing the narratives of Villehardouin and Nicetas, the opposite feelings of the marshal of Champagne and the Byzantine senator. At the first view it should seem that the wealth of Constantinople was only transferred from one nation to another; and that the loss and sorrow of the Greeks are exactly balanced by the joy and advantage of the Latins. But in the miserable account of war, the gain is never equivalent to the loss, the pleasure to the pain; the smiles of the Latins were transient and fallacious; the Greeks forever wept over the ruins of their country; and their real calamities were aggravated by sacrilege and mockery. What benefits accrued to the conquerors from the three fires which annihilated so vast a portion of the buildings and riches of the city? What a stock of such things, as could neither be used nor transported, was maliciously or wantonly destroyed! How much treasure was idly wasted in gaming, debauchery, and riot! And what precious objects were bartered for a vile price by the impatience or ignorance of the soldiers, whose reward was stolen by the base industry of the last of the Greeks!

These alone, who had nothing to lose, might derive some profit from the revolution; but the misery of the upper ranks of society is strongly painted in the personal adventures of Nicetas himself. His stately palace had been reduced to ashes in the second conflagration; and the senator, with his family and friends, found an obscure shelter in another house which he possessed near the church of St. Sophia. It was the door of this mean habitation that his friend the Venetian guarded in the disguise of a soldier, till Nicetas could save, by a precipitate flight, the relics of his fortune and the chastity of his daughter. In a cold wintry season, these fugitives, nursed in the lap of prosperity, departed on foot; his wife was with child; the desertion of their slaves compelled them to carry their baggage on their own shoulders; and their women, whom they placed in the centre, were exhorted to conceal their beauty with dirt, instead of adorning it with paint and jewels.

Every step was exposed to insult and danger; the threats of the strangers were less painful than the taunts of the plebeians, with whom they were now levelled; nor did the exiles breathe in safety till their mournful pilgrimage was concluded at Selymbria, above forty miles from the capital. On their way they overtook the patriarch, without attendance, and almost without apparel, riding on an ass, and reduced to a state of apostolic poverty, which, had it been voluntary, might perhaps have been meritorious. In the meanwhile, his desolate churches were profaned by the licentiousness and party zeal of the Latins. After stripping the gems and pearls, they converted the chalices into drinking cups; their tables, on which they gamed and feasted, were covered with the pictures of Christ and the saints; and they trampled under foot the most venerable objects of the Christian worship. In the cathedral of St. Sophia, the ample veil of the sanctuary was rent asunder for the sake of the golden fringe; and the altar, a monument of art and riches, was broken in pieces and shared among the captors.

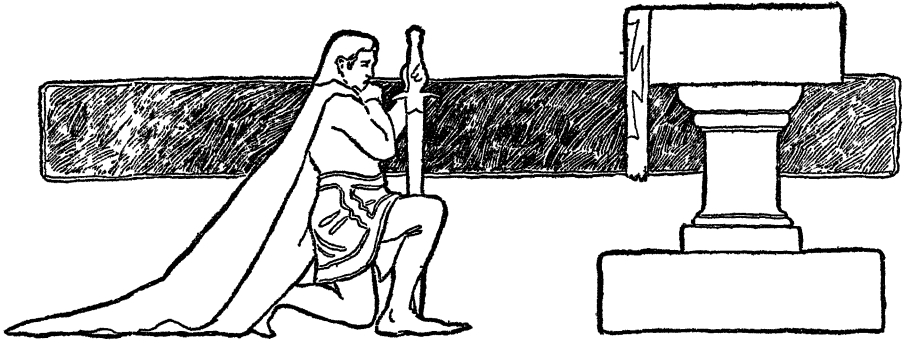
Their mules and horses were laden with the wrought silver and gilt carvings which they tore down from the doors and pulpit, and if the

[1204 A D]

beasts stumbled under the burden, they were stabbed by their impatient drivers, and the holy pavement streamed with their impure blood. A prostitute was seated on the throne of the patriarch; and that daughter of Belial, as she is styled, sang and danced in the church, to ridicule the hymns and processions of the Orientals. Nor were the repositories of the royal dead secure from violation; in the church of the Apostles, the tombs of the emperors were rifled; and it is said, that after six centuries the corpse of Justinian was found without any sign of decay or putrefaction. In the streets the French and Flemings clothed themselves and their horses in painted robes and flowing head-dresses of linen; and the coarse intemperance of their feasts insulted the splendid sobriety of the East. To expose the arms of a people of scribes and scholars, they affected to display a pen, an inkhorn, and a sheet of paper, without discerning that the instruments of science and valour were useless in the hands of the modern Greeks.

Their reputation and their language encouraged them, however, to despise the ignorance, and to overlook the progress of the Latins. In the love of the arts, the national difference was still more obvious and real, the Greeks preserved with reverence the works of their ancestors, which they could not imitate; and, in the destruction of the statues of Constantinople, we are provoked to join in the complaints and invectives of the Byzantine historian. The brass statues were broken and melted by the unfeeling avarice of the crusaders; the cost and labour were consumed in a moment; the soul of genius evaporated in smoke; and the remnant of base metal was coined into money for the payment of the troops. Bronze is not the most durable of monuments; from the marble forms of Phidias and Praxiteles, the Latins might turn aside with stupid contempt; but unless they were crushed by some accidental injury, those useless stones stood secure on their pedestals. The most enlightened of the strangers, above the gross and sensual pursuits of their countrymen, more piously exercised the right of conquest in the search and seizure of the relics of the saints.^h





CHAPTER IX. THE LATIN EMPIRE

[1204-1261 A.D.]

AFTER the festival of Easter, the crusaders shared the captured riches; the fourth part of the spoil was set aside for him who should be chosen emperor, and the rest was divided among the French and the Venetians. The French crusaders, who had conquered Zara, to the sole advantage of the Venetians, were not the less called upon to pay the fifty thousand silver marks they owed to the republic; the amount was deducted beforehand from the portion of the booty that belonged to them. In the division that was made among the warriors of Lombardy, Germany, and France, each knight had a part equal to that of two horsemen, and every horseman one equal to that of two foot-soldiers. All the plunder of the Greeks yielded¹ only 400,000 silver marks; but although this sum far exceeded the revenues of all the kingdoms of the West, it did not by any means represent the value of the riches accumulated in Byzantium. If the princes and barons, upon making themselves masters of the city, had been satisfied with imposing a tribute upon the inhabitants, they might have received a much larger sum.

When they had shared the plunder, the crusaders gave way to the most extravagant joy, without perceiving that they had committed a great fault in exhausting a country which was about to become their own; they did not reflect that the ruin of the conquered might one day bring on that of the conquerors, and that they might become as poor as the Greeks they had just despoiled. Without regrets, as without foresight, hoping everything from their own good swords, they set about electing a leader who should reign over a people in mourning and a desolated city. The imperial purple had still the same splendour in their eyes, and the throne, though shaken by their arms, was still the object of their ambition.

¹ One edition of Villehardouin makes the plunder of Constantinople amount to 500,000 silver marks, equivalent to 24,000,000 francs, if we add to this sum the 50,000 marks due to the Venetians, and deducted before the division, and the part which they had in the division itself, we shall find the total amount of booty 50,400,000 francs [about £2,100,000, or \$10,500,000]. As much, says the modern historian who supplies us with this note, perhaps, was appropriated secretly by individuals. The three fires which had consumed more than half the city had destroyed at least as much of its riches, and in the profusion that followed the pillage, the most precious effects had lost so much of their value, that the advantage of the Latins probably was not equivalent to a quarter of what they had cost the Greeks. Thus we may suppose that Constantinople, before the attack, contained 600,000,000 francs of wealth [£25,000,000 or \$125,000,000].

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THE ELECTION OF AN EMPEROR

Six electors were chosen from among the Venetian nobles, and six others from among the French ecclesiastics, to give a master to Constantinople; the twelve electors assembled in the palace of Bukoleon, and swore, upon the Gospel, to crown only merit and virtue.

Three of the principal leaders of the Crusade had equal claims to the suffrages of the electors. If the purple was to be the reward of experience, of ability in council, and of services rendered to the cause of the Latins, Henry Dandolo, who had been the moving spirit, the very soul of the enterprise, certainly had the first claim to it. The marquis of Montferrat, likewise, had titles worthy of great consideration; the Latins had chosen him for their leader, and the Greeks already acknowledged him as their master. His bravery, proved in a thousand fights, promised a firm and generous support to a throne that must rise from amidst ruins. His prudence and moderation might give the Latins and the people of Greece reason to hope that, when once raised to empire, he would repair the evils of war. The claims of Baldwin to the imperial crown were not less cogent than those of his concurrents. The count of Flanders was related to the most powerful monarchs of the West, and was descended, in the female line, from Charlemagne. He was much beloved by his soldiers, whose dangers he was always ready to share; he had deservedly obtained the esteem of the Greeks, who, even amidst the disorders of conquest, celebrated him as the champion of chastity and honour. Baldwin was the protector of the weak, the friend of the poor; he loved justice, and had no dread of truth.

The electors at first turned their attention towards the venerable Dandolo; but the republicans of Venice trembled at the idea of seeing an emperor among their fellow-citizens: "What shall we not have to dread," said they, "from a Venetian, become master of Greece, and of part of the East? Shall we be subject to his laws, or will he remain subject to the laws of our country? Under his reign, and under that of his successors, who will assure us that Venice, the Queen of the Seas, will not become one of the cities of this empire?" The Venetians, whilst speaking thus, bestowed just eulogiums upon the virtue and character of Dandolo; they added, that their doge, who was approaching the end of a life filled with great actions, had nothing left him but to finish his days with glory, and that he himself would find it more glorious to be the head of a victorious republic, than the sovereign of a conquered nation. "What Roman," cried they, "would have been willing to lay down the title of citizen of Rome, to become king of Carthage?"

On terminating their speeches, the Venetians conjured the assembly to elect an emperor from among the other leaders of the army. After this, the choice of the electors could only be directed towards the count of Flanders and the marquis of Montferrat. To prevent the effects of a fatal discord, it was judged best to decree, at once, that the prince that should gain the suffrages for the imperial throne, should yield to the other, under the condition of fealty and homage, the property of the island of Candia, and all the lands of the empire situated on the other side of the Bosphorus. After this decision the assembly turned their whole attention to the election of an emperor. Their choice was for a long time uncertain. The marquis of Montferrat at first appeared to have the majority of the suffrages; but the Venetians were fearful of seeing upon the throne of Constantinople a prince who had any possessions in the neighbourhood of their territories. The

interests and jealousies of policy, and, without doubt, also wisdom and equity, at length united all voices in favour of the count of Flanders.

The crusaders, assembled before the palace of Bukoleon, awaited with impatience the decision of the electors. At the hour of midnight, the bishop of Soissons came forward under the vestibule, and pronounced, in a loud voice, these words : "This hour of the night, which witnessed the birth of a Saviour of the world, gives birth to a new empire, under the protection of the Omnipotent. You have for emperor, Baldwin, count of Flanders and Hainault." Loud cries of joy arose from among the Venetians and the French. The people of Constantinople, who had so often changed masters, received, without repugnance, the new one just given to them, and mingled their acclamations with those of the Latins. Baldwin was elevated upon a buckler, and borne in triumph to the church of St. Sophia. The marquis of Montferrat followed in the train of his rival; the generous submission, of which he presented an example, was much admired by his companions in arms, and his presence drew scarcely less attention than the warlike pomp that surrounded the new emperor.

BALDWIN CROWNED

The ceremony of the coronation was postponed till the fourth Sunday after Easter. In the meantime the marriage of the marquis of Montferrat with Margaret of Hungary, the widow of Isaac, was celebrated with much splendour. Constantinople beheld within its walls the festivities and spectacles of the West, and, for the first time, the Greeks heard in their churches the prayers and hymns of the Latins. On the day appointed for the coronation of the emperor, Baldwin repaired to St. Sophia, accompanied by the barons and the clergy. Whilst divine service was being performed, the emperor ascended a throne of gold, and received the purple from the hands of the pope's legate, who performed the functions of patriarch. Two knights carried before him the *lati clavici tunica* of the Roman consuls, and the imperial sword, once again in the hands of warriors and heroes. The head of the clergy, standing before the altar, pronounced, in the Greek language, these words : "He is worthy of reigning;" and all persons present repeated in chorus, "He is worthy! he is worthy!" The crusaders shouting their boisterous acclamations, the knights clad in armour, the crowd of miserable Greeks, the sanctuary despoiled of its ancient ornaments, and decked with foreign pomp, presented altogether a spectacle solemn and melancholy — all the evils of war amidst the trophies of victory. Surrounded by the ruins of an empire, reflective spectators could not fail to remark among the ceremonies of this day, that in which, according to the custom of the Greeks, were presented to Baldwin a little vase filled with dust and bones, and a lock of lighted flax, as symbols of the shortness of life and the nothingness of human grandeur.

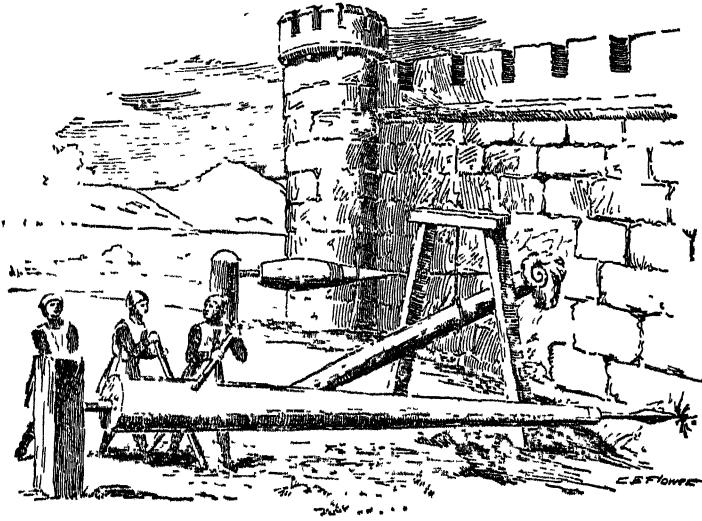
Before the ceremony of his coronation, the new emperor distributed the principal dignities of the empire among his companions in arms. Villehardouin, marshal of Champagne, obtained the title of marshal of Romania; the count de St. Pol, the dignity of constable; the charges of master of the wardrobe, great cupbearer and butler, were given to Canon de Bethune, Macaire de St. Ménéhault, and Miles de Brabant. The doge of Venice created despot or prince of Romania, had the right of wearing purple buskins, a privilege, among the Greeks, reserved for members of the imperial family.

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Henry Dandolo represented the republic of Venice at Constantinople; half the city was under his dominion and recognised his laws; he raised himself, by the dignity of his character as well as by his exploits, above all the princes and all the nobles of the court of Baldwin; he alone was exempt from paying fealty and homage to the emperor for the lands he was to possess.

DIVISION OF THE TERRITORY

The barons began to be impatient to share the cities and provinces of the empire. In a council composed of twelve of the patricians of Venice and twelve French knights, all the conquered lands were divided between the two nations. Bithynia, Romania or Thrace, Thessalonica, all Greece from



METHODS OF ATTACKING A WALL, ELEVENTH CENTURY
(From an old print)

Thermopylae to Cape Sunium, with the larger isles of the Archipelago, fell to the share and under the dominion of the French. The Venetians obtained the Cyclades and the Sporades in the Archipelago; the isles and the oriental coast of the Adriatic Gulf; the coasts of the Propontis and the Euxine Sea; the banks of the Hebrus and the Vardas; the cities of Cypsedes, Didymatica, and Hadrianopolis; the maritime countries of Thessalonica, etc. Such was at first the distribution of the territories of the empire. But circumstances that could not be foreseen, the diversity of interests, the rivalries of ambition, all the chances of fortune and of war, soon produced great changes in this division of dominions. History would in vain endeavour to follow the conquerors into the provinces allotted to them, it would be more easy to mark the banks of an overflowing torrent, or to trace the path of the storm, than to fix the state of the uncertain and transitory possessions of the conquerors of Byzantium.

The lands situated beyond the Bosphorus were erected into a kingdom, and, with the island of Candia, given to the marquis of Montferrat. Boniface exchanged them for the province of Thessalonica, and sold the island of

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Candia to the republic of Venice for thirty pounds weight of gold. The provinces of Asia were abandoned to the count of Blois, who assumed the title of duke of Nicaea and Bithynia. In the distribution of the cities and lands of the empire, every one of the lords and barons had obtained domains proportionate with the rank and services of the new possessor. When they heard speak of so many countries of which they scarcely knew the names, the warriors of the West were astonished at their conquests, and believed that the greater part of the universe was promised to their ambition. In the intoxication of their joy, they declared themselves masters of all the provinces that had formed the empire of Constantine. They cast lots for the countries of the Medes and Parthians, and the kingdoms that were under the domination of the Turks and Saracens. With the money which arose from the plunder of the capital, the conquerors purchased the provinces of the empire; they sold, they played at dice, for whole cities and their inhabitants. Constantinople was during several days a market, in which seas and their islands, nations and their wealth, were trafficked for; in which the Roman world was put up to sale, and found purchasers among the obscure crowd of the crusaders.

Whilst the barons were thus distributing cities and kingdoms, the ambition of the Latin clergy was by no means idle, but was busy in invading the property of the Greek church. The leaders of the Crusade had agreed among themselves that if the emperor of Constantinople should be chosen from the French, the patriarch should be a Venetian. According to this convention, which had preceded the conquest, Thomas Morosini was elevated to the chair of St. Sophia; priests and Latin bishops were, at the same time, sent into the other conquered cities, and took possession of the wealth and the privileges of the Greek clergy. Thus the Romish worship associated itself with the victories of the crusaders, and made its empire acknowledged wherever the banners of the conquerors floated.

THE POPE ACKNOWLEDGED

After his coronation, Baldwin wrote to the pope, to announce to him the extraordinary victories by which it had pleased God to crown the zeal of the soldiers of the cross. The new emperor, who assumed the title of knight of the holy see, recalled to the mind of the sovereign pontiff the perfidies and the long revolt of the Greeks. "We have brought under your laws," said he, "that city, which, in hatred for the holy see, would scarcely hear the name of the prince of the apostles, and did not afford a single church to him who received from the Lord the supremacy over all churches." Baldwin, in his letter, invited the vicar of Jesus Christ to imitate the example of his predecessors, John, Agapetus, and Leo, who visited in person the church of Byzantium.

The marquis of Montferrat at the same time addressed a letter to the sovereign pontiff, in which he protested his humble obedience to all the decisions of the holy see. The doge of Venice, who till that time had braved with so much haughtiness the threats and thunders of the church, acknowledged the sovereign authority of the pope, and joined his protestations with those of Baldwin and Boniface. To disarm the anger of Innocent, they represented to him that the conquest of Constantinople had prepared the deliverance of Jerusalem, and boasted of the wealth of a country which the crusaders had at length brought under the laws of the holy see. In all

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their letters to the pope or the faithful of the West, the conquerors of Byzantium spoke of the Greek empire as of a new land of promise, which awaited the servants of God and the soldiers of Christ.

Innocent had been for a long time irritated by the disobedience of the crusaders; in his reply, he reproached with bitterness the victorious army of the Latins for having preferred the riches of the earth to those of heaven; he reprimanded the leaders for having exposed to the outrages of the soldiers and followers of the army, the honour of matrons and maidens, and virgins consecrated to the Lord; for having ruined Constantinople, plundered both great and small, violated the sanctuary, and put forth a sacrilegious hand upon the treasures of the churches. Notwithstanding this outward show of anger, the pope approved the election of Baldwin, who took the title of knight of the holy see, and consented to recognise an empire to which he was to give laws.

The greater part of the defenders of the Holy Land, who had experienced nothing but the evils of war, became desirous of partaking of the glory and the good fortune of the French and Venetians, and the king of Jerusalem was left almost alone at Ptolemais, without means of making the truce he had entered into with the infidels respected. Baldwin warmly welcomed the defenders of the Holy Land; but the joy he experienced at their arrival was much troubled by the intelligence of the death of his wife, Marguerite of Flanders. This princess had embarked in the fleet of John de Nesle, in the belief that she should meet her husband in Palestine; sinking under the fatigue of a long voyage, and perhaps the pains of disappointment, she fell sick at Ptolemais, and died at the moment she learned that Baldwin had been crowned emperor of Constantinople. The vessel destined to convey the new empress to the shores of the Bosphorus only brought back her mortal remains. Baldwin, amidst his knights, wept for the loss of a princess he had loved tenderly.

The emperor and his barons, with all the succours they had received from the East, had scarcely twenty thousand men to defend their conquests and restrain the people of the capital and the provinces. The sultan of Iconium and the king of the Bulgarians had long threatened to invade the lands contiguous to their states, and they thought that the dissensions and subsequent fall of the Greek empire presented a favourable opportunity for the outbreak of their jealousy and ambition. The nations of Greece were conquered without being subdued. As in the disorder which accompanied the conquest of Byzantium, no other right had been acknowledged but that of force and the sword; all the Greeks, who had still arms in their hands, were desirous of forming a principality or a kingdom. On all sides new states and empires sprang up from the bosom of the ruins, and already threatened that which the crusaders had so recently established.

FATE OF THE ROYAL FUGITIVES

A grandson of Andronicus founded in a Greek province of Asia Minor the principality of Trebizond, Leo Sgurre, master of the little city of Napoli, had extended his dominions by injustice and violence; and, to employ a comparison offered by Nicetas, he had grown greater, like the torrent that swells in the storm and is enlarged by the waters of the tempest. A barbarous conqueror, a fierce and cruel tyrant, he reigned, or rather he spread terror, over Argos and the Isthmus of Corinth. Michael-Angelus Comnenus,

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employing the arms of treachery, gained the kingdom of Epirus, and subdued to his laws a wild and warlike people. Theodore Lascaris, who, like Æneas, had fled from his burning country, collected some troops in Bithynia, and caused himself to be proclaimed emperor at Nicæa, whence his family was destined at a future day to return in triumph to Constantinople.

If despair had imparted any degree of courage to the two fugitive emperors, they might have obtained a share of their own spoils, and preserved a remnant of power; but they had not profited by the lessons of misfortune. Murtzuphlus, who had completed all the crimes begun by Alexius, did not hesitate to place himself in the power of his unfortunate rival, whose daughter he had married; the wicked sometimes take upon themselves the duty of punishing one another. Alexius, after having loaded Murtzuphlus with caresses, inveigled him into his house, and caused his eyes to be put out. In this condition, Murtzuphlus, abandoned by his followers, for whom he was now nothing but an object of disgust, went to conceal his existence and his misery in Asia; but on his road he fell into the hands of the Latins. Being led to Constantinople, and condemned to expiate his crimes by an ignominious death, he was precipitated from the top of a column raised by the emperor Theodosius in the Place of Taurus. The multitude of Greeks that had offered the purple to Murtzuphlus were present at his tragical end, and appeared terrified at a punishment that was much more new to them than the crimes for which it was inflicted.

The perfidy and cruelty of Alexius did not remain long unpunished; the usurper was obliged to wander from city to city, and not unfrequently to conceal the imperial purple under the garb of a mendicant. For a considerable time he only owed his safety to the contempt in which he was held by the conquerors. After having long strayed about in a state of destitution, he was given up to the marquis of Montferrat, who sent him a prisoner into Italy; escaping thence, he again passed into Asia, and found an asylum with the sultan of Iconium. Alexius could not be satisfied to live in peace in his retreat, but joined the Turks in an attack upon his son-in-law Lascaris, whom he could not pardon for having saved a wreck of the empire, and reigning over Bithynia. As the Turks were beaten, the fugitive prince fell at length into the hands of the emperor of Nicæa, who compelled him to retire to a monastery, where he died, forgotten by both Greeks and Latins.

Thus four emperors were immolated to ambition and vengeance — a deplorable spectacle, and most worthy of pity! Amidst the convulsions and fall of an empire, we behold princes of the same family quarrelling for a phantom of authority, snatch from each other by turns both the sceptre and life, surpass the populace in fury, and leave them no crime, no parricide, to commit.

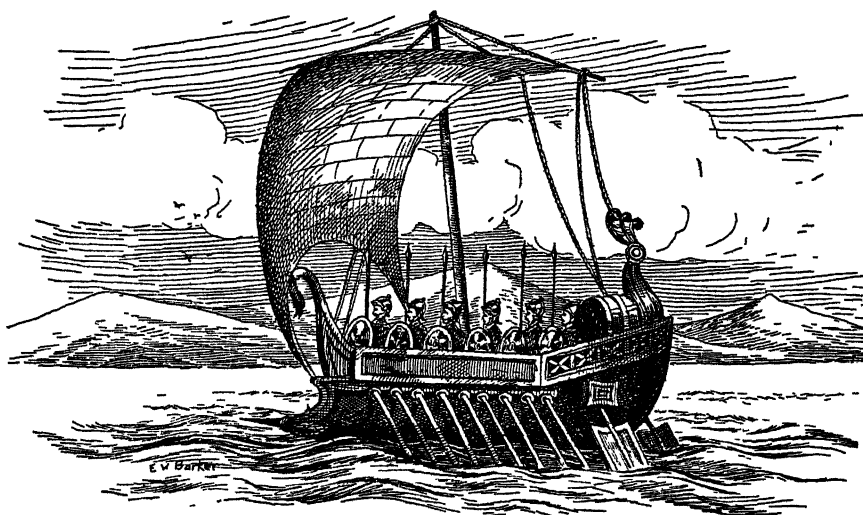
BALDWIN QUARRELS WITH BONIFACE

Whilst the Greek princes were thus making war against each other, and quarrelling for the wrecks of the empire, the French counts and barons quitted the capital to go and take possession of the cities and provinces that had fallen to their share. Many of them were obliged to conquer, sword in hand, the lands that had been assigned to them. The marquis of Montferrat set out on his march to visit the kingdom of Thessalonica, and receive the homage of his new subjects. The emperor Baldwin, followed by his brother Henry of Hainault, and a great number of knights, made a progress through Thrace and Romania, and everywhere on his passage, was saluted by the

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noisy acclamations of a people always more skilful in flattering their conquerors than in combating their enemies. When he arrived at Hadrianopolis, where he was received in triumph, the new emperor announced his intention of pursuing his march as far as Thessalonica. This unexpected resolution surprised the marquis of Montferrat, who entertained the desire of going alone to his own kingdom. Boniface promised to be faithful to the emperor, to be always ready to employ his forces against the enemies of the empire; but he feared the presence of Baldwin's army in his cities, already exhausted by war.

A serious quarrel broke out between the two princes. The marquis of Montferrat accused the emperor of wishing to get possession of his states; Baldwin fancied he could perceive in the resistance of Boniface the secret design of denying the sovereignty of the head of the empire. Both loved



WAR GALLEY OF THE ELEVENTH CENTURY
(From an old print)

justice, and were not wanting in moderation; but now one had become king of Thessalonica and the other emperor of Constantinople, they had courtiers who endeavoured to exasperate their quarrel and inflame their animosity. In spite of all the representations of the marquis of Montferrat, Baldwin led his army into the kingdom of Thessalonica. Boniface considered this obstinacy of the emperor as a flagrant outrage, and swore to take vengeance with his sword. Impelled by passion, he departed suddenly with several knights who had declared in his favour, and got possession of Didymatica, a city belonging to the emperor.

The marquis of Montferrat took with him his wife, Mary of Hungary, the widow of Isaac; and the presence of this princess, with the hopes of keeping up the division among the Latins, drew many Greeks to the banner of Boniface. He declared to them that he fought for their cause, and clothed in the imperial purple a young prince, the son of Isaac and Mary of Hungary. Dragging in his train this phantom of an emperor, around whom the principal inhabitants from all parts of Romania rallied, he resumed the road to Hadrianopolis, and made preparations for besieging that city. Boniface,

daily becoming more irritated, would listen to neither the counsels nor the prayers of his companions in arms; and discord was about to cause the blood of the Latins to flow, if the doge of Venice, the count of Blois, and the barons that remained at Constantinople, had not earnestly employed their authority and credit to prevent the misfortunes with which the new empire was threatened. The marquis of Montferrat promised to submit his quarrel with Baldwin to the judgment of the counts and barons.

In the meanwhile Baldwin had taken possession of Thessalonica. As soon as he heard of the hostilities of the marquis of Montferrat, he hastily marched back to Hadrianopolis. He was brooding over projects of vengeance, and threatening to repel force by force, and oppose war to war, when he met the deputies.

He promised to lay down his arms, and repair to Constantinople, to adjust the quarrel between him and the marquis of Montferrat. The marquis of Montferrat, who very shortly followed him, entered the capital with a degree of mistrust; but the welcome he received from Baldwin and the other leaders completely appeased all his resentments.

OTHER CONQUESTS

As soon as peace was re-established, the knights and barons again quitted the capital to pass through the provinces, and subdue such as were refractory. The count of Blois, who had obtained Bithynia, sent his knights across the Bosporus; the troops of the crusaders gained several advantages over those of Lascaris. Penamania, Lopada, Nicomedia, and some other cities, opened their gates to the conquerors, after a feeble resistance. The Latins brought under their dominion all the coasts of the Propontis and the Bosporus, as far as the ancient Æolis. Henry of Hainault was not idle in this new war: whilst the warriors of the count of Blois were pushing their conquests towards Nicæa he led his men-at-arms into Phrygia, unfurled his triumphant banners in the plains where Troy once stood, fought at the same time both Greeks and Turks, in the fields which had been trod by the armies of Xerxes and Alexander, and took possession of all the country that extends from the Hellespont to Mount Ida.

At the same time the marquis of Montferrat, now the peaceable master of Thessalonica, undertook the conquest of Greece. He advanced into Thessaly, passed the chain of mountains of Olympus and Ossa, and took possession of Larissa. Boniface and his knights, without fear and without danger, passed through the narrow straits of Thermopylæ, and penetrated into Bœotia and Attica. They put to flight Leo Sgurre, who was the scourge of a vast province; and their exploits might have reminded the Greeks of those heroes of the early ages who travelled about the world fighting monsters and subduing tyrants. As all the Greeks, for so long a time oppressed, sighed for a change, the heroes of the Crusades were everywhere received as liberators. Whilst Boniface was becoming possessed of the beautiful countries of Greece, Geoffrey de Villehardouin, nephew of the marshal of Champagne, established the authority of the Latins in the Peloponnesus. After having driven the troops of Michael Comnenus to the mountains of Epirus, he occupied, without fighting, Coronea and Patras, and met with no resistance except in the canton of Lacedæmonia. The conquered lands and cities were given to the barons, who rendered fealty and homage to the king of Thessalonica and the emperor of Constantinople.

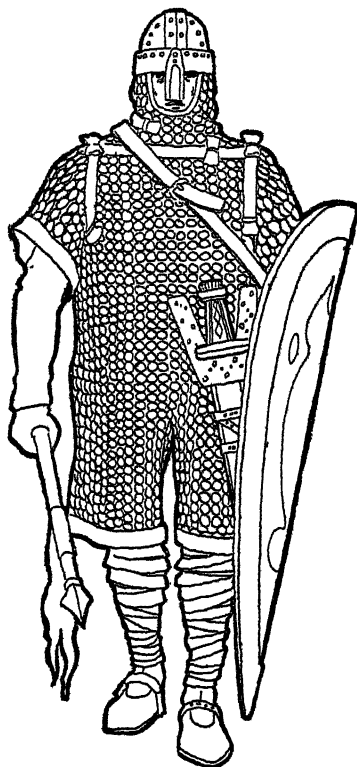
1205 A.D.]

Greece then beheld lords of Argos and Corinth, grand sieurs of Thebes, dukes of Athens, and princes of Achaia. French knights dictated laws in the city of Agamemnon, in the city of Minerva, in the country of Lycurgus, and in that of Epaminondas. Strange destiny of the warriors of this Crusade, who had quitted the West to conquer the city and lands of Jesus Christ, and whom fortune had conducted into places filled with the remembrances of the gods of Homer and the glory of profane antiquity !

THE BULGARIAN WAR

The crusaders were not allowed to felicitate themselves long upon their conquests. Possessors of an empire much more difficult to be preserved than invaded, they had not the ability to master fortune, which soon took from them all that victory had bestowed. They exercised their power with violence, and conciliated neither their subjects nor their neighbours. Joannice [Johannitsa, John, Kalojan, or Calo-John], king of the Bulgarians, had sent an ambassador to Baldwin, with offers of friendship; Baldwin replied with much haughtiness, and threatened to compel Joannice to descend from his usurped throne. When despoiling the Greeks of their property, the crusaders shut out from themselves every source of prosperity, and reduced men, to whom they left nothing but life, to despair. To fill up the measure of their imprudence, they received into their armies the Greeks, whom they loaded with contempt, and who became their implacable enemies. Not content with reigning over cities, they were desirous of subjugating hearts to their will, and awakened fanaticism. Unjust persecutions exasperated the minds of the Greek priests, who declaimed with vehemence against tyranny, and who, reduced to misery, were listened to as oracles and revered as martyrs.

In their despair, the conquered people resolved to have recourse to arms; and, looking around them to find enemies for the crusaders, they implored the alliance and protection of the king of the Bulgarians. There was formed a widely-extended conspiracy, into which all entered to whom slavery was no longer tolerable. All at once the storm burst forth by the massacre of the Latins; a war-cry arose from Mount Hæmus to the Hellespont; the crusaders, dispersed in the various cities and countries, were surprised by a furious and pitiless enemy. The Venetians and French, who guarded Hadrianopolis and Didymatica, were not able to resist the multitude of the Greeks; some were slaughtered in the streets; others retired in disorder, and, in their flight, beheld with grief their banners torn down from the towers, and replaced by the standards of the Bulgarians. The roads were covered with fugitive warriors,



COAT OF MAIL OF THE ELEVENTH CENTURY

who found no asylum in a country which lately trembled at the fame of their arms.

Every city besieged by the Greeks was ignorant of the fate of the other cities confided to the defence of the Latins; communications were interrupted; in the provinces sinister rumours prevailed, which represented the capital in flames, all the cities given up to pillage, and all the armies of the Franks dispersed or annihilated. When the report of these disasters reached Constantinople, Baldwin assembled the counts and barons. The crusaders who were engaged in warlike expeditions on the other side of the Bosphorus received orders to abandon their conquests, and to return immediately to the standards of the main army. Baldwin waited for them several days, but as he was impatient to begin the war, and wished to astonish the enemy by the promptitude of his proceedings, he set out at the head of the knights that remained in the capital, and, five days after his departure, appeared before the walls of Hadrianopolis.

The leaders of the crusade, accustomed to brave all obstacles, were never checked nor restrained by the small number of their own soldiers, nor the multitude of their enemies. The capital of Thrace, surrounded by impregnable ramparts, was defended by a hundred thousand Greeks, in whom thirst of vengeance supplied the want of courage. Baldwin mustered scarcely eight thousand men around his banners. The doge of Venice soon arrived with eight thousand Venetians. The Latin fugitives came from all parts to join this small army. The crusaders pitched their tents, and prepared to lay siege to the city. Their preparations proceeded but slowly, and provisions were beginning to fail them, when the report reached them of the march of the king of the Bulgarians. Joannice, the leader of a barbarous people, himself more barbarous than his subjects, was advancing with a formidable army. He concealed his ambitious projects and his desire for vengeance under an appearance of religious zeal, and caused a standard of St. Peter, which he had received from the pope, to be borne before him. This new ally of the Greeks boasted of being a leader of a holy enterprise, and threatened to exterminate the Franks, whom he accused of having assumed the cross for the purpose of ravaging the provinces and pillaging the cities of Christians.

The king of the Bulgarians was preceded in his march by a numerous troop of Wallachians and Comans, whom the hopes of pillage had drawn from the mountains and forests near the banks of the Danube and Borysthenes. The Comans, more ferocious than the nations of Mount Hæmus, drank, it was said, the blood of their captives, and sacrificed Christians on the altars of their idols. Like the warriors of Scythia, accustomed to fight whilst flying, the Wallachian horsemen received orders from Joannice to provoke the enemy, even in their camp, and to endeavour to draw the heavy cavalry of the Franks into an ambuscade. The barons were aware of this danger, and forbade the crusaders to quit their tents, or go beyond their entrenchments. But such was the character of the French warriors, that prudence, in their eyes, deprived valour of all its lustre, and it appeared disgraceful to shun the fight in the presence and amidst the scoffs of an enemy.

DEFEAT OF THE LATINS

Scarcely had the barbarians appeared near the camp, when the sight of them made even the leaders themselves forget the orders they had issued only the night before. The emperor and the count of Blois flew to meet the

[1205 A.D.]

enemy, put them to flight, and pursued them with ardour for the space of two leagues. But all at once the barbarians rallied, and in their turn charged the Christians. The latter, who believed they had gained a victory, were obliged to defend themselves in a country with which they were unacquainted. Their squadrons, exhausted by fatigue, were surprised and surrounded by the army of Joannice; pressed on all sides, they made useless efforts to recover their line of battle, but had no power either to fly, or resist the barbarians. The count of Blois fell, covered with wounds, and his faithful squire died by his side.

The emperor Baldwin still disputed the victory; the bravest of his knights and barons followed him into the *mêlée*, and a horrible carnage marked their progress through the ranks of the barbarians. Peter, bishop of Bethlehem, Stephen count of Perche, Renaud de Montmirail, Mathieu de Valencourt, Robert de Ronçai, and a crowd of lords and valiant warriors, lost their lives in defending their sovereign. Baldwin remained almost alone on the field of battle, and still continued fighting bravely; but at length, overpowered by numbers, he fell into the hands of the Bulgarians, who loaded him with chains. The wreck of the army retired in the greatest disorder, and only owed their safety to the prudent bravery of the doge of Venice and the marshal of Champagne, who had been left to guard the camp.

In the night that followed the battle, the crusaders raised the siege of Hadrianopolis, and retook the route to the capital, amidst a thousand dangers. The Bulgarians and the Comans, proud of their victory, pursued without intermission the army they had conquered; this army, which had lost half of its numbers, was in great want of provisions, and had great difficulty in dragging along the wounded and the baggage. The crusaders were plunged in a melancholy silence, their despair was evident in their actions and on their countenances. At Rodosto they met Henry of Hainault, and several other knights, who were on their way from the provinces of Asia, to join the army of Hadrianopolis. The retreating leaders related with tears their defeat and the captivity of Baldwin. All the Franks were seized with grief and terror, on learning they had no longer an emperor. The Greeks that inhabited the capital applauded in secret the triumph of the Bulgarians, and their ill-concealed joy still further increased the alarms of the Latins. A great number of knights, overcome by so many reverses, saw no safety but in flight, and embarked hastily on board some Venetian vessels.

In the meantime, Joannice continued his pursuit of the conquered army. The Greeks, united with the Bulgarians, took possession of all the provinces, and left the Latins no repose. Among the disasters of which contemporary history has left us a deplorable account, we must not forget the massacre of twenty thousand Armenians. This numerous colony had left the banks of the Euphrates, and established themselves in the province of Natolia. After the conquest of Constantinople, they declared for the Latins, and when the latter experienced their reverses, finding themselves menaced and pursued by the Greeks, they crossed the Bosporus, and followed Henry of Hainault, who was marching towards Hadrianopolis. The Armenians took with them their flocks and their families; they drew, in carriages, all that they possessed that was most valuable, and had great difficulty, on their march across the mountains of Thrace, in keeping up with the army of the crusaders. These unfortunate people were surprised by the barbarians, and, to a man, perished beneath the swords of a pitiless conqueror.

The Franks wept at the defeat and destruction of the Armenians, without being able to avenge them; they had nothing but enemies throughout

the vast provinces of the empire. Beyond the Bosphorus, they only preserved the castle of Peges; on the European side, only Rodosto and Selymbria. Their conquests in ancient Greece were not yet threatened by the Bulgarians; but these distant possessions only served to divide their forces. Henry of Hainault, who took the title of regent, performed prodigies of valour in endeavouring to retake some of the cities of Thrace; and lost, in various combats, a great number of the warriors that remained under his banners.

The bishop of Soissons and some other crusaders, invested with the confidence of their unfortunate companions in arms, were sent into Italy, France, and the county of Flanders, to solicit the assistance of the knights and barons; but the succour they hoped for could only arrive slowly, and the enemy continued to make rapid progress. The army of the Bulgarians, like a violent tempest, advanced on all sides; it desolated the shores of the Hellespont, extended its ravages into the kingdom of Thessalonica, repassed Mount Hæmus, and returned, more numerous and more formidable than ever, to the banks of the Hebrus. The Latin empire had no other defenders but a few warriors divided among the various cities and fortresses, and every day war and desertion diminished the numbers and strength of the unfortunate conquerors of Byzantium. Five hundred knights, picked warriors of the army of the crusaders, were attacked before the walls of Rusum, and cut to pieces by a countless multitude of Bulgarians and Comans.¹ This defeat was not less fatal than the battle of Hadrianopolis; the hordes of Mount Hæmus and the Borysthenes carried terror everywhere. On their passage, the country was in flames, and the cities afforded neither refuge nor means of defence. The land was covered with soldiers, who slaughtered all who came in their way; the sea was covered with pirates, who threatened every coast with their brigandage. Constantinople expected every day to see the standards of the victorious Joannice beneath its walls, and only owed its safety to the excess of evils that desolated all the provinces of the empire.

The king of the Bulgarians did not spare his allies any more than his enemies; he burned and demolished all the cities that fell into his hands. He ruined the inhabitants, dragged them in his train like captives, and made them undergo, in addition to the calamities of war, all the outrages of a jealous and barbarous tyranny. The Greeks, who had solicited his assistance, were at last reduced to implore the aid of the Latins against the implacable fury of their allies. The crusaders accepted with joy the alliance with the Greeks, whom they never ought to have repulsed, and re-entered into Hadrianopolis. Didymatica, and most of the cities of Romania, shook off the intolerable yoke of the Bulgarians, and submitted to the Latins. The Greeks, whom Joannice had urged on to despair, showed some bravery, and became useful auxiliaries to the Latins; and the new empire might have hoped for a return of days of prosperity and glory, if so many calamities could possibly have been repaired by a few transient successes. But all the provinces were strewn with ruins, and the cities and countries were without inhabitants. The hordes of Mount Hæmus, whether victorious or conquered, still continued their predatory habits. They easily recovered from their losses; the losses of the Franks became every day more irreparable. The leader of the Bulgarians sought out everywhere the foes of the new empire; and, being abandoned by the Greeks of Romania, he formed an alliance with Lascaris, the implacable enemy of the Latins.

[¹ Gibbon puts the loss at 120.]

[1205-1206 A.D.]

The pope in vain exhorted the nations of France and Italy to take up arms for the assistance of the conquerors of Byzantium; he could not awaken their enthusiasm for a cause that presented to its defenders nothing but certain evils, and dangers without glory.

THE FATE OF BALDWIN

Amidst the perils that continued to multiply, the crusaders remained perfectly ignorant of the fate of Baldwin; sometimes it was said that he had broken his bonds, and had been seen wandering in the forests of Servia; sometimes that he had died of grief in prison; sometimes that he had been massacred in the midst of a banquet by the king of the Bulgarians; that his mutilated members had been cast out upon the rocks, and that his skull, encased in gold, served as a cup for his barbarous conqueror. Among the romantic accounts that were circulated concerning Baldwin, we must not omit the following: The emperor was kept close prisoner at Terenova, where the wife of Joannice became desperately in love with him, and proposed to him to escape with her. Baldwin rejected this proposal, and the wife of Joannice, irritated by his disdain and refusal, accused him to her husband of having entertained an adulterous passion. The barbarous Joannice caused his unfortunate captive to be massacred at a banquet, and his body was cast on to the rocks, a prey to vultures and wild beasts. But people could not be convinced that he was dead. A hermit had retired to the forest of Glançon, on the Hainault side, and the people of the neighbourhood became persuaded that this hermit was Count Baldwin. The solitary at first answered with frankness, and refused the homage they wished to render. They persisted, and at length he was induced to play a part, and gave himself out for Baldwin. At first he had a great many partisans; but the king of France, Louis VIII, having invited him to his court, he was confounded by the questions that were put to him: he took to flight, and was arrested in Burgundy by Erard de Chastenai, a Burgundian gentleman, whose family still exists. Jane, countess of Flanders, caused the impostor to be hung in the great square of Lisle.^e Several messengers, sent by Henry of Hainault, travelled through the cities of Bulgaria to learn the fate of Baldwin; but returned to Constantinople, without having been able to ascertain anything. A year after the battle of Hadrianopolis, the pope, at the solicitation of the crusaders, conjured Joannice to restore to the Latins of Byzantium the head of their new empire. The king of the Bulgarians contented himself with replying, that Baldwin had paid the tribute of nature, and that his deliverance was no longer in the power of mortals.¹ This answer destroyed all hopes of again seeing the imprisoned monarch, and the Latins no longer entertained a doubt of the death of their emperor.

Henry of Hainault received the deplorable heritage of his brother with tears and deep regret, and succeeded to the empire amidst general mourning and sorrow. To complete their misfortunes, the Latins had to weep for the loss of Dandolo, who finished his glorious career at Constantinople, and whose last look must have perceived the rapid decline of an empire he had founded. The greater part of the crusaders had either perished in battle or returned to the west.^d

¹ Lavissee and Rambaud ^e quote his words, "He absolved the debt of the flesh while he was held in prison" (*debitum carnis exsolverat dum carcere teneretur*). His two daughters inherited Flanders and Hainault.]

HENRY OF HAINAULT

In all civilised hostility a treaty is established for the exchange of ransom of prisoners; and if their captivity be prolonged, their condition is known, and they are treated according to their rank with humanity or honour. But the savage Bulgarian was a stranger to the laws of war; his prisons were involved in darkness and silence; and above a year elapsed before the Latins could be assured of the death of Baldwin, before his brother, the regent Henry, would consent to assume the title of emperor. His moderation was applauded by the Greeks as an act of rare and inimitable virtue. Their light and perfidious ambition was eager to seize or anticipate the moment of a vancancy, while a law of succession, the guardian both of the prince and people, was gradually defined and confirmed in the hereditary monarchies of Europe.

In the support of the Eastern Empire, Henry was gradually left without an associate, as the heroes of the Crusades retired from the world or from the war. The doge of Venice, the venerable Dandolo, in the fullness of years and glory, sank into the grave. The marquis of Montferrat was slowly recalled from the Peloponnesian War to the revenge of Baldwin and the defence of Thessalonica. Some nice disputes of feudal homage and service were reconciled in a personal interview between the emperor and the king: they were firmly united by mutual esteem, and the common danger; and their alliance was sealed by the nuptials of Henry with the daughter of the Italian prince. He soon deplored the loss of his friend and father.

At the persuasion of some faithful Greeks, Boniface made a bold and successful inroad among the hills of Rhodope; the Bulgarians fled on his approach, they assembled to harass his retreat. On the intelligence that his rear was attacked, without waiting for any defensive armour, he leaped on horseback, couched his lance, and drove the enemies before him; but in the rash pursuit he was pierced with a mortal wound; and the head of the king of Thessalonica was presented to Joannice, who enjoyed the honours, without the merit, of victory. It is here, at this melancholy event, that the pen or the voice of Geoffrey de Villehardouin seems to drop or to expire; and if he still exercised his military office of marshal of Romania, his subsequent exploits are buried in oblivion.¹

The character of Henry was not unequal to his arduous situation: in the siege of Constantinople, and beyond the Hellespont, he had deserved the fame of a valiant knight and skilful commander; and his courage was tempered with a degree of prudence and mildness unknown to his impetuous brother. In the double war against the Greeks of Asia and the Bulgarians of Europe, he was ever the foremost on shipboard or on horseback; and though he cautiously provided for the success of his arms, the drooping Latins were often roused by his example to save and to second their fearless emperor. But such efforts, and some supplies of men and money from France, were of less avail than the errors, the cruelty, and death of their most formidable adversary. When the despair of the Greek subjects invited Joannice as their deliverer, they hoped that he would protect their liberty and adopt their laws; they were soon taught to compare the degrees of national ferocity, and to execrate the savage conqueror who no longer dissembled his intention of dispeopling Thrace, of demolishing the cities, and of transplanting the inhabitants beyond the Danube. Many towns and

[¹ According to Finlay he "appears to have died about the year 1218."]

[1207-1216 A.D.]

villages of Thrace were already evacuated; a heap of ruins marked the place of Philippopolis, and a similar calamity was expected at Demotica and Hadrianopolis, by the first authors of the revolt. They raised a cry of grief and repentance to the throne of Henry; the emperor alone had the magnanimity to forgive and trust them. No more than four hundred knights, with their sergeants and archers, could be assembled under his banner; and with this slender force he fought and repulsed the Bulgarian, who, besides his infantry, was at the head of forty thousand horse. In this expedition, Henry felt the difference between a hostile and a friendly country; the remaining cities were preserved by his arms, and the savage, with shame and loss, was compelled to relinquish his prey.

The siege of Thessalonica was the last of the evils which Joannice inflicted or suffered; he was stabbed during the night in his tent; and the general, perhaps the assassin, who found him weltering in his blood, ascribed the blow with general applause to the lance of St. Demetrius.

After several victories, the prudence of Henry concluded an honourable peace with the successor of the tyrant, and with the Greek princes of Nicæa and Epirus. If he ceded some doubtful limits, an ample kingdom was reserved for himself and his feudatories; and his reign, which lasted only ten years, afforded a short interval of prosperity and peace. Far above the narrow policy of Baldwin and Boniface, he freely entrusted to the Greeks the most important offices of the state and army; and this liberality of sentiment and practice was the more seasonable, as the princes of Nicæa and Epirus had already learned to seduce and employ the mercenary valour of the Latins. It was the aim of Henry to unite and reward his deserving subjects of every nation and language; but he appeared less solicitous to accomplish the impracticable union of the two churches.

Pelagius, the pope's legate, who acted as the sovereign of Constantinople, had interdicted the worship of the Greeks, and sternly imposed the payment of tithes, the double procession of the Holy Ghost, and a blind obedience to the Roman pontiff. As the weaker party, they pleaded the duties of conscience, and implored the rights of toleration: "Our bodies," they said, "are Cæsar's, but our souls belong only to God." The persecution was checked by the firmness of the emperor; and if we can believe that the same prince was poisoned by the Greeks themselves, we must entertain a contemptible idea of the sense of gratitude in mankind. His valour was a vulgar attribute, which he shared with ten thousand knights; but Henry possessed the superior courage to oppose, in a superstitious age, the pride and avarice of the clergy. In the cathedral of St. Sophia he presumed to place his throne on the right hand of the patriarch; and this presumption excited the sharpest censure of Pope Innocent III. By a salutary edict, one of the first examples of the laws of mortmain, he prohib-



HELMET OF THE TENTH AND ELEVENTH CENTURIES

ited the alienation of fiefs; many of the Latins, desirous of returning to Europe, resigned their estates to the church for a spiritual or temporal reward; these holy lands were immediately discharged from military service, and a colony of soldiers would have been gradually transformed into a college of priests.

The virtuous Henry died at Thessalonica (1216), in the defence of that kingdom, and of an infant, the son of his friend Boniface. In the first two emperors of Constantinople the male line of the counts of Flanders was extinct. *f*

PIERRE DE COURTENAI AND ROBERT OF NAMUR

Baldwin and Henry had a sister named Yolande, married to Pierre de Courtenai, count of Auxerre. This latter was elected emperor. He was then in France, and hastened to raise an army. He visited Honorius III at Rome, embarked for Durazzo, and from there followed the Egnatian road. Attacked by the Epirots in the gorges of Elbassan, his army was destroyed; the papal legate perished; the emperor was taken, and doubtless died in captivity.

He had left in the West ten children, of whom the eldest was Philippe of Namur. The empress, his wife, had come by sea to Constantinople, where a little son was born, afterwards to be Baldwin II. She took the regency for Philippe of Namur, renewed the treaties with the emperor of Nicæa, made him marry her stepdaughter, and died in 1219. Philippe of Namur having refused to leave his Meuse comté, his younger brother, Robert, was thereupon elected.

His reign marked the rapid decline of the empire. All the chiefs of the First Crusade — Baldwin, Henry of Flanders, Boniface de Montferrat, Louis de Blois, Dandolo, and Villehardouin — were dead. The number of Latin warriors diminished unceasingly by combats or by returning to the West, and were not recruited by new arrivals. Robert had one of his sisters married to King Andrew of Hungary, one to Geoffrey of Achaia, and a third to the emperor of Nicæa. One of his nieces married John Asan II of Bulgaria; he himself was about to marry a daughter of Lascaris. But these family alliances gave him neither power nor security.

The despot of Epirus, Theodore, who never ceased taking land from the Latins, took advantage of the Thessalonican king being gone to seek help in the West to surprise his capital and finish conquering his provinces (1222). So perished the Lombard kingdom of Thessalonica.

In Nicæa, Joannes Vatatzes, successor to Lascaris, renewed war against the French, inflicted on them a bloody defeat at Pemanene (1224), and conquered nearly all Thrace. The Greeks had now two emperors, without counting the one at Trebizond, for the despot of Epirus had got himself crowned by the archbishop of Okhrida in Thessalonica. The forces of these two emperors, henceforth enemies, marched each on its own road to Hadrianopolis. The town at first yielded to the Nicæan troops, then drove them away and opened their gates to those of Epirus. Robert could not even interfere in the struggle, and nothing remained but to see which of the two Greek armies would be the first to enter Byzantium. In his own court a bloody drama showed how little respected and how weak was sovereign power. Robert was very much in love with a young Neuville lady, already engaged to a Burgundian cavalier; and the mother consented to get the first engagement broken off. The rejected cavalier gathered his relatives

[1228-1237 A.D.]

and friends and forced a way into the palace by night. He cut off the nose and lips of the young girl, and threw her mother into the Bosphorus. Robert could obtain no redress from his barons for this cruel insult. He went to seek help in the West and died on the journey (1228).^c

JEAN DE BRIENNE

It was only in the age of chivalry that valour could ascend from a private station to the thrones of Jerusalem and Constantinople. The titular kingdom of Jerusalem had devolved to Mary, the daughter of Isabella and Conrad of Montferrat, and the granddaughter of Almeric or Amaury. She was given to Jean de Brienne, of a noble family in Champagne, by the public voice and the judgment of Philippe Auguste, who named him as the most worthy champion of the Holy Land. In the Fifth Crusade, he led a hundred thousand Latins to the conquest of Egypt; by him the siege of Damietta was achieved, and the subsequent failure was justly ascribed to the pride and avarice of the legate. After the marriage of his daughter with Frederick II, he was provoked by the emperor's ingratitude to accept the command of the army of the church; and though advanced in life, and despoiled of royalty, the sword and spirit of Jean de Brienne were still ready for the service of Christendom.

In the seven years of his brother's reign, Baldwin de Courtenai had not emerged from a state of childhood, and the barons of Romania felt the strong necessity of placing the sceptre in the hands of a man and a hero. The veteran king of Jerusalem might have disdained the name and office of regent; they agreed to invest him for life with the title and prerogatives of emperor, on the sole condition that Baldwin should marry his second daughter, and succeed at a mature age to the throne of Constantinople. The expectation, both of the Greeks and Latins, was kindled by the renown; the choice, and the presence of John de Brienne; and they admired his martial aspect, his green and vigorous age of more than fourscore years, and his size and stature, which surpassed the common measure of mankind.

But avarice and the love of ease appear to have chilled the love of enterprise; his troops were disbanded, and two years rolled away without action or honour, till he was awakened by the dangerous alliance of Vatatzes, emperor of Nicæa, and of Asan, king of Bulgaria. They besieged Constantinople by sea and land, with an army of one hundred thousand men, and a fleet of three hundred ships of war; while the entire force of the Latin emperor was reduced to 160 knights, and a small addition of sergeants and archers. Instead of defending the city, the hero made a sally at the head of his cavalry; and of forty-eight squadrons of the enemy, no more than three escaped from the edge of his invincible sword. Fired by his example, the infantry and the citizens boarded the vessels that anchored close to the walls; and twenty-five were dragged in triumph into the harbour of Constantinople. At the summons of the emperor, the vassals and allies armed in her defence, broke through every obstacle that opposed their passage; and, in the succeeding year, obtained a second victory over the same enemies. By the rude poets of the age, Jean de Brienne is compared to Hector, Roland, and Judas Maccabæus; but their credit and his glory receive some abatement from the silence of the Greeks. The empire was soon deprived of the last of her champions; and the dying monarch was ambitious to enter paradise in the habit of a Franciscan friar (1237).

BALDWIN II

In the double victory of Jean de Brienne we cannot discover the name or exploits of his pupil Baldwin, who had attained the age of military service, and who succeeded to the imperial dignity on the decease of his adoptive father. The royal youth was employed on a commission more suitable to his temper ; he was sent to visit the western courts of the pope more especially, and of the king of France ; to excite their pity by the view of his innocence and distress ; and to obtain some supplies of men or money for the relief of the sinking empire. He thrice repeated these mendicant visits, in which he seemed to prolong his stay, and postpone his return ; of the five-and-twenty years of his reign, a greater number were spent abroad than at home, and in no place did the emperor deem himself less free and secure than in his native country and his capital.

By such shameful or ruinous expedients he returned to Romania with an army of thirty thousand soldiers, whose numbers were doubled in the apprehension of the Greeks. But the troops and treasures of France melted away in his unskilful hands ; and the throne of the Latin emperor was protected by a dishonourable alliance with the Turks and Komans. To secure the former, he consented to bestow his niece on the unbelieving sultan of Cogni. To please the latter, he complied with their pagan rites ; a dog was sacrificed between the two armies and the contracting parties tasted each other's blood, as a pledge of their fidelity. In the palace, or prison, of Constantinople the successor of Augustus demolished the vacant houses for winter fuel, and stripped the lead from the churches for the daily expense of his family. Some usurious loans were dealt with a scanty hand by the merchants of Italy ; and Philippe, his son and heir, was pawned at Venice as the security of a debt. Thirst, hunger, and nakedness are positive evils ; but wealth is relative, and a prince who would be rich in a private station may be exposed by the increase of his wants to all the anxiety and bitterness of poverty.

THE CROWN OF THORNS

But in this abject distress, the emperor and empire were still possessed of an ideal treasure, which drew its fantastic value from the superstition of the Christian world. The merit of the true cross was somewhat impaired by its frequent division ; and a long captivity among the infidels might shed some suspicion on the fragments that were produced in the East and West. But another relic of the Passion was preserved in the imperial chapel of Constantinople ; and the crown of thorns which had been placed on the head of Christ was equally precious and authentic. It had formerly been the practice of the Egyptian debtors to deposit, as a security, the mummies of their parents ; and both their honour and their religion were bound for the redemption of the pledge. In the same manner, and in the absence of the emperor, the barons of Romania borrowed the sum of 13,134 pieces of gold [£7000 or \$35,000] on the credit of the holy crown.

The success of this transaction tempted the Latin emperor to offer, with the same generosity, the remaining furniture of his chapel—a large and authentic portion of the true cross ; the baby linen of the Son of God ; the lance, the sponge, and the chain of his Passion ; the rod of Moses ; and part of the skull of St. John the Baptist. For the reception of these spiritual treasures, twenty thousand marks were expended by St. Louis on a stately

[1237-1261 A.D.]

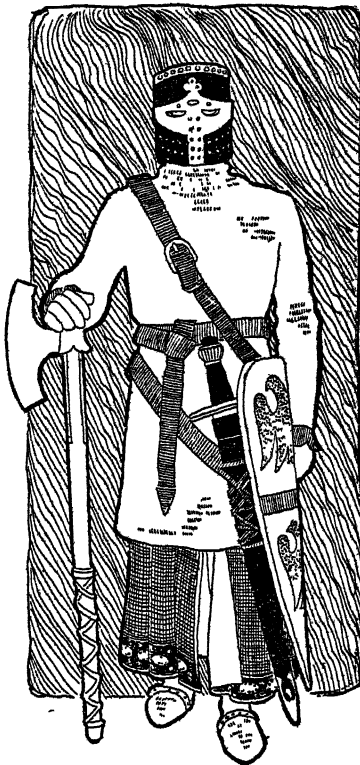
foundation, the holy chapel of Paris, on which the muse of Boileau has bestowed a comic immortality. The truth of such remote and ancient relics, which cannot be proved by any human testimony, must be admitted by those who believe in the miracles which they have performed.

PROGRESS OF THE GREEKS (1237-1261 A.D.)

The Latins of Constantinople were on all sides encompassed and pressed: their sole hope, the last delay of their ruin, was in the division of their Greek and Bulgarian enemies; and of this hope they were deprived by the superior arms and policy of Vatatzes, emperor of Nicæa. From the Propontis to the rocky coast of Pamphylia, Asia was peaceful and prosperous under his reign; and the events of every campaign extended his influence in Europe. The strong cities of the hills of Macedonia and Thræce were rescued from the Bulgarians; and their kingdom was circumscribed by its present and proper limits, along the southern banks of the Danube. The sole emperor of the Romans could no longer brook that a lord of Epirus, a Comnenian prince of the West, should presume to dispute or share the honours of the purple; and the humble Demetrius changed the colour of his buskins, and accepted with gratitude the appellation of despot. His own subjects were exasperated by his baseness and incapacity; they implored the protection of their supreme lord.

After some resistance, the kingdom of Thessalonica was united to the empire of Nicæa; and Vatatzes reigned without a competitor from the Turkish borders to the Adriatic Gulf. The princes of Europe honoured his merits and power; and had he subscribed an orthodox creed, it should seem that the pope would have abandoned, without reluctance, the Latin throne of Constantinople. But the death of Vatatzes, the short and busy reign of Theodore, his son, and the helpless infancy of his grandson John, suspended the restoration of the Greeks.

The young prince was oppressed by the ambition of his guardian and colleague, Michael Palæologus, who displayed the virtues and vices that belong to the founder of a new dynasty. The emperor Baldwin had flattered himself that he might recover some provinces or cities by an impotent negotiation. His ambassadors were dismissed from Nicæa with mockery and contempt. The captivity of Villehardouin, prince of Achaia, deprived the Latins of the most active and powerful vassal of their expiring monarchy. The republics of Venice and Genoa disputed, in the first of their naval wars, the command of the sea and the commerce of the East. Pride and interest attached the Venetians to the defence of Constantinople; their

A THIRTEENTH CENTURY
CRUSADER

[1261 A.D.]

rivals were tempted to promote the designs of her enemies, and the alliance of the Genoese with the schismatic conqueror provoked the indignation of the Latin church.

CONSTANTINOPLE RECOVERED BY THE GREEKS (1261 A.D.)

Intent in this great object, the emperor Michael visited in person and strengthened the troops and fortifications of Thrace. The remains of the Latins were driven from their last possessions; he assaulted without success the suburb of Galata; and corresponded with a perfidious baron, who proved unwilling or unable to open the gates of the metropolis. The next spring his favourite general, Alexius Strategopulus, whom he had decorated with the title of Cæsar, passed the Hellespont with eight hundred horse and some infantry, on a secret expedition. The weakness of Constantinople, and the distress and terror of the Latins, were familiar to the observation of the volunteers; and they represented the present moment as the most propitious to surprise and conquest. A rash youth, the new governor of the Venetian colony, had sailed away with thirty galleys, and the best of the French knights, on a wild expedition to Daphnusia, a town on the Black Sea, at the distance of forty leagues; and the remaining Latins were without strength or suspicion. They were informed that Alexius had passed the Hellespont; but their apprehensions were lulled by the smallness of his original numbers, and their imprudence had not watched the subsequent increase of his army. If he left his main body to second and support his operations, he might advance unperceived in the night with the chosen detachment. No sooner had Alexius passed the threshold of the Golden Gate, than he trembled at his own rashness; he paused, he deliberated, till the desperate volunteers urged him forward, by the assurance that in retreat lay the greatest and most inevitable danger. Whilst the cæsar kept his regulars in firm array, the commons dispersed themselves on all sides; an alarm was sounded, and the threats of fire and pillage compelled the citizens to a decisive resolution. The Greeks of Constantinople remembered their native sovereigns; the Genoese merchants their recent alliance and Venetian foes; every quarter was in arms; and the air resounded with a general acclamation of "Long life and victory to Michael and Joannes, the august emperors of the Romans!"

Their rival, Baldwin, was awakened by the sound; but the most pressing danger could not prompt him to draw his sword in the defence of a city which he deserted, perhaps, with more pleasure than regret. Constantinople was irrecoverably lost; but the Latin emperor and the principal families embarked on board the Venetian galleys and steered for the isle of Eubœa, and afterwards for Italy, where the royal fugitive was entertained by the pope and the Sicilian king with a mixture of contempt and pity.

From the loss of Constantinople to his death, he consumed thirteen years, soliciting the Catholic powers to join in his restoration; the lesson had been familiar to his youth, nor was his last exile more indigent or shameful than his three former pilgrimages to the courts of Europe. His son Philippe was the heir of an ideal empire; and the pretensions of his daughter Catharine were transported by her marriage to Charles of Valois, the brother of Philippe le Bel, king of France. The house of Courtenai was represented in the female line by successive alliances, till the title of emperor of Constantinople, too bulky and sonorous for a private name, modestly expired in silence and oblivion.

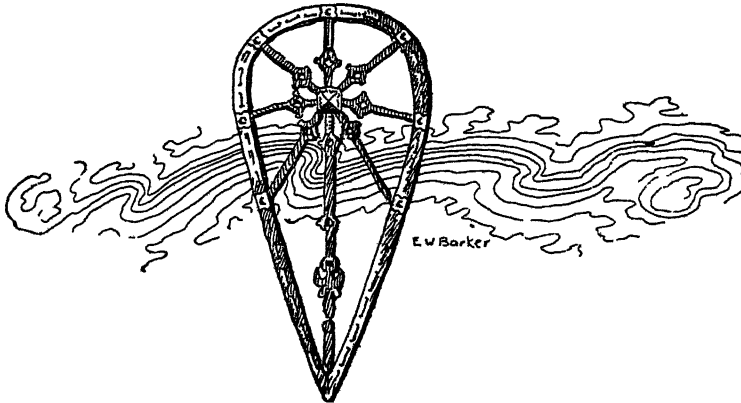
[1261 A.D.]

TRACES LEFT BY THE FRANK DOMINATION IN THE GREEK EMPIRE

The crusaders had been able to destroy the Byzantine monarchy but were not able to reconstruct it with profit to themselves. They had to combat not only with the Greeks, but all the various people they had helped to emancipate. In fact, their domination only served to awake and fortify Greek patriotism. "They did great good in Byzantium, both to Hellenism and religion; social distinctions were abolished" (Sathas) — if not abolished, at any rate modified.

In the countries that the Latins held longest, as in the Morea, a certain fusion took place between conquerors and conquered. Nicetas, Acropolitas, Pachymeres gave the name of *gasmuli* to the creole issue of the two races. The French dynasties of Athens and the Morea tended to Hellenism; the princes learned the language of their subjects. Greek stratiota and French cavaliers were treated as on equal footing; they respected the *pronoiai* of the Hellenic cities as privileged and exempt from the Latin communities. There was a great *logothete* and a proto officer of Achaia as there had been a grand steward (*seneschal*) of Romania. In the French schools the Greeks learned afresh the meaning of civic liberty and the dignity of a warrior-landowner.^c

It will be necessary now to cast a glance back at the rise of that Greek power which had recovered itself thus effectually after the retirement in 1204 of Theodore Lascaris and his founding of a kingdom in Nicæa.^a





CHAPTER X

THE RESTORATION OF THE GREEK EMPIRE

[1204-1391 A.D.]

THEODORE (I) LASCARIS AND JOANNES VATATZES (1204-1254 A.D.)

THE loss of Constantinople in 1204 had restored a momentary vigour to the Greeks. From their palaces, the princes and nobles were driven into the field; and the fragments of the falling monarchy were grasped by the hands of the most vigorous or the most skilful candidates. In the long and barren pages of the Byzantine annals, it would not be an easy task to equal the two characters of Theodore Lascaris and Joannes Ducas Vatatzes, who had replanted and upheld the Roman standard in Nicæa in Bithynia. The difference of their virtues was happily suited to the diversity of their situation. In his first efforts, the fugitive Lascaris commanded only three cities and two thousand soldiers, his reign was the season of generous and active despair; in every military operation he staked his life and crown; and his enemies, of the Hellespont and the Mæander, were surprised by his celerity and subdued by his boldness.

A victorious reign of eighteen years expanded the principality of Nicæa to the magnitude of an empire. The throne of his successor and son-in-law Vatatzes was founded on a more solid basis, a larger scope, and more plentiful resources; and it was the temper, as well as the interest, of Vatatzes to calculate the risk, to expect the moment, and to insure the success of his ambitious designs. In the decline of the Latins we have briefly exposed the progress of the Greeks, the prudent and gradual advances of a conqueror who, in a reign of thirty-three years, rescued the provinces from national and foreign usurpers, till he pressed on all sides the imperial city—a leafless and sapless trunk, which must fall at the first stroke of the axe.

But his interior and peaceful administration is still more deserving of notice and praise. The calamities of the times had wasted the numbers and the substance of the Greeks; the motives and the means of agriculture were extirpated; and the most fertile lands were left without cultivation or inhabitants. A portion of this vacant property was occupied and improved by the command and for the benefit of the emperor; a powerful hand and a vigilant eye supplied and surpassed, by a skilful management, the minute diligence of a private farmer. The royal domain became the garden and

[1222-1259 A.D.]

granary of Asia; and, without impoverishing the people, the sovereign acquired a fund of innocent and productive wealth. His first wife was Irene, the daughter of Theodore Lascaris, a woman more illustrious by her personal merit, the milder virtues of her sex, than by the blood of the Angeli and Comneni that flowed in her veins and transmitted the inheritance of the empire. After her death he was contracted to Anne, or Constance, a natural daughter of the emperor Frederick II; but as the bride had not attained the years of puberty, Vatatzes placed in his solitary bed an Italian damsel of her train, and his amorous weakness bestowed on the concubine the honours, though not the title, of lawful empress. The slaves of the Latins, without law or peace, applauded the happiness of their brethren who had resumed their national freedom; and Vatatzes employed the laudable policy of convincing the Greeks of every dominion that it was their interest to be enrolled in the number of his subjects.

THEODORE (II) LASCARIS AND JOANNES (IV) LASCARIS (1254-1259 A.D.)

A strong shade of degeneracy is visible between Joannes Vatatzes and his son Theodore. Yet the character of Theodore was not devoid of energy; he had been educated in the school of his father, in the exercise of war and hunting. Constantinople was yet spared; but in the three years of a short reign he thrice led his armies into the heart of Bulgaria. His virtues were sullied by a choleric and suspicious temper. The cruelty of the emperor was exasperated by the pangs of sickness, the approach of a premature end; and the suspicion of poison and magic. The lives and fortunes, the eyes and limbs, of his kinsmen and nobles were sacrificed to each sally of passion. In his last hours the emperor testified a wish to forgive and be forgiven, a just anxiety for the fate of Joannes, his son and successor, who, at the age of eight years, was condemned to the dangers of a long minority. His last choice entrusted the office of guardian to the sanctity of the patriarch Arsenius, and to the courage of George Muzalon, the great domestic, who was equally distinguished by the royal favour and the public hatred. The holy rites were interrupted by a sedition of the guards. Muzalon, his brothers, and his adherents were massacred at the foot of the altar; and the absent patriarch was associated with a new colleague, with Michael Palæologus, the most illustrious in birth and merit of the Greek nobles.

MICHAEL (VIII) PALÆOLOGUS (1259-1282 A.D.)

As early as the middle of the eleventh century, the noble race of the Palæologi stands high and conspicuous in the Byzantine history. It was the valiant George Palæologus who placed the father of the Comneni on the throne; and his kinsmen, or descendants, continue in each generation to lead the armies and councils of the state. In his early youth Michael was promoted to the office of constable, or commander of the French mercenaries; the private expense of a day never exceeded three pieces of gold; but his ambition was rapacious and profuse, and his gifts were doubled by the graces of his conversation and manners. The love of the soldiers and people excited the jealousy of the court; and Michael thrice escaped from the dangers in which he was involved by his own imprudence or that of his friends.

Under the reign of Justice and Vatatzes, a dispute arose between two officers, one of whom accused the other of maintaining the hereditary right of the Palæologi. The cause was decided, according to the new jurisprudence of the Latins, by single combat: the defendant was overthrown; but he persisted in declaring that himself alone was guilty, and that he had uttered these rash or treasonable speeches without the approbation or knowledge of his patron.

Yet a cloud of suspicion hung over the innocence of the constable; he was still pursued by the whispers of malevolence; and a subtle courtier, the archbishop of Philadelphia, urged him to accept the judgment of God in the fiery proof of the ordeal. Three days before the trial, the patient's arm was enclosed in a bag and secured by the royal signet; and it was incumbent on him to bear a red-hot ball of iron three times from the altar to the rails of the sanctuary, without artifice and without injury.

Palæologus eluded the dangerous experiment with sense and pleasantry. "I am a soldier," said he, "and will boldly enter the lists with my accusers; but a layman, a sinner like myself, is not endowed with the gift of miracles. Your piety, most holy prelate, may deserve the interposition of heaven, and from your hands I will receive the fiery globe, the pledge of my innocence." The archbishop started; the emperor smiled; and the absolution or pardon of Michael was approved by new rewards and new services.

In the succeeding reign, as he held the government of Nicæa, he was secretly informed that the mind of the absent prince was poisoned with jealousy, and that death or blindness would be his final reward. Instead of awaiting the return and sentence of Theodore, the constable with some followers escaped from the city and the empire; and though he was plundered by the Turkomans of the desert, he found a hospitable refuge in the court of the sultan. In the ambiguous state of an exile, Michael reconciled the duties of gratitude and loyalty; drawing his sword against the Tatars, admonishing the garrisons of the Roman limit, and promoting by his influence the restoration of peace, in which his pardon and recall were honourably included.

While he guarded the West against the despot of Epirus, Michael was again suspected and condemned to the palace; and such were his loyalty and weakness that he submitted to be led in chains above six hundred miles from Durazzo to Nicæa. The civility of the messenger alleviated his disgrace; the emperor's sickness dispelled his danger; and the last breath of Theodore which recommended his infant son, at once acknowledged the innocence and the power of Palæologus.

But his innocence had been too unworthily treated, and his power was too strongly felt, to curb an aspiring subject in the fair field that was opened to his ambition. In the council after the death of Theodore, he was the first to pronounce and the last to violate the oath of allegiance to Muzalon; and so dexterous was his conduct that he reaped the benefit without incurring the guilt, or at least the reproach, of the subsequent massacre. In the choice of a regent, he balanced the interests and passions of the candidates, turning their envy and hatred from himself against each other; and forced every competitor to own that, after his own claims, those of Palæologus were best entitled to the preference.

Under the title of grand duke, he accepted or assumed during a long minority the active powers of government; the patriarch was a venerable name; and the factious nobles were seduced or oppressed by the ascendant of his genius. The fruits of the economy of Vatatzes were deposited in a

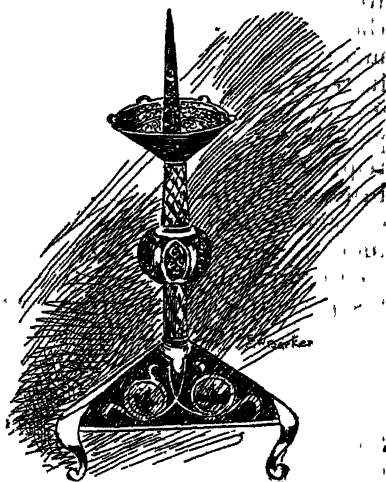
[1258-1261 A.D.]

strong castle on the banks of the Hermus, in the custody of the faithful Varangians; the constable retained his command or influence over the foreign troops. He employed the guards to possess the treasure, and the treasure to corrupt the guards; and whatsoever might be the abuse of the public money, his character was above suspicion of private avarice. By himself, or by his emissaries, he strove to persuade every rank of subjects that their own prosperity would rise in just proportion to the establishment of his authority. The weight of taxes was suspended, the perpetual theme of popular complaint; and he prohibited the trials by the ordeal and judicial combat. For the interest of the prince and people, without any selfish views for himself or his family, the great duke consented to guard and instruct the son of Theodore. It was afterwards agreed that Joannes and Michael should be proclaimed as joint emperors, and raised on the buckler; but that the pre-eminence should be reserved for the birthright of the former.

MICHAEL PALÆOLOGUS CROWNED EMPEROR (1259 A.D.)

Palæologus was content; but on the day of the coronation, and in the cathedral of Nicæa, his zealous adherents most vehemently urged the just priority of his age and merit. The unseasonable dispute was eluded by postponing to a more convenient opportunity the coronation of Joannes Lascaris; and he walked with a slight diadem in the train of his guardian, who alone received the imperial crown from the hands of the patriarch. A full harvest of honours and employments was distributed among his friends by the grateful Palæologus. In his own family he created a despot and two sebastocrators; Alexius Strategopulus was decorated with the title of cæsar, and that veteran commander soon repaid the obligation by restoring Constantinople, as we have seen, to the Greek emperor.

It was in the second year of his reign, while he resided in the palace and gardens of Nymphæum, near Smyrna, that the first messenger arrived at the dead of night; and the stupendous intelligence was imparted to Michael, after he had been gently waked by the tender precaution of his sister Eulogia. The man was unknown or obscure: he produced no letters from the victorious cæsar; nor could it easily be credited, after the defeat of Vatatzes and the recent failure of Palæologus himself, that the capital had been surprised by a detachment of eight hundred soldiers. As an hostage, the doubtful author was confined with the assurance of death or an ample recompense; and the court was left some hours in the anxiety of hope and fear, till the messengers of Alexius arrived with the authentic intelligence, and displayed the trophies of the conquest—the sword and sceptre, the buskins and bonnet, of the usurper Baldwin, which he had dropped in his precipitate flight.¹



TWELFTH CENTURY CANDLESTICK

[¹ Well may Gelzer's comment on this event, "The very worst friend of the Greeks did not see that the regaining of Constantinople was the true beginning of the national misfortune."]]

RETURN AND RULE OF THE GREEK EMPEROR

So eager was the impatience of the prince and people, that Michael made his triumphal entry into Constantinople only twenty days after the expulsion of the Latins. The Golden Gate was thrown open at his approach; the devout conqueror dismounted from his horse, and a miraculous image of Mary the Conductress was borne before him, that the divine Virgin in person might appear to conduct him to the temple of her Son, the cathedral of St. Sophia. But after the first transport of devotion and pride, he sighed at the dreary prospect of solitude and ruin. The palace was defiled with smoke and dirt and the gross intemperance of the Franks; whole streets had been consumed by fire, or were decayed by the injuries of time; the sacred and profane edifices were stripped of their ornaments; and, as if they were conscious of their approaching exile, the industry of the Latins had been confined to the work of pillage and destruction. Trade had expired under the pressure of anarchy and distress, and the numbers of inhabitants had decreased with the opulence of the city.^b

Michael VIII was eager to efface the mark of foreign domination from the capital of the empire, and to repair the injuries of time; but his plans were injudicious, and his success extremely limited. He aspired to be the second founder of the city of Constantinople, as well as of the Eastern Roman Empire. The nobility of his dominions were invited to inhabit the capital by the gift of places and pensions; traders were attracted by monopolies and privileges. The wealth that ought to have been expended in restoring communications between the dispersed and dissevered portions of the Greek nation, in repairing roads and bridges, was wasted in building palaces and adorning churches in the capital, where they were no longer required for a diminished and impoverished population. Crowds of imperial princes and princesses, despots and cæsars, officers of state and courtiers, consumed the revenues which ought to have covered the frontier with impregnable fortresses, and maintained a disciplined standing army and a well-exercised fleet. Yet, while lavishing the public revenues to gratify his pride and acquire popularity, he sacrificed the general interests of the middle classes to a selfish and rapacious fiscal policy.

All the property within the walls of Constantinople, whether it belonged to Greeks or Latins, was adjudged to the imperial government by the right of conquest; but their ancient possessions were restored to the great families whose power he feared, and to those individuals whose services he wished to secure. Sites for building were then leased to the citizens for a fixed rent; yet the Greek government was so despotic, and Michael was so arbitrary in his administration, that twelve years later he pretended that the concessions he had granted to private individuals were merely acts of personal favour, and he demanded the payment of the rent for the past twelve years, the collection of which he enforced with much severity. Michael used other frauds to bring the property of his subjects into the public treasury, or to deprive them of a portion of the money justly due to them by the state. Under the pretext of changing the type of the gold coinage, and commemorating the recovery of Constantinople by impressing an image of its walls on the bezants, he debased the standard of the mint, and issued coins containing only fifteen parts of gold and nine of alloy.

While on one hand he rendered property insecure and impoverished his subjects, he was striving by other arrangements to increase the Greek population of the capital, in order to counterbalance the wealth and influence

[1261-1282 A.D.]

of foreign traders. Numbers were drawn from the islands of the Archipelago, and a colony of Tzaconians or Laconians from Monemvasia and the neighbouring districts were settled in the capital, which supplied the imperial fleet with its best sailors. But war, not commerce, was the object of Michael's care; and while he was endeavouring to increase the means of recruiting his army and navy, he allowed the Genoese to profit by his political errors, and render themselves masters of the commerce of the Black Sea, and of great part of the carrying trade of the Greek Empire. In the meantime, the fortifications of Constantinople were repaired; and when Charles of Anjou threatened to invade the East, a second line of wall was added to the fortifications on the land side, and the defences already existing towards the sea were strengthened.

Michael VIII fulfilled all the stipulations of the treaty he had concluded with the Genoese. The public property of the republic of Venice was confiscated, and the Genoese were put in possession of the palace previously occupied by the bailly of the Venetians. The turbulent conduct of his allies had already created dissatisfaction in the mind of Michael, when their defeat by the Venetians before Monemvasia, and the fall of Baccanegra, who had concluded the treaty of Nymphæum in 1261 by placing a party adverse to the Greek alliance in power, induced him to doubt the fidelity of their services, and he dismissed sixty Genoese galleys which he had taken into his pay. Charles of Anjou soon after effected the conquest of the kingdom of Naples, and the Genoese government became more anxious to cultivate his friendship than that of the Greek emperor.

The character and conduct of Michael VIII typifies the spirit of Greek society from the recovery of Constantinople to the fall of the empire. It displays a strange ignorance of the value of frankness and honesty in public business, a constant suspicion of every friend, restless intrigues to deceive every ally, and a wavering policy to conciliate every powerful enemy. The consequence of this suspicion, plotting, and weakness, was that very soon no one trusted either the emperor or the Greeks. The invasion of Italy by Charles of Anjou, and the pretensions of the pope to dispose of crowns, alarmed both Venice and Michael, and induced them to forget all former grounds of hostility, and conclude a closer alliance than the Greek emperor had concluded with Genoa, with which he now declared war. This treaty is dated in June, 1265, about a month before Charles of Anjou received the crown of the Two Sicilies from the pope in the Lateran. The stipulations are remarkable both in a political and commercial light. The emperor engaged to expel the Genoese from Constantinople, and not to conclude peace with them except in concert with the republic. The Venetians engaged to hire their galleys to the emperor to serve even against the pope, the king of France, and Charles of Anjou, as well as against the republics of Genoa, Pisa, and Ancona, and any prince or community that might attack the Greek Empire.

At length, in the year 1275, the emperor Michael formed a new alliance with the Genoese; but, in order to prevent their making the streets of Constantinople again the scene of their disorders, he obliged them to establish their factory at Heraclea, on the Propontis. Some years later they were allowed to transfer their settlement to Galata, forming a colony which soon deprived the Greeks of part of their trade in the Black Sea.

The morbid ambition of Michael Palæologus was not satisfied until he was sole emperor. In defiance, therefore, of the repeated oaths by which he had sworn to respect the rights of his ward, his colleague, and his sovereign

he availed himself of the first favourable moment to dethrone the unfortunate boy who had been left neglected at Nicæa. On Christmas Day, 1261, the agents of Michael deprived Joannes IV of his sight, though he had not attained the age of ten, and he was declared to have forfeited the throne. The cruel and perjured emperor then ordered him to be immured in the fort of Dacybiza, where he remained neglected, and almost forgotten, for eight-and-twenty years, when his solitude was broken in upon by Andronicus, the bigoted son of the hypocritical Michael. The conscience of the bigot was uneasy on account of his father's crimes, of which he was enjoying the fruit; so by a few kind words he easily induced his imprisoned victim to make what was falsely termed a voluntary cession of all his rights to the imperial crown. The evil consequences of this crime were deeply felt in the empire; for the clergy, the nobility, and the people, had all participated in the system of corruption and peculation by which Michael VIII had smoothed the way for his usurpation. The violation of every sentiment of honour, patriotism, and virtue was so iniquitous that the public character of the Greek nation was degraded by its obsequiousness on this occasion; and the feelings of the people in the provinces of the east, as well as in western Europe, avenged the misfortunes of Joannes. Michael Palæologus had hitherto been regarded as a bold, frank, and generous prince; he henceforward showed himself a timid, hypocritical, and cruel tyrant.

The patriarch Arsenius, who was one of the guardians of the dethroned emperor, considered himself bound to protest against the injustice and perjury of Michael. He convoked an assembly of the prelates resident in Constantinople, and proposed that the reigning emperor should be excommunicated by the synod; but too many of the clergy had been participators in the intrigues of Michael, and were enjoying the rewards of their subserviency, for such a measure to meet with any support. Arsenius, therefore, on his own authority as patriarch, interdicted Michael from all religious rites; but he did not venture to pronounce the usual form of words, which deprived him of the prayers of the orthodox. The Greek church, under the Palæologi, was tainted with the same spirit of half measures and base tergiversation which marks the imperial administration. The emperor accepted the modified censure of the church as just, and hypocritically requested that his penance might be assigned. By obtaining his dispensation in this manner, he expected that public opinion would render the church an accessory after the fact, while he secured to himself an additional guarantee for the enjoyment of the fruits of his crime. Confident in his power, he punished with cruelty all who ventured to express publicly their compassion for their dethroned emperor.

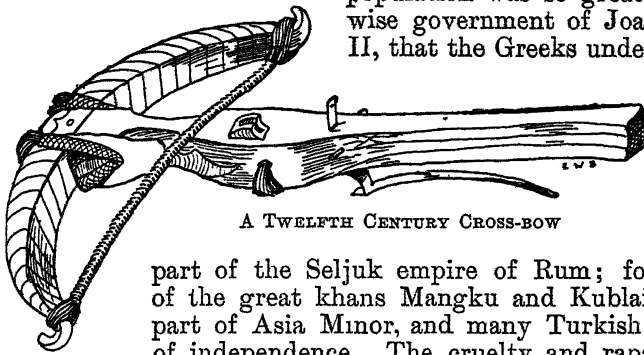
Though the family of Vatatzes had been unpopular among the nobility, it was beloved by the Asiatic Greeks, and especially by the mountaineers of Bithynia. The people in the vicinity of Nicæa took up arms to avenge Joannes IV, and their insurrection was suppressed with great difficulty. A blind boy, who was found wandering in the neighbourhood, was supposed to be their legitimate sovereign, the victim of Michael's treachery. The war-like peasantry flew to arms, and rendered themselves masters of the forts and mountain passes. The advance of the imperial troops sent to suppress the revolt was impeded by those famous archers who had previously formed one of the most effective bodies in the emperor's army. Every ravine was contested, and every advantage dearly purchased. The imperial troops at last subdued the country by adopting the policy by which the Turks extended their conquests. The habitations were destroyed, and the forests were burned down, so that the native population had no means of obtaining

[1261-1282 A.D.]

subsistence, while the soldiers of Michael became masters of the country, under the cover of their widespread conflagrations. The resources of this flourishing province were ruined, and its population was so diminished that, when the Ottoman Turks attacked the empire, the renowned archers of Bithynia and the mountain militia had ceased to exist.

THE PROVINCES OF THE EMPIRE

The change which is visible in the condition of the Asiatic provinces of the empire towards the end of the reign of Michael VIII must be attentively observed. When he mounted the throne, the power of the Seljuk empire was so broken by the conquests of the Moguls, and the energy of the Greek



A TWELFTH CENTURY CROSS-BOW

population was so great, in consequence of the wise government of Joannes III and Theodore II, that the Greeks under the Turkish dominion

seemed on the eve of regaining their independence. Azeddin Kaikus II, sultan of Iconium, was an exile; his brother Rokneddin ruled only a small

part of the Seljuk empire of Rum; for Hulaku, the brother of the great khans Mangku and Kublai, possessed the greater part of Asia Minor, and many Turkish tribes lived in a state of independence. The cruelty and rapacity of Michael's government, and the venality and extortion which he tolerated among the imperial officers and administrators, arrested the progress of the Greek nation, and prepared the way for its rapid decline. The jealousy which Michael showed of all marks of national independence, and the fear he entertained of opposition, are strong characteristics of his policy. So rapacious was the imperial treasury that the historian Pachymeres, though a courtier, believed that the emperor Michael systematically weakened the power of the Greek population from his fear of rebellion. The consequence was that the whole country beyond the Sangarius, and the mountains which give rise to the Rhyndacus and Macestus, were occupied by the Turks, who were often invited by the inhabitants to take possession of the small towns.

As the reign of Michael VIII advanced, the encroachments of the nomad Turks became more daring. Joannes Palæologus, who had for some time restrained their incursions, was by his brother's jealousy deprived of all military command; and Andronicus, the emperor's eldest son, was sent to the frontier as commander-in-chief. In the year 1280 the incapacity of the young prince threw all the imperial provinces open to invasion. Nestongus, who commanded in the city of Nyssa, was defeated and taken prisoner. Nyssa was taken, and the Turks then laid siege to Tralles, which had been recently rebuilt and re peopled. The Turks at last formed a breach in the walls by sapping, and then carried the city by storm. The inhabitants who escaped the massacre were reduced to slavery.

About the same time Michael VIII usurped his place on the throne of the Greek Empire, a small Turkish tribe made its first appearance in the Seljuk empire. Othman, who gave his name to this new band of immigrants, is said to have been born in the year 1258, and his father, Ertogrul, entered

the Seljuk empire as the chief of only four hundred families; yet Orkhan, the son of Othman, laid the foundations of the institutions and power of the Ottoman empire. No nation ever increased so rapidly from such small beginnings, and no government ever constituted itself with greater sagacity than the Ottoman; but no force or prudence could have enabled this small tribe of nomads to rise with such rapidity to power, had it not been that the emperor Michael and the Greek nation were paralysed by political and moral corruption, and both left behind them descendants equally weak and worthless. When history records that Michael Palæologus recovered possession of Constantinople by accident, it ought also to proclaim that, by his deliberate policy, he prepared the way for the ruin of the Greek race and the conquest of Constantinople by the Ottoman Turks. There is no other instance in history of a nation so numerous, so wealthy, and so civilised, as the Greeks were in the fourteenth century, having been permanently subdued by an enemy so inferior in political and military resources. The circumstance becomes the more disgraceful, as its explanation must be sought in social and moral causes.

The rebellion of his subjects in Asia made Michael anxious to secure peace in Europe. In order to counterbalance the successes of the despot of Epirus, and dispose him to conclude a treaty, Michael resolved to release the Prince of Achaia, who had been taken prisoner at the battle of Pelagonia in 1259. William Villehardouin, prince of Achaia, was freed, by the destruction of the Latin Empire of Romania, from those feudal ties which connected him with the throne of Baldwin II. To obtain his liberty, he consented to become a vassal of the Greek Empire, and he re-established the imperial power in the Peloponnesus, by delivering up to Michael the fortresses of Monemvasia, Misthra, and Maina. On swearing fidelity to Michael VIII. he was released from captivity, after having remained a prisoner for three years. The pope, however, was so much alarmed at this example of a Catholic prince becoming a vassal of the Greek emperor, that as soon as the Prince of Achaia was firmly settled in his principality, his holiness absolved him from all his oaths and obligations to the Greek emperor. Pope Urban IV even went so far as to proclaim a crusade against Michael, and to invite St. Louis to take the command; but the king of France, who was much more deeply imbued with the Christian spirit than the pope, declined the office. The crusade ended in a partisan warfare between the prince of Achaia and the governors Michael had placed in the fortresses of which he had gained possession in the Peloponnesus.

The conquest of Naples by Charles of Anjou threatened the Greek Empire with a new invasion. Under the auspices of Clement IV a treaty was concluded between the dethroned emperor Baldwin, Charles of Anjou, and William, prince of Achaia, by which Baldwin ceded to Charles the suzerainty of Achaia, and the prince agreed to transfer his allegiance from the titular emperor to the king of Naples, who had already obtained the absolute sovereignty of Corfu, and of the cities of Epirus, given by the despot Michael II as dowry to his daughter, who married Manfred, king of Sicily. In return, Charles of Anjou engaged to furnish Baldwin with a force of two thousand knights and their followers, to enable him to invade the Greek Empire. This treaty was concluded at Viterbo on the 27th of May, 1267. Its stipulations alarmed Michael Palæologus, who had already involved himself in ecclesiastical quarrels with his subjects; and in order to delay an attack on Constantinople, he sent an embassy to Pope Clement IV, proposing measures for effecting a union of the Greek and Latin churches. On this occasion

[1271-1281 A.D.]

Michael was relieved from fear by Conradin's invasion of the kingdom of Naples, which enabled him to conclude a truce with the prince of Achaia. He then neglected his overtures to the pope, and turned all his attention to fitting out a fleet, which he manned with *gasmuli*, Tzacomians, and Greeks of the Archipelago. The insincere negotiations of Michael for a union with the Roman church were often renewed under the pressure of fear of invasion from abroad, and dread of insurrection at home. The weakness caused by the opposition of the Greek clergy and people to his authority, encouraged the enterprises of his foreign enemies, while the entangled web of his diplomacy, taking a new form at every change of his personal interests, at last involved him so inextricably in its meshes that he had no means of concealing his bad faith, cruelty, and hypocrisy.

In the year 1271 the treachery of Andronicus Tarchaniotes, the emperor's nephew, reanimated the war in Thessaly. Having invited the Tatars to invade the empire from the north, he abandoned Mount Hæmus, of which he was governor, to their ravages, and fled to Joannes Ducas, prince of the Vlachs, his father-in-law, whom he persuaded to invade Thessaly. The emperor sent his brother, Joannes Palæologus, with an army of forty thousand men and a fleet of sixty-three galleys, to re-establish the imperial supremacy. Joannes Ducas was besieged in his capital, Neopatras, and the place was reduced to the last extremity, when the prince passed through the hostile camp in the disguise of a groom, to seek assistance from his Latin allies. Leading a horse by the bridle he walked along, crying out that his master had lost another horse, and would reward the finder. When he reached the plain of the Sperchius he mounted his horse, and gained the territory of the Frankish marquis of Boudonitza. The duke of Athens furnished him with a band of three hundred knights, and he returned to Neopatras with such celerity that he surprised the imperial camp, and completely dispersed the army. Joannes Palæologus escaped to Demetriades (Volo), where his fleet was stationed. A squadron composed of Venetian ships, and galleys of the duke of Naxos and of the barons of Negropont, was watching the imperial fleet. On hearing of the total defeat of the army they attacked the admiral Alexius Philanthropenus in the port, and were on the point of carrying the whole Greek fleet by boarding, when Joannes Palæologus reached the scene of action with a part of the fugitive troops. He immediately conveyed a large body of soldiers to the ships, and reanimated the sailors. The Latins were compelled to retire with the loss of some of their own ships, but they succeeded in carrying off several of the Greek galleys.

In the following year the imperial fleet, under the command of Zacharia, the Genoese seigneur of Thasos, defeated the Franks near Oreus in Eubœa and took Jean de la Roche, duke of Athens, prisoner. But, on the other hand, Joannes Ducas again routed the army in Thessaly, and by his activity and military skill rendered himself the most redoubted enemy of Michael; so that, when the majority of the Greek population declared openly against the emperor's project for a union with the Latin church, the prince of Wallachian Thessaly became the champion of the orthodox church, and assembled a synod which excommunicated Michael VIII (1277).

In the year 1278 Charles of Anjou would in all probability have besieged Constantinople, had he not been prevented by the express commands of his suzerain, Pope Nicholas III, who was gained over by Michael's submission to expect the immediate union of the Greek with the papal church. But the elevation of Martin IV to the see of Rome changed its policy. The emperor Michael was excommunicated, and, to render the excommunication

more insulting, he was reproached with persecuting the Greeks who consistently abstained from his own delusive compliances. Michael revenged himself by ceasing to pray for the pope in the Eastern churches.

A league was now formed between the pope, the king of Naples, and the republic of Venice, for the conquest of the Greek Empire, and a treaty was signed at Orvieto on the 3rd of July, 1281. The danger was serious. Charles of Anjou promised to furnish eight thousand cavalry, and the Venetians engaged to arm forty galleys, in order to commence operations in the spring of 1283. In the meantime a body of troops, under the command of Solimon Rossi, was despatched to occupy Dyrrhachium and assist the Albanians, who had recently revolted against Michael. This expedition proved unsuccessful; Rossi was taken prisoner while besieging Belgrade (Berat), and the Neapolitans and Albanians were completely defeated. But the Greek emperor could only intrigue to avert the great storm with which he was threatened by the treaty of Orvieto, and in the end he was saved by the deeds of others. The Sicilian Vespers delivered the Greeks from all further fear of Charles of Anjou and of a French invasion, and Michael was able to smile at the impotent rage of Martin IV, and despise his excommunications.

The vicinity of the Bulgarians, joined to their national power and influence over the numbers of their countrymen settled in the Greek Empire, gave Michael some uneasiness at the commencement of his reign. Constantine, king of Bulgaria, had married a sister of the dethroned emperor Joannes IV, and he was induced, by the feelings of his wife, by the intrigues of the fugitive sultan of Iconium, and by the hopes of assistance from the Mogul emperor, Hulaku, to attack the Greek Empire. Michael took the field against the Bulgarians, and in the year 1265 drove them beyond Mount Hæmus. A treaty which the emperor concluded with a powerful Tatar chief named Nogay, and civil dissension among the Bulgarians, relieved Michael from all serious danger on his northern frontier during the remainder of his reign. The affairs of Servia, also, gave the emperor very little trouble.

The period of Greek history embraced in the present chapter of this work, extending through the century and a half during which the empire of Constantinople was ruled with despotic sway by the dynasty of Palæologus, is the most degrading portion of the national annals. Literary taste, political honesty, patriotic feeling, military honour, civil liberty, and judicial purity, seem all to have abandoned the Greek race, and public opinion would in all probability have had no existence—it would certainly have found no mode of expression—had not the Greek church placed itself in opposition to the imperial government, and awakened in the breasts of the Greek people a spirit of partisanship on ecclesiastical questions which prepared the way for the open expression of the popular will, if not for the actual formation of public opinion. The church was converted into an arena where political and social discontent of every kind arrayed their forces under the banners of orthodoxy, heresy, or schism, as accident or passion might determine.

The anxiety of the emperor Michael VIII to be relieved from the ecclesiastical censures pronounced by the patriarch Arsenius against him, for his treachery to his pupil and sovereign Joannes IV, was the commencement of his disputes with the Greek church, and of his negotiations with the popes. Michael solicited the patriarch to impose some penance on him which might expiate his crime, but Arsenius could suggest nothing but reparation. The emperor considered this tantamount to a sentence of dethronement, and he

[1261-1282 A.D.]

determined to depose Arsenius. Arsenius was deposed, and exiled to Proconnesus. Germanus, the bishop of Hadrianopolis, a mild and learned prelate, was named his successor.

Even in his banishment Arsenius was considered to be the lawful patriarch by the majority of the orthodox, and he was visited by thousands who were anxious to hear his words and receive his blessing. The emperor was eager to punish him, but his popularity rendered it dangerous to attempt doing so in an arbitrary way. A conspiracy was discovered against the emperor's life, and some of the accused, when put to the torture, declared that Arsenius was implicated in the plot. The examination of the affair was remitted to a synod, which gratified the emperor by excommunicating Arsenius without waiting for his conviction. Germanus interceded for his predecessor. Arsenius was absolved from the accusation, and a pension of three hundred bezants was allowed him for his subsistence, granted from the privy purse of the empress; for it was believed that Arsenius would accept nothing from the excommunicated emperor.

The courtiers of Michael were as active in their intrigues as the emperor. A party in the church declared that the election of Germanus was invalid, for he had been removed from the see of Hadrianopolis in violation of the canon which prohibits the translation of a bishop from one see to another. The emperor's confessor, Joseph, pronounced that the new patriarch could not grant a legal absolution to the emperor in consequence of this defect in his title to the patriarchal throne. Germanus soon perceived that both Michael and Joseph were encouraging opposition to his authority. He immediately resigned, and Joseph was named his successor. The emperor received his absolution as a matter of course. The ceremony was performed at the gates of St. Sophia's. Michael, nearly at the patriarch's feet, made his confession, and implored pardon. The patriarch read the form of absolution. This form was repeated by every bishop in succession, and the emperor knelt before each in turn and received his pardon. He was then admitted into the church, and partook of the Holy Communion. By this idle and pompous ceremony the Greeks believed that their church could pardon perjury and legitimatise usurpation.

About this time the treaty of Viterbo drew the attention of Michael from the schism of the Arsenites to foreign policy, and his grand object being to detach the pope from the alliance with Charles of Anjou, he began to form intrigues, by means of which he hoped to delude the pope into the persuasion that he was anxious and able to establish papal supremacy in the



TWELFTH CENTURY KNIGHT, IN COAT OF MAIL

Greek church ; while, on the other hand, he expected to cheat the Eastern clergy into making those concessions which he considered necessary for the success of his plans, on the ground that their compliance was a mere matter of diplomacy. Gregory X knew that it would be easier to effect the union of the Greek and Latin churches by the instrumentality of a Greek emperor than of a foreign conqueror. He therefore prohibited Charles of Anjou, who held the crown of Naples as his vassal, from invading the empire ; but he forced Michael, by fear of invasion, to assemble a synod at Constantinople, in which, by cruelty and violence, the emperor succeeded in obtaining an acknowledgment of the papal supremacy. The severest persecution was necessary to compel the Greeks to sign the articles of union, and many families emigrated to Wallachian Thessaly and to the empire of Trebizond. The union of the Greek and Latin churches was completed in the year 1274 at the Council of Lyons.¹

When the news of this submission reached Constantinople there was a general expression of indignation. The patriarch Joseph, who opposed the union, was deposed, and Veccus, an ecclesiastic of eminence, who had recently become a convert to the Latin creed, was named in his place. The schisms in the Greek church were now multiplied, for Joseph became the head of a new party. Veccus, however, assembled a synod, and excommunicated those members of the Greek clergy who refused to recognise the pope as the head of the church of Christ. Nicephorus, despot of Epirus, and his brother, Joannes Ducas, prince of Wallachia, protected the orthodox. Both were excommunicated ; and the emperor sent an army against Joannes Ducas, whose position in Thessaly threatened the tranquillity of Macedonia ; but the imperial officers and troops showed no activity in a cause which they considered treason to their religion, and many of the emperor's own relations deserted.

By a series of intrigues, tergiversation, meanness, and cruelty, Michael succeeded in gaining his immediate object. Nicholas III, who ascended the papal throne in 1277, formally refused Charles of Anjou permission to invade the Greek Empire, and sent four nuncios to Constantinople to complete the union of the churches. The papal instructions are curious as an exposition of the political views of the court of Rome, and display astute diplomacy, acting at the suggestions of grasping ambition, but blinded by ecclesiastical bigotry. The first object was to induce all the dignitaries of the Greek church to sign the Roman formulary of doctrine, and to persuade them to accept absolution for having lived separate from the Roman communion ; the second, to prevail on the emperor to receive a cardinal legate at Constantinople.

Before the arrival of the pope's ambassadors, the arbitrary conduct of Michael had involved him in a quarrel with his new patriarch, Veccus, whom he was on the point of deposing. All Michael's talents for intrigue were called into requisition, to prevent the Greek clergy from breaking out into open rebellion during the stay of the pope's ambassadors, and conceal the state of his relations with Veccus, who stood high at the court of Rome. Bribes, cajolery, and meanness on his part, and selfishness and subserviency on the part of the Eastern clergy, enabled him to succeed. But the death of Nicholas III in 1280 rendered his intrigues unavailable. Martin IV, a

¹ The ceremony took place on the 2nd February, 1277. — PACHYMERES, *l.* I, 207. The power of Michael was despotic, and his conduct arbitrary in the extreme. To render Veccus and Xiphilinus amenable to his ecclesiastical reasoning, he ordered their houses to be destroyed and their vineyards to be rooted out. — PACHYMERES, *l.* I, 151, 165.

[1281-1282 A.D.]

Frenchman, devoted to the interests of Charles of Anjou, became pope. He openly displayed his hatred of the Greeks, and excommunicated Michael as a hypocrite, who concealed his heresy. While Martin IV openly negotiated the treaty of Orvieto, Michael secretly aided the conspiracy of Procida.

The condition of the Greek emperor was almost desperate. He was universally detested for his exactions and persecutions, and a numerous and bigoted party was ready to make any foreign attack the signal for a domestic revolution. The storm was about to burst on Michael's head, when the fearful tragedy of the Sicilian Vespers broke the power of Charles of Anjou.

Michael then quitted his capital to punish Joannes Ducas, whom he considered almost as a rival; but death arrested his progress at Pachomion, near Lysimachia in Thrace, on the 11th of December, 1282, after a reign of twenty-four years. He was a type of the Constantinopolitan Greek nobles and officials in the empire he re-established and transmitted to his descendants. He was selfish, hypocritical, able, and accomplished; an inborn liar, vain, meddling, ambitious, cruel, and rapacious. He is renowned in history as the restorer of the Eastern Empire; he ought to be execrated as the corrupter of the Greek race, for his reign affords a signal example of the extent to which a nation may be degraded by the misconduct of its sovereign, when it entrusts him with despotic power.

ANDRONICUS II (1282-1325 A.D.)

Andronicus II ascended the throne at the age of twenty-four, having been born about the time his father received the imperial crown at Nicæa. He had most of the defects of his father's character, without his personal dignity and military talents. In youth he was destitute of vigour, in old age of prudence. His administration was marked by the same habits of cunning and falsehood which had distinguished his father's conduct; and the consequence was that, towards the end of his long reign, he was as generally despised as his father had been hated. In his private character he was arbitrary, peevish, and religious; in his public administration despotic, fond of meddling, industrious, and inconsequent.

Andronicus, eager to efface the stain of his own sinful compliance with the union of the churches, allowed the body of his father to be deprived of the usual funeral honours and public prayers. The empress, Michael's widow, was compelled to abjure the union, and to approve of the indignities to his memory, before her own name was inserted in the public prayers for the imperial family. The patriarch Veccus was forced to resign, and his predecessor Joseph was reinstated on the patriarchal throne.

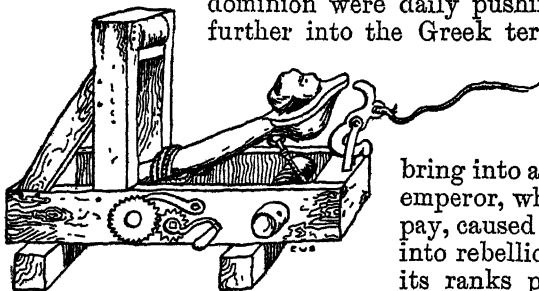
The bigotry of Andronicus induced him to sanction the establishment of a tribunal consisting chiefly of monks, which was empowered to fix the penance to be performed by those who desired to obtain absolution from a general sentence of excommunication, launched against all who had communicated with the Latin church. As nearly the whole population of the empire had fallen under this sentence of excommunication, the power of the tribunal was unlimited. The rich were mulcted according to the sensibility of their conscience and the malice of their enemies, while ecclesiastics obnoxious to the bigots were suspended from the exercise of their functions.¹

[¹ We may here omit, as more properly belonging to religious history, the procession of patriarchs whom Andronicus raised to power and who fairly cudgelled one another with excommuni-

[1282-1301 A D]

During the earlier years of the reign of Andronicus the power of the Turks excited no alarm. The garrisons in the frontier fortresses were reduced, the number of the legions was diminished, and many of the ships kept ready for service by Michael VIII were laid up in the arsenal. Andronicus required all the money he could divert from the military and naval services for the court and the church. The officers could only gain advancement by becoming courtiers; the soldiers could only avoid neglect by becoming monks. The army of Andronicus consisted principally of Alans, Gasmuls, Turks, Turkopuls, and refugee Cretans. The Alans received double the pay of the best native troops. The armies with which the emperors of Nicæa had defeated the Turkish Sultans, the Latin emperors, the kings of Bulgaria, and the French knights of Achaia and Athens were now disbanded and neglected. The state maxim of imperial Rome that no man who paid the land tax should be allowed to bear arms, was again revived, and mercenaries and Turks plundered the Greek Empire, as the Goths and Huns had plundered the Roman.

The Greek Empire of Constantinople, at the accession of Andronicus II, embraced the whole coast of Asia Minor, from the mouth of the Sangarius to the Rhodian Peræa; but the nomad tribes who lived under the Seljuk dominion were daily pushing their incursions further and further into the Greek territories. In the year 1296, the



A TWELFTH CENTURY CATAPULT

regular army of the empire continued to maintain a decided superiority in the field over any force the Turks could

bring into action; but the carelessness of the emperor, who left the troops in Asia without pay, caused this neglected army to break out into rebellion. The Turkish mercenaries in its ranks plundered the Greek landlords; the Cretans sold their services to the highest bidder. Alexius Philanthropenus, who had

successfully resisted the Seljuk tribes, was proclaimed emperor by his rebellious troops, but allowed himself to be taken prisoner, and was deprived of sight. His successor, Joannes Tarchaniotes vainly attempted to reform the abuses, which rendered the army more oppressive to the emperor's subjects than dangerous to his enemies. The anarchy that prevailed in the civil, military, and ecclesiastical administration, rendered him powerless, and he was compelled to abandon the undertaking.

In the year 1301, Michael, the eldest son of Andronicus, who had received the imperial title from his father in 1295, took the command of the army in Asia; and about the same time a body of veteran warriors entered the imperial service, who, under an able general, would have secured victory to the Greeks. Andronicus allowed a colony of Alans to settle in his dominion, and about eight thousand, who had served in the Tatar wars beyond the Danube, were enrolled in the Byzantine service. After a short

cations. Vecus was deposed for Joseph, who yielded to Gregorius, against whom the Arsenites conspired; he fell, and Athanasius lasted four years, leaving wholesale excommunication in a jar, which was not found for four years, and caused immense confusion and terror until Athanasius said he had revoked it some years before as secretly as he had invoked it. He was then restored for a time, till he was forced out for Nephon, who set a better table than the emperor. Glycys followed, and then Gerasimus, who was chosen because he was old and deaf, but he died in a year. His successor was Isaiah, whose failure to be compliant brought on many of the troubles of the later civil wars.]

[1301 A.D.]

term of service, they mutinied, deserted the camp and marched to the Hellespont, plundering the Greek inhabitants of the country they passed through. The young emperor then broke up his own camp, and, abandoning his headquarters at Magnesia on the Hermus, retired to Pergamus, leaving the Turkish tribes to extend their plundering expeditions as far as Adramyttium, Lampsacus, and Cyzicus.

About the same time the Venetians and Genoese, who were carrying on war, were so emboldened by the weakness of the Greek Empire and the neglected state of its marine that they pursued their hostilities in the port of Constantinople, while private vessels plundered the islands of the Propontis within sight of the palace of Andronicus, and compelled him to ransom the captive inhabitants by parading them before the walls of the capital, suspended from the rigging of their ships.

Rapid conquests were now made by the Seljuk emirs and a destructive warfare against the Greek race was carried on by the nomad tribes, who were more anxious to exterminate the agricultural population than to subdue them. The Greeks were everywhere in despair. In the empire of Trebizond, matters were not much better than in the empire of Constantinople. But it was in the provinces between Nicomedia and Smyrna, along the Propontis and the Ægean, that the greatest confusion reigned. The roads to the coast were covered with fugitives from the interior, endeavouring to save their property and families. Thousands were left to perish from want, and thousands died from suffering. Whole provinces were deserted by their inhabitants, and became pasture lands for hordes of Turkomans. In the course of a single generation, the Greek race and language disappeared from countries in which it had been spoken for two thousand years, and Turkish colonies took possession of Æolis and Ionia. Andronicus II witnessed these dreadful calamities with feelings benumbed by piety; even the extermination of the orthodox failed to animate his energy.

After twelve years of preparation, Othman ventured to attack the regular army of the Greek Empire, in the year 1301. The action took place at Baphæon, near Nicomedia. Pachymeres estimates the number of the imperial troops commanded by Muzalon at only two thousand, while the forces of Othman consisted of five thousand. The Greek infantry fled, and their misconduct was attributed to the dissatisfaction caused by the manner in which they had been deprived of their horses. The Alans fought bravely and covered the retreat to Nicomedia. Othman now laid waste the whole of Bithynia, from Nicomedia to Lopadion. The suburbs of the town on the Asiatic shores of the Bosphorus were burned by the Ottomans, whose foraging parties were sometimes visible from the towers of the imperial palace in Constantinople.

The disgraceful retreat of his son Michael to Peges, induced Andronicus to change the military governors in Asia, instead of teaching him the necessity of reforming the military system. The command of Nicomedia was entrusted to a Tatar chief who had recently embraced Christianity; and by the marriage of this Tatar's daughter with Suleiman, a Turkish emir, peace was restored to a small district and a barrier was formed against the incursions of Othman. But the unemployed Turkish troops transferred their services to other leaders, and carried on their incursions in more distant provinces. This preference of a Tatar general indicates a deep-rooted distrust of the courage and fidelity of the Greek nobles, as well as contempt for their military skill; and, indeed, a factious spirit, directed to personal interest, could alone have caused the insensibility to national honour which

made the nobles and the troops submit tamely to the insults they received from their emperor. Well might the brave old Spaniard Muntaner declare that God had stricken the Greek race with his curse, for every one could trample them down.

A new crisis in the fate of the Byzantine Empire suddenly presented itself by the arrival of an army of Spaniards, composed chiefly of Catalans and men of Aragon; but this race of strangers, hitherto unknown in the East, soon disappeared from the scene. They came and departed as if they were under the guidance of the destroying angel. In daring courage, steady discipline, and military skill, they were not surpassed by any Greek or Roman army. Their warlike deeds entitled them to rank as a host of heroes; their individual acts made them appear a band of demons. They had proved invincible on every field of battle. They had broken the lances of the chivalry of France in many a well-fought action; and they were firmly convinced that no troops on earth could encounter their shock. Guided by a sovereign like Leo III, or like Basil II, they might have conquered the Seljuk Turks, strangled the Ottoman power in its cradle, and carried the double-headed eagle of Byzantium victorious to the foot of Mount Taurus, and to the banks of the Danube, but Andronicus could neither make use of their valour, nor secure their obedience. His own senseless intrigues roused their hostile feelings; and after they had made every tribe in the Seljuk empire tremble for a moment, they turned on the Greek Empire, where they carried on their inhuman ravages with a degree of cruelty and rapacity which history cannot attempt to portray. They laid both the empire and the Greek nation prostrate in the dust, bleeding with wounds from which they never recovered.

The Catalan Grand Company—for that is the name by which this Spanish army is known in the Eastern history—consisted of troops formed in the twenty years' war that followed the Sicilian Vespers.^c

THE CATALAN GRAND COMPANY

After the peace of Sicily many thousands of Genoese, Catalans, etc., who had fought by sea and land under the standard of Anjou or Aragon, were blended into one nation by the resemblance of their manners and interest. They heard that the Greek provinces of Asia were invaded by the Turks; they resolved to share the harvest of pay and plunder, and Frederick king of Sicily most liberally contributed the means of their departure. In a warfare of twenty years, a ship or a camp was become their country; arms were their sole profession and property; valour was the only virtue which they knew; their women had imbibed the fearless temper of their lovers and husbands; it was reported that, with a stroke of their broad-swords, the Catalans could cleave a horseman and a horse; and the report itself was a powerful weapon.

Roger de Flor was the most popular of their chiefs; and his personal merit overshadowed the dignity of his prouder rivals of Aragon. The offspring of a marriage between a German gentleman of the court of Frederick the Second and a damsel of Brindisi, Roger was successively a templar, an apostate, a pirate, and at length the richest and most powerful admiral of the Mediterranean. He sailed from Messina (Messana) to Constantinople, with eighteen galleys, four great ships, and eight thousand adventurers; and his previous treaty was faithfully accomplished by Andronicus the elder, who accepted with joy and terror this formidable succour. A palace

[1303-1307 A.D.]

was allotted for his reception, and a niece of the emperor was given in marriage to the valiant stranger, who was immediately created great duke or admiral of Romania. After a decent repose, he transported his troops over the Propontis, and boldly led them against the Turks; in two bloody battles thirty thousand of the Moslems were slain; he raised the siege of Philadelpia, and deserved the name of the deliverer of Asia.

But after a short season of prosperity, the cloud of slavery and ruin again burst on that unhappy province. The inhabitants escaped (says a Greek historian) from the smoke into the flames; and the hostility of the Turks was less pernicious than the friendship of the Catalans. The lives and fortunes which they had rescued, they considered as their own; the willing or reluctant maid was saved from the race of circumcision for the embraces of a Christian soldier; the exaction of fines and supplies was enforced by licentious rapine and arbitrary executions; and, on the resistance of Magnesia, the great duke besieged a city of the Roman Empire. These disorders he excused by the wrongs and passions of a victorious army; nor would his own authority or person have been safe had he dared to punish his faithful followers, who were defrauded of the just and covenanted price of their services.

The threats and complaints of Andronicus disclosed the nakedness of the empire. His golden bull had invited no more than five hundred horse and a thousand foot soldiers; yet the crowds of volunteers, who migrated to the East, had been enlisted and fed by his spontaneous bounty. While his bravest allies were content with three byzants, or pieces of gold, for their monthly pay, an ounce or even two ounces of gold were assigned to the Catalans, whose annual pension would thus amount to near £100 [\$500]; one of their chiefs had modestly rated at three hundred thousand crowns the value of his future merits; and above a million had been issued from the treasury for the maintenance of these costly mercenaries. A cruel tax had been imposed on the corn of the husbandman; one-third was retrenched from the salaries of the public officers; and the standard of the coin was so shamefully debased that of the four-and-twenty parts only five were of pure gold.

At the summons of the emperor, Roger evacuated a province which no longer supplied the materials of rapine; but he refused to disperse his troops; and while his style was respectful, his conduct was independent and hostile. The grand duke of Romania condescended to accept the title and ornaments of cæsar; but he rejected the new proposal of the government of Asia with a subsidy of corn and money, on condition that he should reduce his troops to the harmless number of three thousand men. Assassination is the last resource of cowards. The cæsar was tempted to visit the royal residence of Hadrianopolis; in the apartment, and before the eyes of the empress, he was stabbed by the Alan guards (1307).

The loss of their leader intimidated the crowd of adventurers, who hoisted the sails of flight and were soon scattered round the coasts of the Mediterranean. But a veteran band of fifteen hundred Catalans, or French, stood firm in the strong fortress of Gallipoli on the Hellespont, displayed the banners of Aragon, and offered to revenge and justify their chief by an equal combat of ten or a hundred warriors. Instead of accepting this bold defiance, the emperor Michael, the son and colleague of Andronicus, resolved to oppress them with the weight of multitudes; every nerve was strained to form an army of thirteen thousand horse and thirty thousand foot, and the Propontis was covered with the ships of the Greeks and Genoese. In two battles by sea and land, these mighty forces were encountered and overthrown

by the despair and discipline of the Catalans; the young emperor fled to the palace; and an insufficient guard of light horse was left for the protection of the open country.

Victory renewed the hopes and numbers of the adventurers; every nation was blended under the name and standard of the Grand Company; and three thousand Turkish proselytes deserted from the imperial service to join this military association. In the possession of Gallipoli the Catalans intercepted the trade of Constantinople and the Black Sea, while they spread their devastations on either side of the Hellespont over the confines of Europe and Asia. To prevent their approach, the greatest part of the Byzantine territory was laid waste by the Greeks themselves; the peasants and their cattle retired into the city: and myriads of sheep and oxen, for which neither place nor food could be procured, were unprofitably slaughtered on the same day. Four times the emperor Andronicus sued for peace, and four times he was inflexibly repulsed, till the want of provisions and the discord of the chiefs compelled the Catalans to evacuate the banks of the Hellespont and the neighbourhood of the capital. After their separation from the Turks, the remains of the great company pursued their march through Macedonia and Thessaly, to seek a new establishment in the heart of Greece.^b

At this point we may take a glance briefly at the history of Athens, which fell into the hands of the Catalans.^a

THE DUCHY OF ATHENS

In the partition of the empire in 1204 the principality of Athens and Thebes had been assigned to Otto de la Roche, a noble warrior of Burgundy, with the title of "great duke," which the Latins understood in their own sense, and the Greeks more foolishly derived from the age of Constantine. Otto followed the standard of the marquis of Montferrat; the ample state which he acquired by a miracle of conduct or fortune was peaceably inherited by his son and two grandsons, till the family, though not the nation, was changed, by the marriage of an heiress into the elder branch of the house of Brienne.

WALTER DE BRIENNE AND CEPHISUS

The son of that marriage, Walter de Brienne, succeeded to the duchy of Athens; and with the aid of some Catalan mercenaries, whom he invested with fiefs, he successively reduced above thirty castles of the vassal or neighbouring lords.

But when informed of the approach and ambition of the great company, he collected a force of seven hundred knights, sixty-four hundred horse, and eight thousand foot, and boldly met them on the banks of the river Cephissus in Boeotia, March 15, 1311. The Catalans amounted to no more than thirty-five hundred horse, and four thousand foot; but the deficiency of numbers was compensated by stratagem and order. They formed round their camp an artificial inundation; the duke and his knights advanced without fear or precaution on the verdant meadow; their horses plunged into the bog; and he was cut in pieces, with the greatest part of the French cavalry. His family and nation were expelled; and his son Walter de Brienne, the titular duke of Athens, the tyrant of Florence, and the constable of France, lost his life in the field of Poitiers.

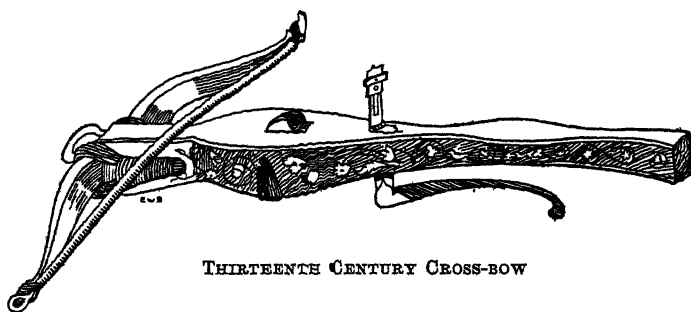
[1311-1456 A.D.]

Attica and Bœotia were the rewards of the victorious Catalans; they married the widows and daughters of the slain; and during fourteen years the great company was the terror of the Grecian states. Their factions drove them to acknowledge the sovereignty of the house of Aragon; and, during the remainder of the fourteenth century, Athens, as a government or an appanage, was successively bestowed by the kings of Sicily. After the French and Catalans, the third dynasty was that of the Acciajuoli, a family plebeian at Florence, potent at Naples, and sovereign in Greece. Athens, which they embellished with new buildings, became the capital of a state that extended over Thebes, Argos, Corinth, Delphi, and a part of Thessaly; and their reign was finally determined by Muhammed II, who strangled the last duke and educated his sons in the discipline and religion of the seraglio.^b

To return now to the affairs of the Byzantine emperors.

ANDRONICUS II TO THE RESTORATION OF THE PALÆOLOGI (1311-1355 A.D.)

The Turkish auxiliaries returned home after the battle of Cephissus, 1311, in order to enjoy the wealth they had amassed in the expedition. The emperor Andronicus allowed them to pass through the empire unmoles- ted, on condition that they refrain from every act of pillage, and they reached the shore of the Hellespont, escorted by a corps of three thousand



THIRTEENTH CENTURY CROSS-BOW

Greek cavalry. The imperial government could never act either with honesty or boldness. A plot was framed to disarm the Turks as they were waiting for vessels to transport them over to Asia; but the Greeks were now so universally distrusted that their plots had little chance of succeeding, for everybody suspected their treachery and watched their proceedings. The Turks learned their danger, surprised a neighbouring fort, and commenced plundering the country. The emperor Michael attacked them with the Greek army, but defeat was his invariable companion. Khalil, the Turkish general, was a soldier formed in the severe discipline of the Catalan camp; his superior generalship and the perfect tactics of his troops gained a complete victory. The camp, baggage, and imperial crown of Michael became the spoil of the conquerors. Khalil gleaned the remains of the Catalan ravages.

Philes Palæologus, a man remarkable for his virtue, afflicted by the sufferings of his fellow-countrymen, solicited the emperor for permission to serve against the Turks. Andronicus, though he placed more confidence in his piety than in the military operations he proposed, conferred on him the office of protostrator and authorised him to levy an army. The success of Philes proves that the ruin of the empire was caused by the folly of

[1310-1320 A.D.]

Andronicus and the corruption of the government. Philes enrolled only veteran Greek soldiers, and selected officers of experience, without reference to birth and court favour. Constant exercise and strict discipline soon restored the spirit of the Byzantine army, and Philes led his men to encounter a plundering expedition of the Turks in the vicinity of Bizya, commanded by Khalil in person. A bloody battle ensued, for the Turks were too much accustomed to vanquish the Greeks to yield without a desperate contest. Philes, however, remained master of the field, and followed up his success with such vigour that he soon besieged the Turks in their fortified camp, while the Byzantine fleet, aided by eight Genoese galleys, blockaded them by sea. After a fierce struggle, the camp was taken; the greater part of the Turks were slain by the Greeks: the remainder were sold as slaves by the Genoese. The affair occurred in the year 1315. It may be considered as the last scene of the Catalan expedition, so that for twelve years the greater part of the Greek Empire of Constantinople had been plundered and devastated by the Catalan Grand Company and its Turkish auxiliaries.

Other enemies had taken advantage of the weakness of the empire during this calamitous period. The Seljuk Turks had almost completed the conquest of Asia Minor; the Ottomans had extended their possessions on the southern shores of the Propontis; the Genoese arrogated to themselves the possession of several cities and islands, and various chiefs seized different towns that were left without garrisons to defend them, and lived in a state of piratical independence. Every bond of society appeared to be dissolved in the countries inhabited by the Greek race, and every stranger, whether Mussulman or Christian, thought himself strong enough to subdue the Greeks.

The most important conquest of the time, however, was that of Rhodes, by the Knights Hospitaller of St. John of Jerusalem, both from its durability and from the renown of the conquerors. Andronicus sent an army to raise the siege; but his troops were defeated, and the knights took the city of Rhodes on the 15th of August, 1310. As sovereigns of this beautiful island they were long the bulwark of Christian Europe against the Turkish power; and the memory of the chivalrous youth who, for successive ages, found an early tomb at this verge of the Christian world, will long shed a romantic colouring on the history of Rhodes. They sustained the declining glory of a state of society that was hastening to become a vision of the past; they were the heroes of a class of which the Norse sea-kings had been the demigods. The little realm they governed as an independent state consisted of Rhodes, with the neighbouring islands of Cos, Calymnos, Syme, Leros, Nisyros, Telos, and Chalco; on the opposite continent they possessed the classic city of Halicarnassus, and several strong forts, of which the picturesque ruins still overhang the sea.

The emperor Andronicus II displayed the same want of sound judgment and right feeling in his private that he did in his public conduct, and his latter days were embittered by family disputes caused by his own folly and injustice. His second wife, Irene of Montferrat, persecuted him with demands to dismember the empire, in order to form appanages for her children. Andronicus resisted her solicitations at the expense of a quarrel, and Irene long lived separated from him at Thessalonica. The emperor Michael allowed his father to control the arrangements of his family and regulate his private actions. Michael's eldest son was named Andronicus. He was the third emperor of the name who occupied the Byzantine throne,

[1320-1321 A.D.]

but he is known in history generally as Andronicus the Younger. When a child, he was an especial favourite with his grandfather, who directed his education. That education was undoubtedly a mixture of unwise indulgence and capricious restraint. The young Andronicus grew up a dissipated youth, and his debauched habits produced a terrible tragedy in his family. He was informed that his favourite mistress admitted another lover, and he employed braves to waylay his rival. It happened that on that very night his own brother Manuel hastened quickly to the lady's house, where he expected to find Andronicus. The assassins mistook the despot for the lover, and Manuel was murdered on the spot. The dreadful news reached their father Michael at Thessalonica, where he was residing in a declining state of health. Anguish soon terminated his life (1320).

The young Andronicus was now heir-apparent to the empire, if the expression be admissible in a state without a fixed order of hereditary succession. But the murder of Manuel changed the affection of the old emperor into implacable hatred, and it was generally thought that the reigning sovereign had the power of naming his successor. The emperor Michael VIII had introduced the custom that a new oath of allegiance should be taken, whenever a change occurred in the order of succession. When Michael, the son of Andronicus II, died, the new oath was administered in the name of Andronicus II alone, and did not contain that of Andronicus III, who was the direct heir. It also contained a clause promising implicit obedience to whomsoever he might declare emperor. These circumstances indicated that he intended to exclude his grandson from the throne; nor was he long in selecting a favourite on whom it was supposed he intended to confer the imperial title. The choice was marked by the singular perverseness which characterised many of his most important acts. He had compelled his second son Constantine to marry the daughter of his favourite minister, Muzalon. The incidents of this union were both ridiculous and disgraceful. The lady had been destined to be the bride of Theodore, the emperor's brother, when it was discovered that she had already indulged in illicit intercourse with one of her relatives, and would have presented the imperial family very prematurely with an intruder. Theodore broke off the match; but the emperor, moved by his attachment to the father, and by the penitence of the fair sinner, subsequently compelled his own son Constantine to marry her. The young prince thought himself entitled to have a bastard as well as his wife. The youth was named Michael Catharus, and became so great a favourite with his grandfather, the emperor Andronicus, that he showed a disposition to adopt him as the heir to the empire, but the representations of his ministers prevented this act of folly.

The government of the old emperor was now generally unpopular; and as he was suspected of being anxious to prevent his grandson Andronicus from succeeding to the throne, the cause of the prince was made the rallying-point of the discontented. The most distinguished partisans of Andronicus the Younger were Cantacuzenus the historian, a man of the highest rank, of extensive connections among the Byzantine aristocracy, of great wealth, ability, and military as well as literary accomplishments, but devoured by ambition, and overflowing with cunning and self-conceit; Synadenus, a man of equal rank and talent; and Sir Janni, a man of superior boldness and ability, but with a want of fixed principles and steady conduct that gave him the character of a political adventurer. With these it is necessary to mention Apocaucus, who was the ablest administrator and financier of the

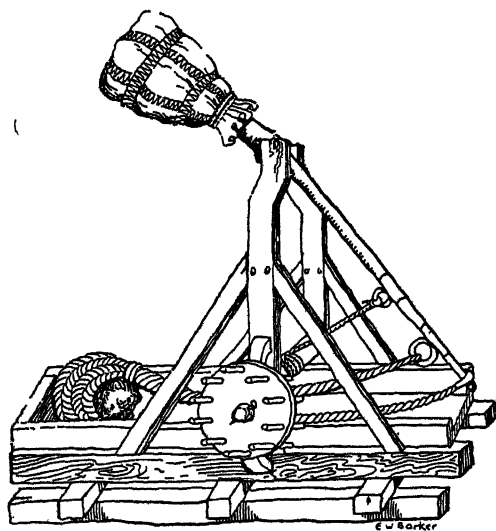
[1321 A.D.]

party. The intrigues of the partisans of the young prince did not escape the attention of the emperor's ministers, who would, doubtless, have maintained order by arresting the most dangerous, had not Andronicus been more anxious to punish his grandson, by depriving him of all chance of succeeding to the empire, than to prevent a rebellion. He now resolved to bring the prince to a public trial; and on Palm Sunday, 1321, the young Andronicus was unexpectedly summoned to the palace of Blachernæ. His partisans comprehended that the crisis of their own fate, as well as that of the prince, must be decided before sunset. Cantacuzenus and Synadenus accordingly assembled their followers, and filled the palace with a force that so completely intimidated both the judges and the emperor that the prince was pardoned, and a feigned reconciliation took place between the grandfather and the grandson.

Andronicus II resolved to remove Cantacuzenus and Synadenus from his grandson's society, for he justly considered them as the authors of the plots against his government. Cantacuzenus was named governor of Thessaly, and Synadenus was sent to Prilapos.

These officers collected as many troops as they were able under the pretence of repairing to their posts; and when their levies were completed they marched to Hadrianopolis, where the young Andronicus joined them and raised the standard of rebellion.

The prince was popular; he gained the people by proclaiming that the province of Thrace was exempt from some of the most onerous taxes, and his mercenaries enabled him to advance against Constantinople. But his soldiers, who cared little for political questions, pillaged the inhabitants wherever they passed; bands of robbers began to lay waste the villages which had escaped destruction from the Catalans and the Turks, and the collectors of the public revenue, availing themselves



A FOURTEENTH CENTURY CATAPULT

of these disorders, embezzled the money in their hands. Cantacuzenus says that the young Andronicus was averse to march against his grandfather, fearing lest his army should storm Constantinople. In order, therefore, to prevent his grandfather from being dethroned, he wrote secretly to the old emperor to advise that measures might be concerted to turn aside the first ardour of his own troops. A treaty was concluded at Rhegium, where the prince had established his headquarters, by which the rights of Andronicus the Younger to the succession of the empire were recognised, and he was invested with the government of Thrace from Selymbria to Christopolis as his appanage.

This peace was of very short duration. The exactions of the prince's troops, and the intrigues of Sir Janni and the emperor induced several cities of Thrace to desert the party of the young Andronicus. Heraclæa received an imperial garrison, and the prince, finding that his cause was losing ground, assembled his army and laid siege to the city in November, 1321. His troops

[1321-1332 A.D.]

had clamoured for the renewal of the war during the summer; they were averse to keep the field in winter, so that, when the attack on Heraclea was defeated, the prince marched up to the walls of Constantinople. He had now few partisans in the capital, and he was soon compelled to retire into winter quarters at Didymoteichos. A new treaty of peace was concluded at Epibates in July, 1322, which removed some of the causes of dissatisfaction to both parties.

On the 2nd of February, 1325, Andronicus the Younger received the imperial crown. This may be considered a proof that the ministers of the emperor had persuaded him to stifle all his resentment, and lay aside his schemes for excluding his grandson from the throne. But in the following year the two emperors allowed the city of Prusa to be taken by the Ottoman Turks, without either making an effort to relieve it. This fact seemed to prove that neither could allow his best officers and troops to succour this important city, lest his colleague should take advantage of their absence. Intrigues followed intrigues.

The civil war was renewed under circumstances extremely unfavourable to the old emperor, whose conduct rendered it inevitable. The people were universally disgusted with his despotism and injustice, and the young Andronicus seems to have expected that they would have immediately admitted him into Constantinople. Finding that this could not be effected, he hastened into Macedonia in the midst of winter, leaving the protostrator Synadenus to blockade the capital. Liberal promises of reduced taxation, and the assurance that all arrears due to the imperial treasury should be cancelled, insured his entry into most of the towns, and rendered his march a triumph. Thessalonica, Edessa, Castoria, Bercea, Pelagonia, Achrida, and Deabolis, opened their gates. The krall [king] of Servia, who consulted his own interest, refused to assist the officers of the reigning emperor, and took advantage of the confusion to gain possession of the frontier fortress of Prosacon. Strumbitza and Melenicon were the only strong places that remained in the possession of the partisans of Andronicus II.

While these events happened, Synadenus gained a complete victory over the garrison of Constantinople, on its making an attempt to raise the blockade. When the news of this victory reached Andronicus, he hastened to the army before the walls of the capital. Treasonable assistance was soon secured, and on the night of Monday, May 23rd, 1328, a party of soldiers scaled the walls; the garrison joined in proclaiming Andronicus III; the gates were thrown open, and the young emperor marched directly to the imperial palace to assure his grandfather that, though he had ceased to govern, he would be treated with all the honour due to a sovereign prince.

Two years after the taking of Constantinople, Andronicus III was attacked by a serious illness, and his ministers feared lest his grandfather might again recover the throne. To prevent the possibility of this event, Synadenus compelled the old man to become a monk, and to sign a declaration that he would never again mount the throne, nor pretend to dispose of the empire in case of his grandson's death. Andronicus II had already lost the use of his eyes, and this, his last public act, was signed with two crosses, one in red ink as emperor and another in black as a humble monk. The patriarch Isaiah sent to congratulate him on his change of life: the petulant old man regarded this message as an insult, and sent back some violent and probably not unjust reproaches to the head of the church. His name continued to be mentioned in the public prayers as the most religious and most Christian basileus, the monk Antony. One evening, after a literary party at which

[1332-1352 A.D.]

his daughter Simonida was present, he was suddenly seized with an illness which soon terminated his life. He expired on the 13th day of February, 1332, in the seventy-fourth year of his age.

Andronicus II was a man who, with few personal vices, possessed many of the worst qualities of a sovereign. He had capacity enough to direct the whole civil and ecclesiastical business of the empire, but was destitute of the judgment necessary to direct it well. He rarely took a right step, and never at the proper time; so that his petulant pride and pedantic despotism proved more ruinous to the empire than the worst vices of many of his predecessors. His ecclesiastical bigotry especially served as an instrument of providence for effecting the ruin and degradation of the orthodox Eastern church, and of the Greek race. That the Greeks allowed themselves to be so long misled and oppressed by so worthless and weak a sovereign, may perhaps be accepted as a proof that the nation was sunk in selfishness and bigotry like the emperor.^c

Andronicus III, now absolute monarch, showed great bravery against the Turks, but he could not stay their progress in Anatolia, nor prevent their descents on Europe. Neither could he complete the conquest of Epirus nor live at peace with his neighbours on the peninsula.

He died in 1341, leaving his son, Joannes V (Palæologus), a minor, under the regency of his wife, Anne of Savoy. The lord chamberlain, Cantacuzenus, affected at first to protect them, but his protégés soon found him too powerful. They got up scandals about him, imprisoned his relatives, allowed the houses of his partisans to be destroyed. These latter forced him to take the crown under the title of Joannes VI. Civil war again broke out in the empire. Cantacuzenus allied himself with Stephen, krall of Servia, and with Omur Beg, the Seljuk emir of Ionia. Anne of Savoy asked help from the latter's rival, Orkhan, sultan of the Ottomans.

Intrigue alternated with massacre. Cantacuzenus contrived to gain over this same Orkhan by giving him his daughter Theodora. On both sides the infidels were authorised to carry off Byzantine subjects, and the ports and vessels of the empire were placed at their disposal to enable them to transport their captives into Asia. The foreigners took advantage of the general anarchy to oppress the provinces and towns. The krall of Servia conquered Macedonia as far as Pheræ, and called himself czar of the Greeks and Servians. The Genoese retook Chios, which Andronicus III had seized from them, and blockaded Constantinople, defended by other Italians, under Facciolati.

The latter, whilst the empress was giving a banquet to her partisans, opened the Golden Gate to Cantacuzenus. Anne was obliged to come to an agreement. It was arranged that Cantacuzenus should be emperor first, but only for ten years; that is, until Joannes V attained his twenty-first year. The partisans of neither side were satisfied with this transaction.

So feeble was the empire that the Genoese ventured to impose their own will in the very capital. Cantacuzenus had tried to reconstruct an Hellenic navy, and attempted to bring a little life into the port of Byzantium by lowering the port dues. The Genoese considered this injurious to their Galatian colony. They massacred the crew of a Grecian ship, and exacted that a large territory adjoining Galata should be ceded to them. A war followed, which lasted four years (1348-1352). To fight the Genoese the Greeks had called in Venetian and Catalan fleets. A bloody naval battle was fought under the very walls of the town, and the Greeks were victorious. Cantacuzenus had to capitulate (May 6, 1352) and give them all they demanded.

[1343-1391 A.D.]

Civil war also soon recommenced. The whole country was horribly ravaged. An Ottoman army under Suleiman (Solyman), son of Orkhan and in Cantacuzenus' pay, carried off the inhabitants by thousands. Joannes V was despoiled of his authority and private domains; in the room of the fallen prince, Matthias, son of Joannes VI, was associated with his father and crowned emperor at St. Sophia (1354). Then, in 1355, with the concurrence of Francesco Gattilusio and other Genoese, Palæologus surprised and entered Constantinople. He had to negotiate.

Joannes V and Joannes VI continued to live in the palace with equal authority. Matthias was to keep the crown for life, as well as Hadrianopolis. Lesbos had ceded its full sovereignty to Gattilusio (1355).

Joannes VI did not feel at all secure. Perhaps he felt remorse for having brought so many evils on the empire; perhaps he had a fit of religious fervour and contempt for worldly things, but at any rate he donned the monkish garb and retired into the convent of Mangana (1355). He only came out to join his prayers to the threats of Joannes V in order to make Matthias lay aside the purple (1357).

By the abdication to which he had forced his son, the legitimate order of succession resumed its course in the house of Palæologus. Unhappily, the Greek Empire of the fourteenth century was not strong enough to stand the shocks of civil war. Irreparable losses in men, money, and territory were inflicted on her. Genoa and Venice were driving their talons deeper and deeper into her enfeebled body. The Greek Morea, and even Thessalonica, had grown used to doing as they would. Finally, the different parties had shown the Ottomans methods which they were not likely to forget.¹

THE CRUSADE OF THE FOURTEENTH CENTURY

Latin Europe alone could have saved the Greek Empire, but in the fourteenth century she was worn out by wars with nation after nation, by the antagonism between the Roman pope and the Avignon pope, and even between council and council. When a sovereign pontiff appeared authorised to speak in the name of Europe, he imposed, as the first condition to an uncertain union, the recognition of his supremacy by the Eastern church.

It would take too long to recall all the crusading projects which were raised in the papal court of Avignon, and in that of the French kings from Philippe le Bel to Philippe VI of Valois. Under Benedict XII, a fleet was placed under the orders of the legate Henry, patriarch *in partibus* of Constantinople. Smyrna was taken from the Ionian emir, Omur Beg (1343). Fifty-two pirate ships were destroyed by the Christian fleet in sight of Athos (1344).

In 1366 Amadeus VI of Savoy, uncle of Joannes V, appeared in Byzantine waters. He took Gallipoli and Sozopolis from the Turks, repulsed an invasion of the Bulgarians, took from them Mesembria and Varna, and dictated a peace. In 1390, Louis II of Clermont, duke of Bourbon, landed at Tunis, Africa (Mehadia), but failed in the assault.

Thus in the West the crusading spirit was not yet extinct. Many of these crusades inspired little love for the Grecian Empire. Among the numerous projects presented to the popes and western sovereigns, there was one urging that the conquest of Byzantium was an indispensable preliminary to delivering the Holy Land.

[¹ The fate of the empire was sealed when Murad took Hadrianopolis in 1361, following this the next year with the capture of Philippopolis and Serres.]

[1369-1391 A.D.]

Joannes V Palæologus hoped, although this formidable Western sword was in so many hands, to turn it against the enemies of the empire. So pressing was the danger, that the head of the orthodox church had to consent to go and kneel at Rome before Pope Urban V (1369). Unfortunately the resources of the pope had been exhausted by the last enterprise. At Venice Joannes V had to borrow, at high interest, enough money to continue his journey. After a fruitless tour in the south of France, as Joannes V was passing through Venice, quite unable to repay the loan, he was imprisoned at the request of his creditors. Thus the sacred person of the heir of Constantine the Great was kept in pledge by Venetian usurers.

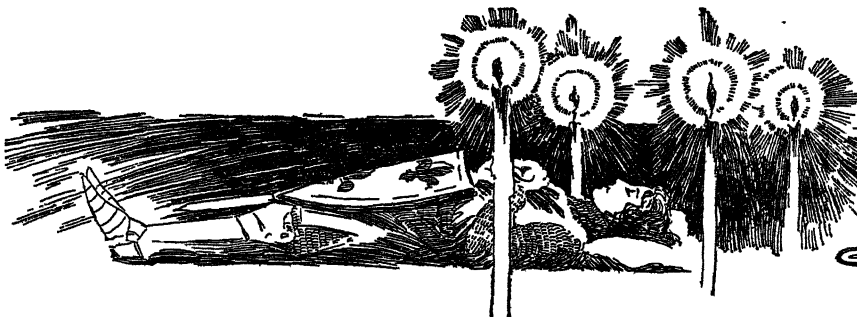
THE EMPIRE TRIBUTARY TO THE TURKS

Joannes V had two sons, between whom he had divided his dominions beforehand. The elder, Andronicus, had been associated with the emperor; the second, Manuel, was governor of Thessaly. The emperor first addressed himself to the elder, begging him to collect funds for his ransom. Andronicus coldly replied that the treasury was empty. In truth, he was in no hurry to hasten the return of his father and colleague. Manuel had more pity. He mortgaged his lands and sent the money.

When Joannes returned to Constantinople he rewarded the two sons according to their deserts. Andronicus he disgraced, and associated Manuel with him in the empire. Abandoned by all his supporters, he consented to pay tribute to Murad I in 1381. Then, under the weight of crushing necessities, he had to sustain a further humiliation. Besides the tribute, he promised Murad to furnish a military contingent, and to give him one of his sons as hostage.

The Greek Empire now found itself in exactly the same position with regard to the Turks as the Russian princes were in relation to the khans of the Golden Horde. Like the princes of Moscow, Tver, and Ryazan, the basileus only existed by submitting to humiliations; like them, he had to cringe to the horde. His situation was worse than theirs; the khan only asked from the Russian *kniazes* tribute, obedience, and a military contingent. What more could he find to tempt his avarice in poverty-stricken Russia? The relations of the sultan and the basileus were not the same. The one could not pardon the other for perpetuating his memory in a city that was to be the capital of the new empire. The exactions were therefore more severe, the humiliations more cruelly calculated, the desire for spoliation was inextinguishable. Joannes V ended his miserable life in 1391, and his son Manuel succeeded him.

Of all the Palæologi, Manuel was the most cultivated and the most generous. He only felt the more shame at the degradation of the times. Perhaps he may best be compared with the Russian prince, Alexander Nevski.^e



CHAPTER XI

MANUEL II TO THE FALL OF CONSTANTINOPLE

[1391-1453 A.D.]

MANUEL II (1391-1399 A.D.)

THE emperor Manuel was at Brusa¹ when he heard of his father's death. He was generally esteemed, being neither destitute of talent nor personal courage, while his disposition was mild and conciliatory. Before Bajazet was informed of the death of Joannes V the new emperor had made his escape, and reached Constantinople in safety ; but the sultan treated him as a rebellious vassal in consequence of his secret departure. Joannes Palæologus, the son of Andronicus, who had succeeded his father in the appanage of Selymbria, was encouraged to claim the empire in virtue of the treaty of 1381, by which the succession had been secured to his father and himself. A body of Turkish troops was instructed to ravage the Greek territory up to the very walls of Constantinople ; but other matters calling for Bajazet's care, he accepted the submission of Manuel, and the Greek emperor again appeared as a vassal at the Sublime Porte.

The ambition of Bajazet was unbounded, and his love of war was inflamed by an inordinate confidence in his own military talents, and in the power of the Ottoman army. He despised the Christians, and considered it his first duty to reduce them to the condition of subjects, if not of slaves. The position of Manuel was therefore as dangerous as it was degrading ; for although the spectacle of a Roman emperor standing as a suppliant before his throne soothed the pride of Bajazet, it was apparent that his vanity would readily yield to his ambition, if an opportunity presented of gaining Constantinople.

For several years Bajazet was employed consolidating his dominions both in Europe and Asia, and he was compelled to watch the movements of the western powers, which threatened him with a new crusade. At last, when Sigismund, king of Hungary, was about to invade the Ottoman dominions, the sultan convoked an assembly of the Christian princes who were then his vassals, in order to prevent their combining to assist the invaders. Manuel, the Greek emperor, Joannes, despot of Selymbria, Theodore, despot of the Peloponnesus, Stephen, king of Servia, Constantine Dragazes, the son of Tzarca, prince of the valley of the Vardar, and several Greek, Servian, Bulgarian,

[¹ The name given to ancient Prusa after it fell into the hands of the Turks.]

[1395-1399 A.D.]

and Albanian chiefs of less importance, who were already independent, appeared in the Ottoman camp at Serres. Circumstances induced the emperor Manuel and the despot Theodore to believe that their correspondence with the pope was known to the sultan, and that their lives were in danger. They both fled, and gained their own states in safety. Joannes of Selymbria remained to profit by the flight of his uncles ; but Bajazet could only attend to the Hungarian war. His brilliant victory at Nicopolis in 1396 taught all Europe that the discipline of the janizaries was more than a match for the valour of the chivalry of France, and left him at liberty to punish the Greek princes for their desertion. He immediately turned his arms against the despot Theodore, and marched in person into Thessaly. The bishop of Phocis was the first traitor who joined the Mussulmans, and urged them to conquer Greece. The Wallachians of Thessaly and the widow of the count of Galona submitted to the terms imposed on them ; and the sultan, seeing that no resistance would be offered to his troops by the Greeks in the Peloponnesus, turned back to Thrace. His generals, Yakub and Evrenus, took Corinth and Argos ; while Theodore shut himself up within the walls of Misithra, and contemplated the ruin of his subjects without making an effort to save them. The Ottoman army, after ravaging great part of the peninsula, retired, carrying away immense booty and thirty thousand prisoners, whom they sold as slaves.

As Bajazet was not master of a sufficient naval force to attempt blockading Constantinople, he resolved to undermine the power of Manuel in such a way as would be least likely to awaken the jealousy of the commercial republics of Italy. He fanned the flames of family discord, which shed their lurid light on the records of the house of Palæologus by acknowledging Joannes, despot of Selymbria, as the lawful emperor of Constantinople and supplying him with a Turkish army to blockade Manuel by land.

The emperor Manuel, as soon as he saw that war with Bajazet was inevitable, had sent an ambassador to solicit assistance from Charles VI king of France. The marshal de Boucicault, who had already served with distinction in the East, and had been taken prisoner by Bajazet at Nicopolis, was appointed to command the forces which Charles VI sent to assist the Greek emperor. Boucicault sailed from Aigues-Mortes, and after some delay effected his junction with a fleet composed of eight Genoese, eight Venetian, two Rhodian galleys, and one of Mytilene, and proceeded to Constantinople, where he arrived in 1398. The arrival of Boucicault and his little army, which consisted of six hundred men-at-arms, without horses, six hundred infantry soldiers, and one thousand archers and cross-bowmen, revived the courage of the Greeks. The Genoese and Venetians were well acquainted with the Ottoman coast, and all under the direction of Constantinople carried on a succession of plundering incursions along the Asiatic coast, from the gulfs of Nicomedia and Mudania to the shores of the Black Sea. It was evident that this system of warfare could not long uphold the empire, and Boucicault, finding the Greeks incapable of making any exertions in their own defence, advised Manuel to seek assistance from the western nations. This advice would have in all probability arrived too late, had not the Ottoman power at this moment been threatened by the great Tatar conqueror, Timur. The sultan was therefore as much inclined to conclude a temporary peace as the emperor. The pretensions of Joannes of Selymbria were the only obstacle, and Manuel overcame this difficulty by a generous resolution. He opened communications with his nephew, whom he easily convinced that, if he entered Constantinople with Turkish troops, his reign would prove

[1399-1410 A.D.]

of short duration. He then offered to receive Joannes as his colleague, and invest him with the government, while he himself visited western Europe. The marshal Boucicault guaranteed these arrangements, and a French force remained in the capital to protect the interests of Manuel during his absence. On the 4th of December, 1399, Joannes entered Constantinople, and was proclaimed emperor, and on the 10th, Manuel quitted his capital with Boucicault to present himself as a suppliant at the European courts.

Manuel II gained very little by his mendicant pilgrimage to Italy, France, and England. Some valuable presents were bestowed upon him by Visconti, the magnificent duke of Milan, and Charles VI of France granted him a pension of thirty thousand crowns; but he was compelled to return to Constantinople at the end of two years, with a little money and a few volunteers collected from people poorer and not more numerous than the Greeks. He learned on his way home that his enemy Bajazet had been defeated by Timur at Angora, and that the Ottoman Empire was utterly ruined. On reaching Constantinople he deprived his nephew Joannes, who had ruled during his absence, of the imperial title, and banished him to Lemnos. Joannes had already placed the Greek Empire in a state of vassalage to the Tatar conqueror; Manuel ratified the treaty, and paid to Timur the tribute which he had formerly paid to Bajazet. Rarely has the world seen a more total defeat than that sustained by the Ottoman army. Bajazet died a captive in the hands of Timur.

Rarely has so great a victory produced so little effect on the fate of the vanquished. For a moment, indeed, the Ottoman power was humbled, and an opening formed for the revival of the Greek Empire; but no energy remained in the political organisation of the Hellenic race beyond the confined sphere of local and individual interests; while the institutions of Orkhan, surviving the defeats and civil wars of the Ottomans, soon restored power to their central government, and rendered the sultan again the arbiter of the fate of Greece.

The civil wars among the sons of Bajazet had no small influence in prolonging the existence of the Greek Empire. The Ottoman historians reckon an interregnum of ten years after the battle of Angora, during which four of the sons of Bajazet contended for the sovereignty. Suleiman, Isa, and Mousa successively perished, and the youngest of the family, Muhammed I, at last reunited all his father's dominions, and was regarded as his legitimate successor and the fifth sultan of the Ottomans, including Osman, the founder of the dynasty.

After the battle of Angora, Suleiman sought safety in Constantinople, where he concluded a treaty with the emperor Manuel in the year 1403, by which he yielded up Thessalonica, the valley of the Strymon, Thessaly, and the coast of the Black Sea, as far as Varna, to the Greeks. Joannes of Selymbria was recalled from Lemnos, and established at Thessalonica with the title of emperor; but the control of the government was vested by Manuel in the hands of Demetrius Leontaris, a Byzantine noble. In return for the cession of these provinces, the emperor furnished Suleiman with money to collect an army and to establish his authority over the remainder of the Ottoman dominions in Europe.

But the debauchery of Suleiman at last induced the janizaries to join Mousa, and Suleiman was slain in attempting to escape to Constantinople, 1410 A.D. The close alliance which had existed between Suleiman and Manuel induced Mousa to turn his arms against the Greek Empire. He reconquered all the towns in Macedonia and Thessaly which his brother had

[1410-1421 A.D.]

ceded to Manuel, with the exception of Thessalonica and Zeitounion. Mousa then laid siege to Constantinople; but his operations were paralysed by the destruction of a naval armament he had fitted out. The emperor had strengthened the imperial fleet, the command of which he had entrusted



A FOURTEENTH CENTURY KNIGHT

to his natural brother, named also Manuel, a man of courage and military talents. The admiral gained a complete victory over the Ottoman fleet; but his brilliant success excited the jealousy of his imperial brother. On returning to receive the thanks of his country, he was thrown into prison on an accusation of treason, and remained a prisoner during the life of his brother. The siege of Constantinople was merely a succession of skirmishes under its walls, in which several Greek nobles were slain; and the attention of Mousa was soon exclusively occupied by the attacks of his brother Muhammed.

Mousa rendered his government as unpopular by his severity as Suleiman by his debauchery, and many of the Ottoman officers in Europe invited Muhammed to seize the throne. The emperor Manuel agreed to furnish transports to convey the Asiatic troops over the Bosphorus; but he refused to admit them into Constantinople, though he allowed them to form their camp under its walls. The first operations of Muhammed were unsuccessful: but at last he forced Mousa to retire to Hadrianopolis, who, in the end, was deserted by all his followers and slain, 1413 A.D. Little more than ten years had elapsed from the day that Muhammed, then a mere youth, fled from the field of Angora with only one faithful companion, until he reunited under his sway nearly all the extensive dominions

which had been ruled by his father. Timur had not perceived the fact that, the tribute of Christian children being the keystone on which the whole fabric of the Ottoman power rested, its resources were really much greater in Europe than in Asia.

The Greek Empire enjoyed an uninterrupted peace during the reign of Muhammed I, which lasted until the year 1421; and Manuel devoted his attention during this period to restoring some order in the public administration, and to re-establishing the sway of the central authority in the distant provinces of the empire. After completing his reforms in the civil, financial, military, and ecclesiastical departments of Constantinople, he found it necessary to visit the provinces in person, in order to reduce the local power of the Greek archons within reasonable bounds. He quitted Constantinople in the month of July, 1413, and commenced his operations by reducing the island of Thasos, the citadel of which resisted his little army for two months. The emperor then visited Thessalonica, where it

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appears that he remained more than a year. His nephew Joannes, who was governor of the city, assumed the monastic habit; but whether he was compelled by the emperor to adopt this step, in order to allow the new reforms to be carried into execution, is uncertain. The despot Andronicus, the emperor's second son, was appointed governor of Thessalonica. After his father's death he sold the city to the Venetians for the sum of fifty thousand sequins.

In March, 1415, Manuel visited the Peloponnesus. The Roman Empire of the East had shrunk to such pitiful dimensions that the Byzantine province, which comprised only about three-quarters of that peninsula, was now its most extensive province. The first care of the emperor was to strengthen the means of defending this territory by fortifying the Isthmus of Corinth. He then directed his attention to reforming the abuses which the feudal tyranny of the Franks and the unprincipled fiscal extortions of the Greek archons had introduced into the administration. These abuses were rapidly exterminating the Greek agricultural population, and making way for the immigration of a ruder class of Albanian labourers.

When we compare the reforms of Manuel with the legislation of Orkhan, we are astonished at the great intellectual superiority displayed by the Ottomans at this period. The Greek emperor adopted only a few temporary devices to arrest the progress of social putrefaction in a diseased society. His own talents and the energies of his people were incompetent to make any bold efforts for extirpating the sources of the evil, and for infusing a spirit of honesty and patriotism into Greek society. Yet the fact that Greek society as well as the imperial government was rapidly decaying was generally acknowledged. The despot Theodore, Manuel's brother, who died about the year 1407, had felt the task of undertaking the regeneration of Greece so hopeless, and had found the difficulty of governing the Peloponnesians so great, that he attempted to sell his province to the knights of Rhodes, after he had introduced numerous colonies of Albanians to fill up the void caused by the decrease of the native population.

From a satirist of the time, we learn that while the emperor Manuel was occupied in diminishing the power and checking the abuses of the archons of the Peloponnesus and of the Constantinopolitan officials, many of the courtiers in his household made a traffic of creating new corruptions in the administration by selling imperial decrees and golden bulls. The character of the native Greeks he declares to be equally bad. He says: "They are formed of three parts: their tongue speaks one thing, their mind meditates another, and their actions accord with neither." There can be no good administration among an utterly demoralised people. When the emperor returned to Constantinople, he carried with him some of the most turbulent and intriguing of the Peloponnesian chiefs, who had, previous to his arrival, contrived to appropriate the greater part of the taxes levied on the people to their own use. Indeed the most important result of Manuel's visit was the introduction of such a degree of order in the provincial administration, that a fixed sum could be regularly remitted to the imperial treasury at Constantinople. His son Theodore remained as his viceroy at Misithra.

The death of Sultan Muhammed I in 1421 involved the empire in a contest with his son, Murad II. The self-conceit of the Greeks persuaded them that they could guide the progress of the Ottomans by their superiority in diplomacy. No experience could teach them that rhetoric and scholastic learning are feeble arms against military discipline and national courage. A pretender to the Ottoman throne resided at Constantinople, named

Mustapha, who asserted that he was a son of Bajazet. He was now acknowledged as lawful sultan, and Manuel concluded with him a treaty, by which Mustapha promised to restore Gallipoli, the Chalcidice of Macedonia, and the maritime cities on the Black Sea, while the emperor engaged to furnish money and military stores. He was abandoned by his followers, taken prisoner by Murad II, and hanged, in order to convince the world that he was an impostor.

Murad resolved to punish Manuel for his intrigues. The emperor was now weakened by age, and the direction of public affairs was in a great measure entrusted to his son Joannes, who endeavoured to appease the sultan with abject apologies. Murad gave the imperial ambassadors no answer until his preparations were completed. He then marched forward and formed the siege of Constantinople, establishing his own headquarters at the church of the Fountain, and commencing his lines of circumvallation in the month of June, 1422. His lines extended from the Golden Gate to the Wooden Gate; two movable towers were built to assist the storming of the wall, and cannon were employed by the Ottomans for the first time. This early artillery, however, was so ill-constructed and ill-served that it produced little effect. A thousand of the bravest janizaries fell before the walls; while the Greeks, fighting under cover of their battlements, lost only 130 killed and wounded. Murad II did not renew his attack on Constantinople, and the last act of Manuel's reign was to sign a treaty of peace, by which Murad left the empire in possession of a few cities in Thrace, of Thessalonica, and a few forts near the mouths of the Strymon, Mount Athos, Zeitounion, and some places in Thessaly. Manuel also engaged to pay the sultan an annual tribute of three hundred thousand aspers.

Manuel adopted the monastic habit two years before his death, and took the name of Matthew, but he continued to give his advice on public affairs. He died in July, 1425, at the age of seventy-seven, after a reign of thirty-four years.

REIGN OF JOANNES VII (1423-1448 A.D.)

Joannes VII found the Eastern Roman Empire reduced to the city of Constantinople, a few neighbouring towns, Thessalonica, and a part of the Peloponnesus. His reign of twenty-three years passed in almost uninterrupted peace; yet this long period of tranquillity was productive of no improvement. As far as the revenues both of the government and of the nation were concerned, the emperor and the people alike consumed, before the expiration of each year, all that the year had produced.

The diminution of the Greek population contrasted strangely with the rapid increase of the Ottomans, while their decline in wealth and industry offered a still more unfavourable point of comparison with the Genoese colony of Galata. The trade of the Greeks had passed into the hands of the Italians; the power of the Byzantine emperors was transferred to the Ottoman sultans. The loss of personal dignity and courage followed the loss of national honour and power. Plague and pestilence, as often happens, came as attendants on neglected police, bad government, and social disorder. In the year 1431 a contagious disease of fearful mortality decimated the population of Constantinople; and it was the ninth return of pestilence since the great plague of 1347. Nations, however, are rarely sensible of their own degradation, and at this time the Greeks looked on the Latins with contempt as well as hatred; they despised the western Europeans as heretics, and the

[1430-1440 A.D.]

Turks as barbarians. Court processions, religious ceremonies, and national vanity amused and consoled them as they hastened along the path of degradation and ruin.

All the fortified posts had been destroyed by Murad II when he besieged Constantinople, and the country, as far as Selymbria, was inhabited only by a few Greeks engaged in agriculture, who dwelt in open villages. The Greek empire ended at Selymbria. The frontier territory of the Ottomans was a similar scene of devastation, the land being tilled by a few Christian peasants for their Turkish masters.

BRIEF UNION OF THE GREEK AND ROMAN CHURCHES

The conquest of Thessalonica by Sultan Murad in 1430, the quarrels of the despots Theodore, Constantine, and Thomas in the Peloponnesus, and the insolence of the Genoese of Galata, who attacked Constantinople on account of some disputes relating to the Black Sea trade, warned the emperor Joannes VII that, unless he could secure some efficient military aid from strangers, the Ottoman power would soon overwhelm the Greek Empire. The pope was the only sovereign who possessed sufficient power and influence to obtain effectual aid for the Eastern Empire: but there was no probability that he would exert that influence, unless the emperor Joannes consented to the union of the Greek and Latin churches, and recognised the papal supremacy. In this critical conjuncture the statesmen and ecclesiastics of rank at Constantinople decided that the political exigencies of their situation authorised their truckling even with the doctrines of their church.

In the year 1438 the emperor Joannes and the Greek patriarch made their appearance at the council of Ferrara. In the following year the council was transferred to Florence, where, after long discussions, the Greek emperor and all the members of the clergy who had attended the council, with the exception of the bishop of Ephesus, adopted the doctrines of the Roman church concerning the procession of the Holy Ghost, the addition to the Nicene Creed, the nature of purgatory, the condition of the soul after its separation from the body until the day of judgment, the use of unleavened bread in the sacrament of the Lord's Supper, and the papal supremacy. The union of the two churches was solemnly ratified in the magnificent cathedral of Florence on the 6th of July, 1439, when the Greeks abjured their ancient faith in a vaster edifice and under a loftier dome than that of their own much-vaunted temple of St. Sophia.

The emperor Joannes derived none of the advantages he had expected from the simulated union of the churches. Pope Eugenius, it is true, supplied him liberally with money, but his holiness forgot his promise to send a fleet to defend Constantinople.

On his return Joannes found his subjects indignant at the manner in which the honour and doctrines of the Greek church had been sacrificed in an unsuccessful diplomatic speculation. The bishops who had obsequiously signed the articles of union at Florence, now sought popularity by deserting the emperor, and making a parade of their repentance, lamenting their wickedness in falling off for a time from the pure doctrine of the orthodox church. The only permanent result of this abortive attempt at Christian union was to increase the bigotry of the orthodox, and to furnish the Latins with just grounds for condemning the perfidious dealings and bad faith of the Greeks. In both ways it assisted the progress of the Ottoman power.

[1440-1448 A.D.]

The emperor Joannes, seeing public affairs in this hopeless state, thought only of keeping on good terms with the sultan. His brother Demetrius, however, who had accompanied him to Florence, shared his apostasy, and partaken of the papal bounty, now basely attempted to take advantage of the popular dissatisfaction with the union. He claimed the throne as being the first child of Manuel who was a Porphyrogenitus, but he trusted to gain his ends by the aid of Turkish troops rather than by the merits of his title or the preference of the Greeks. Collecting a large force composed of the Turkish nomads, who were ready to join any standard that offered them an opportunity of plundering and enslaving the Christians, Demetrius marched to besiege his brother in Constantinople. Sultan Murad took no direct part in the contest, but he allowed Demetrius to enrol Turkish troops without opposition, and viewed with satisfaction a rebellion which tended to weaken the empire. When called upon to choose between the two brothers, the Greek people acknowledged the superiority of the reigning emperor. Demetrius, after plundering the suburbs of Constantinople, saw his army melt away, and was happy to find that his brother's moderation and love of peace was so great that he was allowed to retain his principality at Mesembria with the title of despot.

The deeds of Joannes (Janos) Hunyady might have awakened the Greeks from their lethargy, had any warlike spirit survived in the nation. The victory of the Hungarian army at the pass of Isladı, and a war with the sultan of Karamania, threatened the Ottoman Empire with serious danger; but the victory of Varna re-established the glory of the sultan's arms. Neither the successes of the Hungarians nor the presence of a papal force in the Hellespont, which at last made its appearance under the command of Cardinal Gondolmieri, could induce Emperor Joannes to unite his cause with that of the western powers. He had obtained too many proofs of the instability and imprudence of their counsels. The moment he heard of the great victory of Sultan Murad at Varna, he sent an embassy to congratulate his suzerain, and solicit a renewal of their alliance, which the sultan immediately granted. Joannes even contrived to avoid taking part in the war carried on against the sultan by his brother Constantine in Greece, and succeeded in preserving uninterrupted peace until his death in 1448. During his inglorious reign of twenty-three years he never forgot that he was a vassal of the Ottoman Empire. He proved precisely the temporising manager of the state that circumstances required; and his pliancy averted, during his lifetime, the calamities which were ready to overwhelm the Greek Empire.

REIGN OF CONSTANTINE XIII (1448-1453 A.D.)

Constantine XIII, the last of the Greek emperors, was residing in his despotat at Sparta when his brother Joannes VII died. As he had been recently engaged in hostilities with the sultan, it was doubtful whether Murad would acknowledge him as emperor, and Demetrius availed himself of these doubts to make another attempt to occupy the throne. The deficiency of truth, honour, and patriotism among the Greek aristocracy during the last century of the Eastern Empire is almost without a parallel in history; but Demetrius was too well known and too generally despised to find a large party even in that worthless aristocracy disposed to espouse his cause, while Constantine, on the other hand, was known to possess both candour and energy, and was respected by all except the most bigoted among the orthodox Greeks.

[1451 A.D.]

Sultan Murad II died in February, 1451, after a prosperous reign of thirty years, and was succeeded by his son Muhammed II, who was only twenty-one years old. Muhammed II was a man of great ambition and great talents; he united with extraordinary activity and courage a degree of judgment rare in his high station, and still rarer at his early age.

The conquest of Constantinople was the first object of his ambition. It was by nature the capital of his dominions, and as long as it remained in the hands of the Greeks the Ottoman Empire lay open to the invasions of the western Christians. Having concluded a truce for three years with John Hunyady, the young sultan crossed over into Asia to suppress the hostile proceedings of Ibrahim, the sultan of Karamania.

Constantine, who appears to have formed a very erroneous idea of the talents and character of Muhammed, took this opportunity of insulting him in the most sensitive manner by sending an embassy to demand an augmentation of the pension of three hundred thousand aspers, which the Ottoman court had accorded to the Greek for the maintenance of Orkhan, the grandson of Suleiman. The ambassadors were instructed to insinuate that, if the demand were not granted, Orkhan might be allowed to lay claim to the Ottoman throne.

Such an insult was not likely to be ever forgotten by a haughty and ambitious prince. The wary young sultan, however, dismissed the ambassadors with courtesy. But as soon as his Asiatic campaign was finished, he ordered the imperial agents to be expelled from the territory in the valley of the Strymon which had been assigned for the maintenance of Orkhan, and stopped all further payments.

Shortly after, without informing Constantine of his intention, he constructed a fortress on the Greek territory at the narrowest part of the Bosphorus, opposite a fort which had been constructed by Bajazet I on the Asiatic shore. The distance between the two forts is about three-quarters of a mile, and a rapid current flows between. The sultan had made every preparation for completing the work with extraordinary celerity. An ample supply of materials had been collected before his object was known, and as soon as the plan of the fortress was marked out, a thousand masons and two thousand labourers worked incessantly to complete the walls.

Constantine had good reason to consider the construction of this fortress on his territory, within five miles of his capital, and commanding its approach from the Black Sea, as an infraction of the treaty between the two empires, but he was too weak to resent this signal revenge for his own recent threats. He complained of the hostile invasion of the Greek territory, but Muhammed treated his reclamations with contempt, observing that



MUHAMMED II

(From a medallion in the Royal Muenz Cabinet, Berlin)

the ground on which the fortress was built, having been purchased and paid for, was Turkish property, and the emperor of Constantinople, being a vassal of the Porte, had no right to dispute the will of the sultan.

The first open resistance was offered by some Greeks, who endeavoured to prevent Muhammed's engineers from carrying off the marble columns from a church. These pious Christians were cut to pieces by the Ottoman troops. As the work advanced the sultan's aggressions increased. His soldiers were allowed to plunder; quarrels ensued in which blood was shed, and then the Turks attacked the Greeks who were getting in the harvest, and slew the reapers. Constantine in alarm closed the gates of Constantinople, cut off all communications between the Greeks and the Ottomans, and sent another embassy to the sultan to ask redress. Muhammed replied by a formal declaration of war.

WAR WITH MUHAMMED

Both parties now began to prepare for the mortal contest. The siege of Constantinople was to be the great event of the coming year. The sultan, in order to prevent the emperor's brothers in the Peloponnesus from sending any succours to the capital, ordered Tourakhan, the pasha of Thessaly, to invade the peninsula. He himself took up his residence at Hadrianopolis, to collect warlike stores and siege artillery. Constantine, on his part, made every preparation in his power for vigorous defence. He formed large magazines of provisions, collected military stores, and enrolled all the soldiers he could muster among the Greek population of Constantinople. But the inhabitants of that city were either unable or unwilling to furnish recruits in proportion to their numbers. Bred up in peaceful occupation, they probably possessed neither the activity nor the habitual exercise which was required to move with ease under the weighty armour then in use.

So few were found disposed to fight for their country, that not more than six thousand Greek troops appeared under arms during the whole siege. The numerical weakness of the Greek army rendered it incapable of defending so large a city as Constantinople, even with all the advantage to be derived from strong fortifications. The emperor was, therefore, anxious to obtain the assistance of the warlike citizens of the Italian republics, where good officers and experienced troops were then numerous. As he had no money to engage mercenaries, he could only hope to succeed by papal influence. An embassy was sent to Pope Nicholas V, begging immediate aid, and declaring the emperor's readiness to complete the union of the churches in any way the pope should direct. Nicholas despatched Cardinal Isidore, the metropolitan of Kieff, who had joined the Latin church, as his legate. Isidore had represented the Russian church at the council of Florence; but on his return to Russia he was imprisoned as an apostate, and with difficulty escaped to Italy. He was by birth a Greek; and being a man of learning and conciliatory manners, it was expected that he would be favourably received at Constantinople.

The cardinal arrived at Constantinople in November, 1452. He was accompanied by a small body of chosen troops, and brought some pecuniary aid, which he employed in repairing the most dilapidated part of the fortifications. Both the emperor and the cardinal deceived themselves in supposing that the dangers to which the Greek nation and the Christian church were exposed would induce the orthodox to yield something of their ecclesi-

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astical forms and phrases. It was evident that foreign aid could alone save Constantinople, and it was absurd to imagine that the Latins would fight for those that treated them as heretics, and who would not fight for themselves. The crisis, therefore, compelled the Greeks to choose between union with the church of Rome or submission to the Ottoman power. They had to decide whether the preservation of the Greek Empire was worth the ecclesiastical sacrifices they were called upon to make in order to preserve their national independence.

CHURCH DISSENSIONS

In the meantime, the emperor Constantine celebrated his union with the papal church, in the cathedral of St. Sophia, on the 12th of December, 1452. The court and the great body of the dignified clergy ratified the act by their presence; but the monks and the people repudiated the connection. In their opinion, the church of St. Sophia was polluted by the ceremony, and from that day it was deserted by the orthodox. The historian Ducas declares that they looked upon it as a haunt of demons, and no better than a pagan shrine. The monks, the nuns, and the populace publicly proclaimed their detestation of the union; and their opposition was inflamed by the bigotry of an ambitious pedant, who, under the name of Georgius Scholarius, acted as a warm partisan of the union at the council of Florence, and under the ecclesiastical name of Gennadius is known in history as the subservient patriarch of Sultan Muhammed II. On returning from Italy, he made a great parade of his repentance for complying with the unionists at Florence. He shut himself up in the monastery of Pantocrator, where he assumed the monastic habit, and the name of Gennadius, under which he consummated the union between the Greek church and the Ottoman administration.

At the present crisis he stepped forward as the leader of the most bigoted party, and excited his followers to the most furious opposition to measures which he had once advocated as salutary to the church, and indispensable for the preservation of the state. The unionists were now accused of sacrificing true religion to the delusions of human policy, of insulting God to serve the pope, and of preferring the interests of their bodies to the care of their souls. In place of exhorting their countrymen to aid the emperor, who was straining every nerve to defend their country — in place of infusing into their minds the spirit of patriotism and religion, these teachers of the people were incessantly inveighing against the wickedness of the unionists and the apostasy of the emperor.

So completely did their bigotry extinguish every feeling of patriotism that the grand duke Notaras declared he would rather see Constantinople subjected to the turban of the sultan than to the tiara of the pope. His wish was gratified; but, in dying, he must have felt how fearfully he had erred in comparing the effects of papal arrogance with the cruelty of Mohammedan tyranny. The emperor Constantine, who felt the importance of the approaching contest, showed great prudence and moderation in his difficult position. The spirit of Christian charity calmed his temper, and his determination not to survive the empire gave a deliberate coolness to his military conduct. Though his Greek subjects often raised seditions, and reviled him in the streets, the emperor took no notice of their behaviour. To induce the orthodox to fight for their country, by having a leader of their own party, he left the grand duke Notaras in office; yet he well knew that this bigot

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would never act cordially with the Latin auxiliaries, who were the best troops in the city; and the emperor had some reason to distrust the patriotism of Notaras, seeing that he hoarded his immense wealth, instead of expending a portion of it for his country.

PREPARATIONS FOR DEFENCE

The fortifications were not found to be in a good state of repair. Two monks, who had been entrusted with a large sum for the purpose of repairing them, had executed their duty in an insufficient, and, it was generally said, in a fraudulent manner. The extreme dishonesty that prevailed among the Greek officials explains the selection of monks as treasurers for military objects; and it must lessen our surprise at finding men of their religious professions sharing in the general avarice, or tolerating the habitual speculation of others.

Cannon were beginning to be used in sieges, but stone balls were used in the larger pieces of artillery; and the larger the gun, the greater was the effect it was expected to produce. Even in Constantinople there were some artillery too large to be of much use, as the land wall had not been constructed to admit of their recoil, and the ramparts were so weak as to be shaken by their concussion. Constantine had also only a moderate supply of gunpowder. The machines of a past epoch in military science, but to the use of which the Greeks adhered with their conservative prejudices, were brought from the storehouses, and planted on the walls beside the modern artillery. Johann Grant, a German officer, who arrived with Justinian, was the most experienced artilleryman and military engineer in the place.

A considerable number of Italians hastened to Constantinople as soon as they heard of its danger, eager to defend so important a depot of eastern commerce. The spirit of enterprise and the love of military renown had become as much a characteristic of the merchant nobles of the commercial republics as they had been, in a preceding age, distinctions of the barons in feudal monarchies. All the nations who then traded with Constantinople furnished contingents to defend its walls.

A short time before the siege commenced, John Justinian arrived with two Genoese galleys and three hundred chosen troops, and the emperor valued his services so highly that he was appointed general of the guard. The resident bailo of the Venetians furnished three large galleasses and a body of troops for the defence of the port. The consul of the Catalans, with his countrymen and the Aragonese, undertook the defence of the great palace of Bukoleon and the port of Kontoskalion. The cardinal Isidore, with the papal troops, defended the Kynegesion, and the angle of the city at the head of the port down to St. Demetrius. The importance of the aid which was afforded by the Latins is proved by the fact that, of twelve military divisions into which Constantine divided the fortifications, the commands of only two were trusted to the exclusive direction of Greek officers. In the others, Greeks shared the command with foreigners, or else foreigners alone conducted the defence.

When all Constantine's preparations for defence were completed, he found himself obliged to man a line of wall on the land side of about five miles in length, every point of which was exposed to a direct attack. The remainder of the wall towards the port and the Propontis exceeded nine miles in extent, and his whole garrison hardly amounted to nine thousand men. His fleet

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consisted of only twenty galleys and three Venetian galleasses, but the entry of the port was closed by a chain, the end of which, on the side of Galata, was secured in a strong fort of which the Greeks kept possession. During the winter the emperor sent out his fleet to ravage the coast of the Propontis as far as Cyzicus, and the spirit of the Greeks was roused by the booty they made in these expeditions.

Muhammed II spent the winter at Hadrianopolis, preparing everything necessary for commencing the siege with vigour. His whole mind was absorbed by the glory of conquering the Roman Empire, and gaining possession of Constantinople, which for more than 1150 years had been the capital of the East. While the fever of ambition inflamed his soul, his cooler judgment also warned him that the Ottoman power rested on a perilous basis as long as Constantinople, the true capital of his empire, remained in the hands of others. Muhammed could easily assemble a sufficient number of troops for his enterprise, but it required all his activity and power to collect the requisite supplies of provisions and stores for the immense military and naval force he had ordered to assemble, and to prepare the artillery and ammunition necessary to insure success. Early and late, in his court and in his cabinet, the young sultan could talk of nothing but the approaching siege. With the writing-reed and a scroll of paper in his hand, he was often seen tracing plans of the fortifications of Constantinople and marking out positions for his own batteries. Every question relating to the extent and locality of the various magazines to be constructed in order to maintain the troops was discussed in his presence; he himself distributed the troops in their respective divisions and regulated the order of their march; he issued the orders relating to the equipment of the fleet, and discussed the various methods proposed for breaching, mining, and scaling the walls. His enthusiasm was the impulse of a hero, but the immense superiority of his force would have secured him the victory with any ordinary degree of perseverance.

The Ottomans were already familiar with the use of cannon. Murad II had employed them when he besieged Constantinople in 1422; but Muhammed now resolved on forming a more powerful battering-train than had previously existed. Neither the Greeks nor the Turks possessed the art of casting large guns. Both were obliged to employ foreigners. An experienced artilleryman and founder, named Urban, by birth a Wallachian, carried into execution the sultan's wishes. He had passed some time in the Greek service; but even the moderate pay he was allowed by the emperor having fallen in arrear, he resigned his place and transferred his services to the sultan, who knew better how to value warlike knowledge. He now gave Muhammed proof of his skill by casting the largest cannon which had ever been fabricated. He had already placed one of extraordinary size in the new castle of the Bosphorus, which carried a ball across the straits. The gun destined for the siege of Constantinople far exceeded in size this monster, and the diameter of its mouth must have been nearly two feet and a half. Other cannon of great size, whose balls of stone weighed 150 pounds, were also cast, as well as many guns of smaller calibre. All these, together with a number of ballists and other ancient engines still employed in sieges, were mounted on carriages in order to transport them to Constantinople. The conveyance of this formidable train of artillery, and of the immense quantity of ammunition required for its service, was by no means a trifling operation.¹

¹ Leonard says the balls of the large gun were eleven of his spans in circumference.

THE SIEGE BEGINS

The first division of the Ottoman army moved from Hadrianopolis in the month of February, 1453. In the meantime a numerous corps of pioneers worked constantly at the road, in order to prepare it for the passage of the long train of artillery and baggage wagons. Temporary bridges, capable of being taken to pieces, were erected by the engineers over every ravine and watercourse, and the materials for the siege advanced steadily, though slowly, to their destination. The extreme difficulty of moving the monster



MUHAMMED II

(From a medallion in the Royal Muenz Cabinet, Berlin)

cannon with its immense balls retarded the sultan's progress, and it was the beginning of April before the whole battering-train reached Constantinople, though the distance from Hadrianopolis is barely a hundred miles. The division of the army under Karadja Pasha had already reduced Mesembria, Anchialus, Bizya, and the castle of St. Stephanus. Selymbria alone defended itself, and the fortifications were so strong that Muhammed ordered it to be closely blockaded, and left its fate to be determined by that of the capital.

On the 6th of April, Sultan Muhammed II encamped on the slope of the hill facing the quarter of Blachernæ, a little beyond the ground occupied by the crusaders in 1203, and immediately ordered the construction of lines, extending from the head of the port to the shore of the Propontis. These lines were formed of a mound of earth, and they served both to restrain the sorties of the besieged, and to cover the troops from the fire of the enemy's artillery and missiles. The batteries were then formed; the principal were erected against the gate Charsiasæ, in the quarter of Blachernæ. and against

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the gate of St. Romanus, near the centre of the city wall. It was toward this last gate that the fire of the monster gun was directed and the chief attack was made.

The land-forces of the Turks probably amounted to about seventy thousand men of all arms and qualities; but the real strength of the army lay in the corps of janizaries, then the best infantry in Europe, and their number did not exceed twelve thousand.¹ At the same time, twenty thousand cavalry, mounted on the finest horses of the Turkoman breed, and hardened by long service, were ready to fight either on horseback or on foot under the eye of their young sultan. The fleet which had been collected along the Asiatic coast, from the ports of the Black Sea to those of the Ægean, brought additional supplies of men, provisions, and military stores. It consisted of 320 vessels of various sizes and forms. The greater part were only half-decked coasters, and even the largest were far inferior in size to the galleys and galleasses of the Greeks and Italians. The fortifications of Constantinople towards the sea afford great facilities for attack. Even though they were partly ruined by time, and weakened by careless reparations, they still offered a formidable resistance to the imperfect science the engineers in Muhammed's army.^c

Of the triangle which composes the figure of Constantinople, the two sides along the sea were made inaccessible to an enemy; the Propontis by nature, and the harbour by art. Between the two waters the basis of the triangle, the land side, was protected by a double wall, and a deep ditch of the depth of one hundred feet. Against this line of fortification, which Phrantzes, an eye-witness, prolongs to the measure of six miles, the Ottomans directed their principal attack; and the emperor, after distributing the service and command of the most perilous stations, undertook the defence of the external wall. In the first days of the siege, the Greek soldiers descended into the ditch or sallied into the field; but they soon discovered that, in the proportion of their numbers, one Christian was of more value than twenty Turks; and, after these bold preludes, they were prudently content to maintain their rampart with their missile weapons. Nor should this prudence be accused of pusillanimity. The nation was indeed pusillanimous and base; but the last Constantine deserves the name of a hero; his noble band of volunteers was inspired with Roman virtue; and the foreign auxiliaries supported the honour of the western chivalry.

Each day added to the science of the Christians; but their inadequate stock of gunpowder was wasted in the operations of each day. Their ordnance was not powerful, either in size or number; and if they possessed some heavy cannon, they feared to plant them on the walls, lest the aged structure should be shaken and overthrown by the explosion.

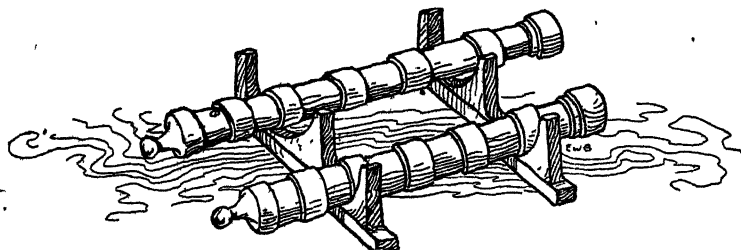
The great cannon of Muhammed has been separately noticed; an important and visible object in the history of the times; but that enormous engine was flanked by two fellows almost of equal magnitude; the long order of the Turkish artillery was pointed against the walls; fourteen batteries thundered at once on the most accessible places; and of one of these it is ambiguously expressed, that it was mounted with 130 guns, or that it discharged 130 bullets. Yet, in the power and activity of the sultan, we may discern the infancy of the

[¹ This is Finlay's account, but Hertzberg^b says: "The number of troops (beside the great camp following and a mass of fanatic imams, mullahs and dervishes) totalled at the lowest, and therefore the most trustworthy, estimate 165,000 men, of which, with the 15,000 janissaries, well over 80,000 were regular soldiers. The fleet, according to an apparently reliable account, numbered 145 sail, namely 12 great galleys, about 80 double-deckers, some 25 smaller coasters, and a number of brigs."]

new science. Under a master who counted the moments, the great cannon could be loaded and fired no more than seven times in one day. The heated metal unfortunately burst: several workmen were destroyed; and the skill of an artist was admired who bethought himself of preventing the danger and the accident, by pouring oil, after each explosion, into the mouth of the cannon.

The first random shots were productive of more sound than effect; and it was by the advice of a Christian, that the engineers were taught to level their aim against the two opposite sides of the salient angles of a bastion. However imperfect, the weight and repetition of the fire made some impression on the walls; and the Turks, pushing their approaches to the edge of the ditch, attempted to fill the enormous chasm, and to build a road to the assault. After a long and bloody conflict, the web that had been woven in the day was still unravelled in the night. The next resource of Muhammed was the practice of mines; but the soil was rocky; in every attempt, he was stopped and undermined by the Christian engineers; nor had the art been yet invented of replenishing those subterraneous passages with gunpowder, and blowing whole towers and cities into the air.

A circumstance that distinguishes the siege of Constantinople, is the reunion of the ancient and modern artillery. The cannon were intermin-



FIFTEENTH CENTURY CANNON

(After De Montfaucon)

gled with the mechanical engines for casting stones and darts; the bullet and the battering-ram were directed against the same walls; nor had the discovery of gunpowder superseded the use of the liquid and unextinguishable fire. A wooden turret of the largest size was advanced on rollers; the tower of St. Romanus was at length overturned; after a severe struggle, the Turks were repulsed from the breach, and interrupted by darkness. Of this pause of action, this interval of hope, each moment was improved by the activity of the emperor and Justiniani, who passed the night on the spot, and urged the labours which involved the safety of the church and city. At the dawn of day, the impatient sultan perceived, with astonishment and grief, that his wooden turret had been reduced to ashes; the ditch was cleared and restored; and the tower of St. Romanus was again strong and entire. He deplored the failure of his design; and uttered a profane exclamation, that the word of the thirty-seven thousand prophets should not have compelled him to believe that such a work, in so short a time, could have been accomplished by the infidels.

In the first apprehension of a siege, Constantine had negotiated, in the isles of the Archipelago, the Morea, and Sicily, the most indispensable supplies. Five great ships, equipped for merchandise and war, sailed from the harbour of Chios. One of these ships bore the imperial flag, the remaining four belonged to the Genoese; and they were laden with wheat and barley,

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with wine, oil, and vegetables, and above all, with soldiers and mariners, for the service of the capital. The Turkish fleet at the entrance of the Bosphorus, was stretched from shore to shore, in the form of a crescent, to intercept these bold auxiliaries. The reader who has present to his mind the geographical picture of Constantinople, will conceive and admire the greatness of the spectacle.

The five Christian ships continued to advance with joyful shouts, and a full press both of sails and oars, against a hostile fleet of three hundred vessels; and the rampart, the camp, the coasts of Europe and Asia, were lined with innumerable spectators, who anxiously awaited the event of this momentous succour. At the first view that event could not appear doubtful; the superiority of the Moslems was beyond all measure or account; and, in a calm, their numbers and valour must inevitably have prevailed. But their hasty and imperfect navy had been created, not by the genius of the people, but by the will of the sultan; in the height of their prosperity, the Turks have acknowledged that if God had given them the earth, he had left the sea to the infidels; and a series of defeats, a rapid progress of decay, has established the truth of their modest confession. In this conflict, the imperial vessel, which had been almost overpowered, was rescued by the Genoese; but the Turks, in a distant and closer attack, were twice repulsed with considerable loss.

Muhammed himself sat on horseback on the beach to encourage their valour by his voice and presence, by the promise of reward, and by fear more potent than the fear of the enemy. The passions of his soul, and even the gestures of his body, seemed to imitate the actions of the combatants; and, as if he had been the lord of nature, he spurred his horse with a fearless and impotent effort into the sea. His loud reproaches, and the clamours of the camp, urged the Ottomans to a third attack, more fatal and bloody than the two former; and we must repeat, though we cannot credit, the evidence of Phrantzes, who affirms from their own mouth that they lost above twelve thousand men in the slaughter of the day. The Christian squadron, triumphant and unhurt, steered along the Bosphorus, and securely anchored within the chain of the harbour.

The reduction of the city appeared to be hopeless, unless a double attack could be made from the harbour as well as from the land; but the harbour was inaccessible; an impenetrable chain was now defended by eight large ships, more than twenty of a smaller size, with several galleys and sloops; and instead of forcing this barrier, the Turks might apprehend a naval sally, and a second encounter in the open sea.

In this perplexity, the genius of Muhammed conceived and executed a plan of a bold and marvellous cast, of transporting by land his lighter vessels and military stores from the Bosphorus into the higher part of the harbour. The distance is about ten miles; the ground is uneven, and was overspread with thickets; and, as the road must be opened behind the suburb of Galata, their free passage or total destruction must depend on the option of the Genoese. But these selfish merchants were ambitious of the favour of being the last devoured; and the deficiency of art was supplied by the strength of obedient myriads. A level way was covered with a broad platform of strong and solid planks; and to render them more slippery and smooth, they were anointed with the fat of sheep and oxen. Fourscore light galleys and brigantines of fifty and thirty oars were disembarked on the Bosphorus shore; arranged successively on rollers; and drawn forward by the power of men and pulleys. Two guides or pilots were stationed at the helm and the prow of each vessel;

the sails were unfurled to the winds; and the labour was cheered by song and acclamation. In the course of a single night, this Turkish fleet painfully climbed the hill, steered over the plain, and was launched from the declivity into the shallow waters of the harbour, far above the molestation of the deeper vessels of the Greeks. The real importance of this operation was magnified by the consternation and confidence which it inspired; but the notorious, unquestionable fact was displayed before the eyes, and is recorded by the pens, of the two nations. A similar stratagem had been repeatedly practised by the ancients.

As soon as Muhammed had occupied the upper harbour with a fleet and army, he constructed, in the narrowest part, a bridge or rather mole of fifty cubits in breadth, and one hundred in length; it was formed of casks and hogsheads, joined with rafters linked with iron and covered with a solid floor. On this floating battery he planted one of his largest cannon, while the fourscore galleys, with troops and scaling-ladders, approached the most accessible side, which had formerly been stormed by the Latin conquerors. His vigilance prevented the approach of the Greek ships; their foremost galliots were sunk or taken; forty youths, the bravest of Italy and Greece, were inhumanly massacred at his command; nor could the emperor's grief be assuaged by the just though cruel retaliation, of exposing from the walls the heads of 260 Mussulman captives.

After a siege of forty days, the fate of Constantinople could no longer be averted. The diminutive garrison was exhausted by a double attack; the fortifications which had stood for ages against hostile violence, were dismantled on all sides by the Ottoman cannon; many breaches were opened; and near the gate of St. Romanus, four towers had been levelled with the ground. For the payment of his feeble and mutinous troops, Constantine was compelled to despoil the churches, with the promise of a fourfold restitution; and his sacrilege offered a new reproach to the enemies of the union. A spirit of discord impaired the remnant of the Christian strength; the Genoese and Venetian auxiliaries asserted the pre-eminence of their respective service; and Justiniani and the grand duke, whose ambition was not extinguished by the common danger, accused each other of treachery and cowardice.

During the siege of Constantinople, the words of peace and capitulation had been sometimes pronounced; and several embassies had passed between the camp and the city. The Greek emperor was humbled by adversity; and would have yielded to any terms compatible with religion and royalty. The Turkish sultan was desirous of sparing the blood of his soldiers; still more desirous of securing for his own use the Byzantine treasures; and he accomplished a sacred duty in presenting to the *gabhours* the choice of circumcision, of tribute, or of death. The avarice of Muhammed might have been satisfied with an annual sum of one hundred thousand ducats; but his ambition grasped the capital of the East; to the prince he offered a rich equivalent, to the people a free toleration, or a safe departure; but after some fruitless treaty, he declared his resolution of finding either a throne, or a grave, under the walls of Constantinople.

A sense of honour, and the fear of universal reproach, forbade Palæologus to resign the city into the hands of the Ottomans; and he determined to abide the last extremities of war. Several days were employed by the sultan in the preparations of the assault; and a respite was granted by his favourite science of astrology, which had fixed on the 29th of May as the fortunate and fatal hour. On the evening of the 27th he issued his final

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orders. A crowd of dervishes visited the tents, to instal the desire of martyrdom, and the assurance of spending an immortal youth amidst the rivers and gardens of paradise and in the embraces of the black-eyed virgins. Yet Muhammed principally trusted to the efficacy of temporal and visible rewards. A double pay was promised to the victorious troops; "The city and the buildings," said Muhammed, "are mine; but I resign to your valour the captives and the spoil, the treasures of gold and beauty; be rich and be happy. Many are the provinces of my empire: the intrepid soldier who first ascends the walls of Constantinople, shall be rewarded with the government of the fairest and most wealthy; and my gratitude shall accumulate his honours and fortunes above the measure of his own hopes." Such various and potent motives diffused among the Turks a general ardour, regardless of life, and impatient for action; the camp re-echoed with the Moslem shouts of "God is God, there is but one God, and Mohammed is the apostle of God;" and the sea and land, from Galatæ to the Seven Towers, were illuminated by the blaze of their nocturnal fires.

Far different was the state of the Christians; who, with loud and impotent complaints, deplored the guilt, or the punishment, of their sins. The celestial image of the virgin had been exposed in solemn procession; but their divine patroness was deaf to their entreaties; they accused the obstinacy of the emperor for refusing a timely surrender; anticipated the horrors of their fate; and sighed for the repose and security of Turkish servitude. The noblest of the Greeks, and the bravest of the allies, were summoned to the palace, to prepare them, on the evening of the twenty-eighth, for the duties and dangers of the general assault. The last speech of Palæologus was the funeral oration of the Roman Empire: he promised, he conjured, and he vainly attempted to infuse the hope which was extinguished in his own mind. In this world all was comfortless and gloomy; and neither the Gospel nor the church have proposed any conspicuous recompense to the heroes who fall in the service of their country. But the example of their prince, and the confinement of a siege, had armed these warriors with the courage of despair; and the pathetic scene is described by the feelings of the historian Phrantzes, who was himself present at this mournful assembly. They wept, they embraced; regardless of their families and fortunes, they devoted their lives; and each commander, departing to his station, maintained all night a vigilant and anxious watch on the rampart. The emperor, and some faithful companions, entered the dome of St. Sophia, which in a few hours was to be converted into a mosque, and devoutly received, with tears and prayers, the sacrament of the holy communion. He reposed some moments in the palace, which resounded with cries and lamentations; solicited the pardon of all whom he might have injured; and mounted on horseback to visit the guards, and explore the motions of the enemy. The distress and fall of the last Constantine are more glorious than the long prosperity of the Byzantine cæsars.

THE FINAL ASSAULT

In the confusion of darkness, an assault may sometimes succeed; but in this great and general attack, the military judgment and astrological knowledge of Muhammed advised him to expect the morning, the memorable 29th of May, in the fourteen hundred and fifty-third year of the Christian era. The preceding night had been strenuously employed. Under pain of death, silence was enjoined; but the physical laws of motion and sound are

not obedient to discipline or fear; each individual might suppress his voice and measure his footsteps; but the march and labour of thousands must inevitably produce a strange confusion of dissonant clamours, which reached the ears of the watchmen of the towers. At daybreak, without the customary signal of the morning gun, the Turks assaulted the city by sea and land; and the similitude of a twined or twisted thread has been applied to the closeness and continuity of their line of attack.

The foremost ranks consisted of the refuse of the host, a voluntary crowd, who fought without order or command; of the feebleness of age or childhood, of peasants and vagrants, and of all who had joined the camp in the blind hope of plunder and martyrdom. The common impulse drove them onwards to the wall: the most audacious to climb were instantly precipitated; and not a dart, not a bullet, of the Christians was idly wasted on the accumulated throng. But their strength and ammunition were exhausted in this laborious defence; the ditch was filled with the bodies of the slain; they supported the footsteps of their companions; and of this devoted vanguard, the death was more serviceable than the life.

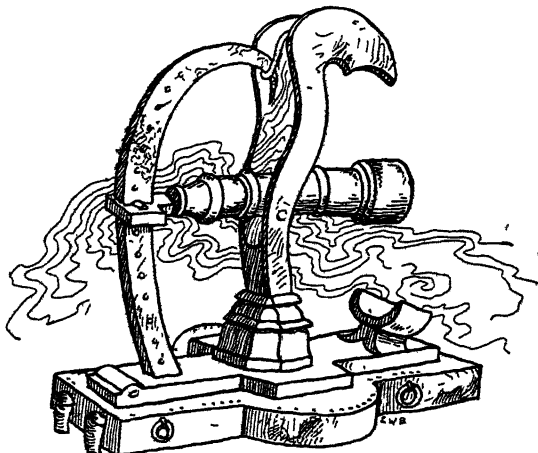
Under their respective pashas and sanjaks, the troops of Anatolia and Rumania were successively led to the charge; their progress was various and doubtful; but, after a conflict of two hours, the Greeks still maintained and improved their advantage. In that fatal moment, the janizaries arose, fresh, vigorous, and invincible. The sultan himself on horseback, with an iron mace in his hand, was the spectator and judge of their valour; he was surrounded by ten thousand of his domestic troops, whom he reserved for the decisive occasion; and the tide of battle was directed and impelled by his voice and eye. His numerous ministers of justice were posted behind the line, to urge, to restrain, and to punish; and if danger was in the front, shame and inevitable death were in the rear of the fugitives. The cries of fear and of pain were drowned in the martial music of drums, trumpets, and attaballs; and experience has proved that the mechanical operation of sounds, by quickening the circulation of the blood and spirits, will act on the human machine more forcibly than the eloquence of reason and honour. From the lines, the galleys, and the bridge, the Ottoman artillery thundered on all sides; and the camp and city, the Greeks and the Turks, were involved in a cloud of smoke, which could only be dispelled by the final deliverance or destruction of the Roman Empire.

The immediate loss of Constantinople may be ascribed to the bullet, or arrow, which pierced the gauntlet of John Justiniani. The sight of his blood, and the exquisite pain, appalled the courage of the chief, whose arms and counsels were the firmest rampart of the city. As he withdrew from his station in quest of a surgeon, his flight was perceived and stopped by the indefatigable emperor: "Your wound," explained Palæologus, "is slight; the danger is pressing; your presence is necessary; and whither will you retire?" "I will retire," said the trembling Genoese, "by the same road which God has opened to the Turks;" and at these words he hastily passed through one of the breaches of the inner wall. By this pusillanimous act, he stained the honours of a military life; and the few days which he survived in Galata, or the isle of Chios, were embittered by his own and the public reproach.¹

¹ Justiniani is defended by Finlay on apparently good grounds. He demanded additional guns for the defence of the great breach; these were refused by the grand duke Notaras, who had the official control over the artillery, and Constantine was obliged to exert all his authority to prevent the two generals coming to blows. Justiniani's wound must have disabled him; he retired to his ship to have it dressed and it was found to be mortal. His dialogue with Constantine, Finlay says, "is evidently a rhetorical invention."

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His example was imitated by the greatest part of the Latin auxiliaries ; and the defence began to slacken when the attack was pressed with redoubled vigour. The number of the Ottomans was fifty, perhaps a hundred, times superior to that of the Christians ; the double walls were reduced by the cannon to a heap of ruins ; in a circuit of several miles, some places must be found more easy of access, or more feebly guarded ; and if the besiegers could penetrate in a single point, the whole city was irrecoverably lost. The first who deserved the sultan's reward was Hassan the janizary, of gigantic stature and strength. With his scimitar in one hand, and his buckler in the other, he ascended the outward fortification ; of the thirty janizaries who were emulous of his valour, eighteen perished in the bold adventure. Hassan and his twelve companions had reached the summit ; the giant was precipitated from the rampart ; he rose on one knee, and



FIFTEENTH CENTURY CANNON
(After De Montfaucon)

was again oppressed by a shower of darts and stones. But his success had proved that the achievement was possible ; the walls and towers were instantly covered with a swarm of Turks ; and the Greeks, now driven from the vantage ground, were overwhelmed by increasing multitudes.

Amidst these multitudes, the emperor, who accomplished all the duties of a general and a soldier, was long seen, and finally lost. The nobles, who fought round his person sustained, till their last breath, the honourable names of Palæologus and Cantacuzenus ; his mournful exclamation was heard, "Cannot there be found a Christian to cut off my head ?" and his last fear was that of falling alive into the hands of the infidels. The prudent despair of Constantine cast away the purple ; amidst the tumult he fell by an unknown hand, and his body was buried under a mountain of the slain.

After his death, resistance and order were no more ; the Greeks fled towards the city ; and many were pressed and stifled in the narrow pass of the gate of St. Romanus. The victorious Turks rushed through the breaches of the inner wall ; and as they advanced into the streets they were soon joined by their brethren, who had forced the gate Phenar on the side of the harbour. In the first heat of the pursuit, about two thousand Christians were put to the sword ; but avarice soon prevailed over cruelty ; and the victors acknowledged that they should immediately have given quarter, if the valour of the emperor and his chosen bands had not prepared them for a similar opposition in every part of the capital.

It was thus, after a siege of fifty-three days, that Constantinople, which had defied the power of Chosroes, the chagan, and the caliphs, was irretrievably subdued by the arms of Muhammed II. Her empire only had been subverted by the Latins ; her religion was trampled in the dust by the Moslem conquerors.

THE SACK OF CONSTANTINOPLE

On the assurance of the public calamity, the houses and convents were instantly deserted; and the trembling inhabitants flocked together in the streets, like a herd of timid animals, as if accumulated weakness could be productive of strength, or in the vain hope, that, amid the crowd, each individual might be safe and invisible. From every part of the capital they flowed into the church of St. Sophia; in the space of an hour, the sanctuary, the choir, the nave, the upper and lower galleries, were filled with the multitudes of fathers and husbands, of women and children, of priests, monks, and religious virgins; the doors were barred on the inside, and they sought protection from the sacred dome, which they had so lately abhorred as a profane and polluted edifice. Their confidence was founded on the prophecy of an enthusiast or impostor, that one day the Turks would enter Constantinople, and pursue the Romans as far as the column of Constantine, in the square before St. Sophia; but that this would be the term of their calamities; that an angel would descend from heaven, with a sword in his hand, and would deliver the empire, with that celestial weapon, to a poor man seated at the foot of the column. "Take this sword," would he say, "and avenge the people of the Lord." At these animating words the Turks would instantly fly, and the victorious Romans would drive them from the West, and from all Anatolia, as far as the frontiers of Persia. It is on this occasion, that Ducas, with some fancy and much truth, upbraids the discord and obstinacy of the Greeks. "Had that angel appeared," exclaims the historian, "had he offered to exterminate your foes if you would consent to the union of the church, even then, in that fatal moment, you would have rejected your safety, or have deceived your God."

While they expected the descent of the tardy angel, the doors were broken with axes; and, as the Turks encountered no resistance, their bloodless hands were employed in selecting and securing the multitude of their prisoners. Youth, beauty, and the appearance of wealth attracted their choice; and the right of property was decided among themselves by a prior seizure, by personal strength, and by the authority of command. In the space of an hour, the male captives were bound with cords, the females with their veils and girdles. The senators were linked with their slaves; the prelates with the porters of the church; and young men of a plebeian class with noble maids, whose faces had been invisible to the sun and their nearest kindred. In this common captivity the ranks of society were confounded; the ties of nature were cut asunder: and the inexorable soldier was careless of the father's groans, the tears of the mother, and the lamentations of the children. The loudest in their wailings were the nuns, who were torn from the altar with naked bosoms, outstretched hands, and dishevelled hair; and we should piously believe that few could be tempted to prefer the vigils of the harem to those of the monastery.

Of these unfortunate Greeks, of these domestic animals, whole strings were rudely driven through the streets; and as the conquerors were eager to return for more prey, their trembling pace was quickened with menaces and blows. At the same hour, a similar rapine was exercised in all the churches and monasteries, in all the palaces and habitations of the capital; nor could any place, however sacred or sequestered, protect the persons or the property of the Greeks. Above sixty thousand of this devoted people were transported from the city to the camp and fleet; exchanged or sold, according to the caprice or interest of their masters, and dispersed in remote

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servitude through the provinces of the Ottoman Empire. Among these we may notice some remarkable characters. The historian Phrantzes, first chamberlain and principal secretary, was involved, with his family, in the common lot. After suffering, for months, the hardships of slavery, he recovered his freedom; in the ensuing winter he ventured to Hadrianopolis, and ransomed his wife from the *mir bashi*, or master of horse; but his two children, in the flower of youth and beauty, had been seized for the use of Muhammed himself. The daughter of Phrantzes died in the seraglio, perhaps a virgin; his son, in the fifteenth year of his age, preferred death to infamy, and was stabbed by the hand of the royal lover.

The pride or cruelty of Muhammed would have been most sensibly gratified by the capture of a Roman legate; but the dexterity of Cardinal Isidore eluded the search, and he escaped from Galata in a plebeian habit. The chain and entrance of the outward harbour was still occupied by the Italian ships of merchandise and war. They had signalised their valour in the siege; they embraced the moment of retreat, while the Turkish mariners were dissipated in the pillage of the city. When they hoisted sail, the beach was covered with a suppliant and lamentable crowd; but the means of transportation were scanty; the Venetians and Genoese selected their countrymen; and, notwithstanding the fairest promises of the sultan, the inhabitants of Galata evacuated their houses, and embarked with their most precious effects.

In the fall and the sack of great cities, an historian is condemned to repeat the tale of uniform calamity; the same effects must be produced by the same passions; and when those passions may be indulged without control, small, alas! is the difference between civilised and savage man. Amidst the vague exclamations of bigotry and hatred, the Turks are not accused of a wanton or immoderate effusion of Christian blood; but according to their maxims (the maxims of antiquity) the lives of the vanquished were forfeited; and the legitimate reward of the conqueror was derived from the service, the sale, or the ransom of his captives of both sexes. The wealth of Constantinople had been granted by the sultan to his victorious troops; and the rapine of an hour is more productive than the industry of years. But as no regular division was attempted of the spoil, the respective shares were not determined by merit; and the rewards of valour were stolen away by the followers of the camp, who had declined the toil and danger of the battle. The narrative of their depredations could not afford either amusement or instruction; the total amount, in the last poverty of the empire, has been valued at four millions of ducats; and of this sum, a small part was the property of the Venetians, the Genoese, the Florentines, and the merchants of Ancona. Of these foreigners, the stock was improved in quick and perpetual circulation; but the riches of the Greeks were displayed in idle ostentation, or deeply buried in treasures of ingots and old coin, lest it should be demanded at their hands for the defence of their country.

The profanation and plunder of the monasteries and churches excited the most tragic complaints. The dome of St. Sophia itself, the earthly heaven, the second firmament, the vehicle of the cherubim, the throne of the glory of God, was despoiled of the oblations of ages; and the gold and silver, the pearls and jewels, the vases and sacerdotal ornaments, were most wickedly converted to the service of mankind. After the divine images had been stripped of all that could be valuable to a profane eye, the canvas, or the wood, was torn, or broken, or burned, or trod under foot, or applied, in the stables or the kitchen, to the vilest uses.

The example of sacrilege was imitated, however, from the Latin conquerors of Constantinople; and the treatment which Christ, the Virgin, and the saints had sustained from the guilty Catholic, might be inflicted by the zealous Mussulman on the monuments of idolatry. Perhaps instead of joining the public clamour, a philosopher will observe that in the decline of the arts the workmanship could not be more valuable than the work, and that a fresh supply of visions and miracles would speedily be renewed by the craft of the priest and the credulity of the people. He will more seriously deplore the loss of the Byzantine libraries, which were destroyed or scattered in the general confusion; 120,000 manuscripts are said to have disappeared; ten volumes might be purchased for a single ducat; and the same ignominious price, too high perhaps for a shelf of theology, included the whole works of Aristotle and Homer, the noblest productions of the science and literature of ancient Greece. We may reflect, with pleasure, that an inestimable portion of our classic treasures was safely deposited in Italy; and that the mechanics of a German town had invented an art which derides the havoc of time and barbarism.

From the first hour of the memorable 29th of May, disorder and rapine prevailed in Constantinople, till the eighth hour of the same day; when the sultan himself passed in triumph through the gate of St. Romanus. He was attended by his vizirs, pashas, and guards, each of whom (says a Byzantine historian) was robust as Hercules, dexterous as Apollo, and equal in battle to any ten of the race of ordinary mortals. The conqueror gazed with satisfaction and wonder on the strange though splendid appearance of the domes and palaces, so dissimilar from the style of oriental architecture. In the Hippodrome, or *atmeidan*, his eye was attracted by the twisted column of the three serpents; and, as a trial of his strength, he shattered with his iron mace, or battle-axe, the under-jaw of one of these monsters, which in the eyes of the Turks were the idols or talismans of the city.

At the principal door of St. Sophia, he alighted from his horse, and entered the dome; and such was his jealous regard for that monument of his glory, that on observing a zealous Mussulman in the act of breaking the marble pavement, he admonished him, with his scimitar, that if the spoil and captives were granted to the soldiers, the public and private buildings had been reserved for the prince. By his command the metropolis of the Eastern church was transformed into a mosque; the rich and portable instruments of superstition had been removed; the crosses were thrown down; and the walls, which were covered with images and mosaics, were washed and purified, and restored to a state of naked simplicity.

On the same day, or on the ensuing Friday, the *muezzin* or crier, ascended the most lofty turret, and proclaimed the *ezan*, or public invitation in the name of God and his prophet; the imam preached; and Muhammed II performed the *namaz* of prayer and thanksgiving on the great altar, where the Christian mysteries had so lately been celebrated before the last of the cæsars. From St. Sophia he proceeded to the august but desolate mansion of a hundred successors of the great Constantine; but which, in a few hours, had been stripped of the pomp of royalty. A melancholy reflection on the vicissitudes of human greatness forced itself on his mind; and he repeated an elegant distich of Persian poetry: "The spider hath woven his web in the imperial palace; and the owl hath sung her watch-song on the towers of Afrasiab."

Yet his mind was not satisfied; nor did the victory seem complete, till he was informed of the fate of Constantine — whether he had escaped, or been

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made prisoner, or had fallen in the battle. Two janizaries claimed the honour and reward of his death; the body, under a heap of slain, was discovered by the golden eagles embroidered on his shoes; the Greeks acknowledged with tears the head of their late emperor; and, after exposing the bloody trophy, Muhammed bestowed on his rival the honours of a decent funeral. Clemency was extended to the principal officers of state, of whom several were ransomed at his expense; and during some days he declared himself the friend and father of the vanquished people. But the scene was soon changed; and before his departure the Hippodrome streamed with the blood of his noblest captives. His perfidious cruelty is execrated by the Christians; they adorn with the colours of heroic martyrdom the execution of the grand duke and his two sons; and his death is ascribed to the generous refusal of delivering his children to the tyrant's lust. Yet a Byzantine historian has dropped an unguarded word of conspiracy, deliverance, and Italian succour; such treason may be glorious, but the rebel who bravely ventures, has justly forfeited his life; nor should we blame a conqueror for destroying the enemies whom he can no longer trust. On the 18th of June the victorious sultan returned to Hadrianopolis; and smiled at the base and hollow embassies of the Christian princes, who viewed their approaching ruin in the fall of the Eastern Empire.

Constantinople had been left naked and desolate, without a prince or a people. But she could not be despoiled of the incomparable situation which marks her for the metropolis of a great empire; and the genius of the place will ever triumph over the accidents of time and fortune. Brusa and Hadrianopolis, the ancient seats of the Ottomans, sank into provincial towns; and Muhammed established his own residence, and that of his successors, on the same commanding spot which had been chosen by Constantine. The fortifications of Galata, which might afford a shelter to the Latins, were prudently destroyed; but the damage of the Turkish cannon was soon repaired. As the entire property of the soil and buildings, whether public or private, or profane or sacred, was now transferred to the conqueror, he first separated a space of eight furlongs from the point of the triangle for the establishment of his seraglio or palace. In the new character of a mosque, the cathedral of St. Sophia was endowed with an ample revenue, crowned with lofty minarets, and surrounded with groves and fountains, for the devotion and refreshment of the Moslems. The same model was imitated in the *jami* or royal mosques; and the first of these were built, by Muhammed himself, on the ruins of the church of the holy apostles and the tombs of the Greek emperors.

Constantinople no longer appertains to the Roman historian; nor shall we enumerate the civil and religious edifices that were profaned or erected by its Turkish masters; the population was speedily renewed; and before the end of September, five thousand families of Anatolia and Rumania had obeyed the royal mandate, which enjoined them, under pain of death, to occupy their new habitations in the capital. The throne of Muhammed was guarded by the numbers and fidelity of his Moslem subjects; but his rational policy aspired to collect the remnant of the Greeks; and they returned in crowds as soon as they were assured of their lives, their liberties, and the free exercise of their religion. In the election and investiture of a patriarch, the ceremonial of the Byzantine court was revived and imitated. With a mixture of satisfaction and horror, they beheld the sultan on his throne; who delivered into the hands of Gennadius the crosier or pastoral staff, the symbol of his ecclesiastical office; who conducted the patriarch to the gate of the seraglio, presented him with a horse richly caparisoned, and directed

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the vizirs and pashas to lead him to the palace which had been allotted for his residence. The churches of Constantinople were shared between the two religions, their limits were marked; and, till it was infringed by Selim, the grandson of Muhammed, the Greeks enjoyed above sixty years the benefit of this equal partition.¹

END OF THE COMNENI AND PALÆOLOGI

The final extinction of the last two dynasties which have reigned in Constantinople terminates the decline and fall of the Roman Empire in the East. The despots of the Morea,² Demetrius and Thomas, the two surviving brothers of the name of Palæologus, were astonished by the death of the emperor Constantine, and the ruin of the monarchy. Hopeless of defence, they prepared, with the noble Greeks who adhered to their fortune, to seek a refuge in Italy, beyond the reach of the Ottoman thunder. Their first apprehensions were dispelled by the victorious sultan, who contented himself with a tribute of twelve thousand ducats; and while his ambition explored the continent and the islands in search of prey, he indulged the Morea in a respite of seven years. But this respite was a period of grief, discord, and misery. The *hexamilion*, the rampart of the isthmus, so often raised and so often subverted, could not long be defended by three hundred Italian archers; the keys of Corinth were seized by the Turks; they returned from their summer excursions with a train of captives and spoil; and the complaints of the injured Greeks were heard with indifference and disdain. The Albanians, a vagrant tribe of shepherds and robbers, filled the peninsula with rapine and murder; the two despots implored the dangerous and humiliating aid of a neighbouring pasha; and when he had quelled the revolt, his lessons inculcated the rule of their future conduct.

Neither the ties of blood, nor the oaths which they repeatedly pledged in the communion and before the altar, nor the stronger pressure of necessity, could reconcile or suspend their domestic quarrels. They ravaged each other's patrimony with fire and sword; the alms and succours of the West were consumed in civil hostility; and their power was only exerted in savage and arbitrary executions. The distress and revenge of the weaker rival invoked their supreme lord; and, in the season of maturity and revenge, Muhammed declared himself the friend of Demetrius, and marched into the Morea with an irresistible force. When he had taken possession of Sparta, "You are too weak," said the sultan, "to control this turbulent province; I will take your daughter to my bed; and you shall pass the remainder of your life in security and honour."

Demetrius sighed and obeyed; surrendered his daughter and his castles; followed to Hadrianopolis his sovereign and son, and received for his own main-

[¹ With regard to the meaning of the "fall" of Constantinople and the hope of its rise, it may be well to quote the theory of the Russophile historian, Gelzer: "The month of May, 1453, had dragged the Byzantine Empire finally to its grave. The Greek supremacy had long been a thing of the past, the hollow phantom of it was now to vanish away. But Byzantium has found a mighty heir. The czar of Russia took a princess of the house of Palæologus to wife, the crown of Constantine Monomachus was placed on the head of the autocrat of all the Russias in the Kremlin. The Russian Empire is *de facto* the sequel to the Byzantine. And if ever St. Sophia is to be restored to the true faith, and Asia Minor delivered from the hideous misrule of the Turk, it can only come to pass through the agency of the czar of Russia. None but the czar of Russia, 'the defender of the orthodox faith,' and inspired with a sense of the obligations involved in his great office, can become emperor of Constantinople."]

[² The modern name for the Peloponnesus.]

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tenance, and that of his followers, a city in Thrace, and the adjacent isles of Imbros, Lemnos, and Samothrace. He was joined the next year by a companion of misfortune, the last of the Comnenian race, who, after the taking of Constantinople by the Latins, had founded a new empire on the coast of the Black Sea. In the progress of his Anatolian conquests Muhammed invested with a fleet and army the capital of David, who presumed to style himself emperor of Trebizond; and the negotiation was comprised in a short and peremptory question, "Will you secure your life and treasures by resigning your kingdom; or would you rather forfeit your kingdom, your treasures, and your life?" The feeble Comnenus was subdued by his own fears, and the example of a Mussulman neighbour, the prince of Sinope; who, on a similar summons, had yielded a fortified city with four hundred cannon and ten or twelve thousand soldiers. The capitulation of Trebizond was faithfully performed; and the emperor with his family was transported to a castle in Romania; but on a slight suspicion of corresponding with the Persian king, David and the whole Comnenian race were sacrificed to the jealousy or avarice of the conqueror.

Nor could the name of father long protect the unfortunate Demetrius from exile and confiscation; his abject submission moved the pity and contempt of the sultan; his followers were transplanted to Constantinople; and his poverty was alleviated by a pension of fifty thousand aspers, till a monastic habit and a tardy death released Palæologus from an earthly master. It is not easy to pronounce whether the servitude of Demetrius, or the exile of his brother Thomas, be the most inglorious. On the conquest of the Morea, the despot escaped to Corfu, and from thence to Italy, with some naked adherents; his name, his sufferings, and the head of the apostle St. Andrew entitled him to the hospitality of the Vatican; and his misery was prolonged by a pension of six thousand ducats from the pope and cardinals. His two sons, Andrew and Manuel, were educated in Italy; but the eldest, contemptible to his enemies and burdensome to his friends, was degraded by the baseness of his life and marriage. A title was his sole inheritance; and that inheritance he successively sold to the kings of France and Aragon. During his transient prosperity, Charles VIII was ambitious of joining the empire of the East with the kingdom of Naples; in a public festival, he assumed the appellation and the purple of augustus; the Greeks rejoiced, and the Ottoman already trembled at the approach of the French chivalry. Manuel Palæologus, the second son, was tempted to revisit his native country; his return might be grateful, and could not be dangerous, to the Porte; he was maintained at Constantinople in safety and ease; and an honourable train of Christians and Moslems attended him, to the grave. If there be some animals of so generous a nature that they refuse to propagate in a domestic state, the last of the imperial race must be ascribed to an inferior kind; he accepted from the sultan's liberality two beautiful females; and his surviving son was lost in the habit and religion of a Turkish slave.

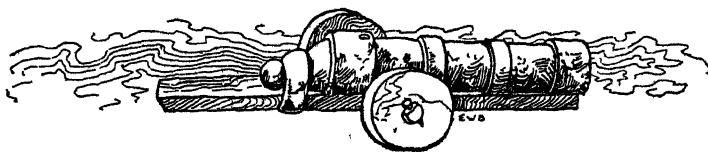
The importance of Constantinople was felt and magnified in its loss; the pontificate of Nicholas V, however peaceful and prosperous, was dishonoured by the fall of the Eastern Empire; and the grief and terror of the Latins revived, or seemed to revive, the old enthusiasm of the Crusades. Had the union of the Christians corresponded with their bravery; had every country, from Sweden to Naples, supplied a just proportion of cavalry and infantry, of men and money, it is indeed probable that Constantinople would have been delivered, and that the Turks might have been chased beyond the Hellespont or the Euphrates. But the secretary of the emperor, who com-

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posed every epistle, and attended every meeting, Æneas Sylvius, a statesman and orator, describes from his own experience the repugnant state and spirit of Christendom. "It is a body," says he, "without a head; a republic without laws or magistrates. The pope and the emperor may shine as lofty titles, as splendid images; but they are unable to command, and none are willing to obey; every state has a separate prince, and every prince has a separate interest. What eloquence could unite so many discordant and hostile powers under the same standard? Could they be assembled in arms, who would dare to assume the office of general? What order could be maintained—what military discipline? Who would undertake to feed such an enormous multitude? Who would understand their various languages, or direct their stranger and incompatible manners? What mortal could reconcile the English with the French, Genoa with Aragon, the Germans with the natives of Hungary and Bohemia? If a small number enlisted in the holy war, they must be overthrown by the infidels; if many, by their own weight and confusion."

Yet the same Æneas, when he was raised to the papal throne, under the name of Pius II, devoted his life to the prosecution of the Turkish War. In the council of Mantua, he excited some sparks of a false or feeble enthusiasm; but when the pontiff appeared at Ancona, to embark in person with the troops, engagements vanished in excuses; a precise day was adjourned to an indefinite term; and his effective army consisted of some German pilgrims, whom he was obliged to disband with indulgences and alms.

Regardless of futurity, his successors and the powers of Italy were involved in the schemes of present and domestic ambition; and the distance or proximity of each object determined, in their eyes, its apparent magnitude. A more enlarged view of their interest would have taught them to maintain a defensive and naval war against the common enemy; and the support of Scanderbeg (Iskander Bey) and his brave Albanians might have prevented the subsequent invasion of the kingdom of Naples. The siege and sack of Otranto by the Turks diffused a general consternation; and Pope Sixtus was preparing to fly beyond the Alps, when the storm was instantly dispelled by the death of Muhammed II, in the fifty-first year of his age. His lofty genius aspired to the conquest of Italy: he was possessed of a strong city and a capacious harbour; and the same reign might have been decorated with the trophies of the new and the ancient Rome.^d



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BOOK II

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HISTORY IN OUTLINE OF THE WESTERN EMPIRE

A PRELIMINARY SURVEY COMPRISING A CURSORY VIEW OF THE SWEEP
OF EVENTS AND A TABLE OF CHRONOLOGY

HAVING followed the fortunes of the Later Roman Empire in the East to the final collapse, we return now to the ancient seat of the Roman Empire, where we are to witness a process at once of disintegration and of development—disintegration of the old Roman influence, development of civilisation and power in the new peoples of the north. Our caption “Later Roman Empire in the West” or “Western Empire” must be understood as applying rather loosely to the peoples now under consideration. We have already (in Vol. VI) witnessed the overthrow of Rome by the Goths and the deposition of the last legitimate emperor of the old Roman line. It has been urged, however, that no really critical alteration in the sweep of world-historic events attended this change.

The fall of Rome marks a convenient epoch in the retrospective view of the historian; it was scarcely an event that could greatly have impressed contemporary witnesses. Odoacer acknowledged the authority of Zeno, emperor of the West, and when Odoacer himself was assailed and overthrown by Theodoric, the latter acted under the influence and authority of the same emperor. And for some centuries the rulers of Italy regarded themselves either as representatives or opponents of the Roman Empire. The Goths, the Lombards, and the Franks in turn invaded Italy and came to dominate her affairs. Yet in theory the Western Empire was still the Roman Empire—though Rome herself had long since fallen from her old time position as capital. It will be recalled that as early as the time of Diocletian the seat of government for the Western division of the empire was transferred to Mediolanum (Milan), and that, at a later day, Honorius made Ravenna his capital. Still the traditional glory of old Rome could not be altogether effaced, and as time went on the ancient city came once more to be regarded as the centre of Italian influence. It was in Rome that Charlemagne was crowned as emperor of the West in the year 800, and his successors repaired to the same ancient capital to receive the imperial dignity for some centuries afterward.

Meantime the real centre of world influence in the West had been shifting to the north. The true capital of the empire of Charlemagne was Aachen

(Aix la Chapelle). The land of his nativity and the seat of his chief activities lay to the north of the Alps. In a word, notwithstanding the retention of the old name, the Roman emperor of the West was ruler over a principality that differed radically from the old Roman principality. There was no longer any life in the Latin race. Its time of decadence had come. All hope for progress and development, all prospect of new world influences, lay with the peoples of the north — peoples of wonderful capacities, whose greatest traits could only hope to be developed after many generations of civilisation. A barbarian race cannot attain at once to all the fruits of higher culture. Just as in the early day the Greek and Roman worked their way slowly up to the high plane of world historical influence through many pre-historic generations, so these new races of the north must be given time for development before they could hope to rival in the fruits of their civilisation the works of the old empires of the south. They were to make progress rapidly, partly because they had the old civilisation as a model after which to build; but it was not to be expected that even this aid would enable them to cross the chasm between barbarism and higher civilisation at a bound.

In point of fact, they required some centuries for this development. And since during this time the old civilisation at the south had ceased to be productive, these centuries are known to posterity as the Dark Ages. Nevertheless, there are here and there rays of light in the gloom. At its worst the Western world did not recede into utter barbarism, though it certainly sank far back from the intellectual level of the earlier day. Fortunately, scholarship sufficed to produce records that enable us to form as complete a picture of the life and development of the period as need be desired. Following our custom we shall first outline the sweep of events in chronological epitome before turning to the detailed narrative.

FROM THE STIRRING OF THE HUNS TO THE FOUNDATION OF THE VISIGOTHIC KINGDOM (375-415 A.D.)

The intrusion of the barbaric tribes from the north into the Roman Empire is one of the main events of world history. The dozen or so Indo-Germanic peoples settled between the Volga and the Rhine, together with the Huns, a race believed to be of Mongolian origin, are chiefly concerned in this movement. It begins towards the end of the fourth century A.D., when the Huns and the Alani invade the territory of the Ostrogoths in southern Russia. The latter unite with their invaders and proceed against the Visigoths in eastern Hungary and Rumania. The Christian element of

A.D. the Visigoths, owing to disputes with the Romans, advances to the west.

378 The imperial forces oppose them at Hadrianopolis. The emperor Valens is slain.

382 His successor Theodosius makes peace with them for pay and lands.

396 **Alaric** the Visigoth chieftain, not receiving his pay from Arcadius, marches into the Peloponnesus, ravaging as he goes. Stilicho opposes but allows him to escape. Alaric installed as dux in eastern Illyricum.

403 Alaric returns to Illyricum after an unsuccessful attempt to invade Italy.

405-6 Defeat of Radagaisus and his German bands who have invaded Italy. The Vandals, Suevi, and Alani leave the Danube, advance to the Rhine, are driven off by the Gauls, and

409 settle in Spain (see Visigothic kingdom). Meanwhile the Salic Franks are leaving the Rhine delta and settling in northern Gaul (see Merovingian kings) and the Burgundians on the middle Rhine (see kingdom of Burgundy).

410 Alaric on his second invasion captures Rome and sacks it. Death of Alaric.

411 **Atawulf**, brother of Alaric's wife, leads the Visigoths into Gaul. He takes with him Honorius' sister, a hostage, and marries her (414).

415 Hard pressed by the Romans Atawulf goes to Spain and conquers Barcelona. He is murdered. **Sigeric** succeeds him, reigning only a few days. **Wallia** succeeds. He

makes a treaty of alliance with Honorius and receives territory in southern Gaul, under Roman supremacy, and the Visigothic kingdom of Tolosa [Tolosa (Toulouse) the capital] is founded. This alliance, the first sign of fusion between the Latin and German people, may be said to mark the beginning of the modern world.

THE VISIGOTHIC KINGDOM IN FRANCE AND SPAIN (415-711 A.D.)

- At the time of foundation of the Visigothic kingdom there exist two states established by the barbaric peoples — the Suevi and the Vandals, who, as we have seen, invaded and settled in Spain (409). The Suevi have six kings until they are reduced by the Visigoths in 469. **Godigisdus** or **Modigisdus** and his son **Gunderic** rule the Vandals until 425, when **Genserik**, brother of Gunderic succeeds. In 429 Genserik, on invitation it is said of Boniface the Roman governor of Africa, leads the whole of his people and a portion of the Alani to Carthage (see kingdom of the Vandals in Africa).
- 415-418 **Wallia** as the ally of Rome wages war on the Vandals, Suevi, and Alani in Spain.
- 420 **Theodoric I**, son of Alaric, elected king on death of Wallia. The Visigoths begin to free themselves from Rome.
- 429 The Vandals leave for Africa.
- 439 Defeat of the Romans by Theodoric at Tolosa. Treaty of peace with Avitus.
- 451 The Romans and Visigoths unite against the invasion of Attila, king of the Huns. Defeat of Attila, at battle of Châlons in which Theodoric falls. His son **Torismond** succeeds.
- 452 Torismond killed by his brother, **Theodoric II**
- 456 As the ally of Rome, Theodoric crosses into Spain and nearly exterminates the Suevi in battle near Astorga. He strengthens his own power and makes no attempt to restore the country to Rome.
- 466 Theodoric killed by his brother **Euric**.
- 469 Euric makes the Suevi tributary. The Visigoths become completely independent of Rome. Euric is a legislator as well as a warrior and publishes a code of laws.
- 484 Death of Euric. His son **Alaric II** succeeds. During his reign the code *Breviarium Alaricianum* is published. Founded on the Theodosian code, it impresses Roman institutions and ideas on the whole people.
- 507 Death of Alaric in a battle with Clovis, the Merovingian king, at Voulon. **Gesalric** his natural son succeeds. The Ostrogoths unite with the Visigoths and defeat the Merovingians at Arles. Theodoric the Great takes possession of most of the Visigothic possessions in southern France
- 511 **Amalaric**, legitimate son of Alaric II, succeeds. He is grandson of Theodoric the Great, who rules his realm for him. The capital transferred from Tolosa to Toledo. Amalaric marries daughter of Clovis.
- 526 Death of Theodoric the Great. The Ostro- and Visigothic kingdoms become definitely separated.
- 531 Death of Amalaric in a battle with Merovingian Franks. **Theudes** succeeds.
- 542 Theudes repels a Frankish invasion of Spain.
- 548 **Theudisela** succeeds Theudes.
- 549 **Agila** succeeds. In his reign the Romans recover many towns on the sea coast in an attempt to regain the peninsula.
- 554 Imprisonment and murder of Agila. **Atanagild**, his political opponent, succeeds
- 567 **Liuvia** or **Levua I** succeeds. **Leuvigild** becomes associated with him the following year.
- 572 Death of Liuvia. Leuvigild sole king. He recovers some of the towns taken by the Romans.
- 584 Final conquest of the Suevi. Their country becomes a province of the Visigothic kingdom.
- 586 **Recared I** succeeds. In his reign, 587, the Visigoths are converted from Arianism to orthodox Catholicism.
- 601 Death of Recared, succeeded by **Liuvia II**.
- 603 Assassination of Liuvia succeeded by **Witteric**. He recovers some towns from the Romans.
- 610 **Gundemar** succeeds Witteric who is murdered.
- 612 **Sisibut** succeeds.
- 621 **Recared II**, who is followed the same year by **Suintila**. All the territory seized by the Romans is regained. The whole peninsula is Visigothic for the first time.

- 631 Suintila dethroned and **Sisenando** made king.
- 636 **Chintella** succeeds, followed by
- 640 **Tulga** or **Tulea**
- 642 **Cindasuinto** becomes king.
- 649 **Recesuinto** becomes associated on the throne.
- 652 **Recesuinto** sole ruler at death of **Cindasuinto**.
- 672 **Wamba** becomes king.
- 680 Dethronement of **Wamba**. He retires to a monastery. **Ervigius** succeeds.
- 687 **Ergica** or **Ergiza** succeeds.
- 698 **Witiza** becomes associate king.
- 702 **Witiza** sole king.
- 709 **Roderic** "the last of the Goths" usurps the throne.
- 710 The first Saracens land in Spain.
- 711 Saracen army under **Tarik** invades Spain. Battle of **Xeres**. Defeat and death of **Roderic**. The Saracens easily accomplish the conquest of Spain as far as the mountainous districts in the north. End of the Visigothic kingdom.

KINGDOM OF THE VANDALS IN AFRICA (439-534 A.D.)

- 429 The entire Vandal nation settled in Spain, numbering about 80,000, under the leadership of **Genseric**, crosses over to Africa, invited, it is said, by **Boniface**, governor of Africa, then in disgrace at the court of **Ravenna**. These Vandals pursue a rapid plan of conquest, and are soon in the possession of the whole of Roman Africa except **Carthage**, **Hippo**, and **Cuta**.
- 431 Capture of **Hippo** after long siege. Death of **St. Augustine**.
- 435 Treaty between **Genseric** and **Valentinian III.**, by which the Romans retain only **Carthage** and vicinity.
- 439 Without any provocation **Genseric** or **Gauseric** suddenly attacks and captures **Carthage**. He dates the foundation of his kingdom from this year. His reign is one of warfare. He builds a large fleet for piratical purposes and makes **Carthage** the leading maritime power of the Mediterranean. The Catholic Christians are much persecuted.
- 455 Capture and sack of **Rome** by **Genseric**, at invitation of **Valentinian's** widow **Eudoxia**.
- 477 **Huneric**, **Genseric's** eldest son, married to **Eudocia**, daughter of **Eudoxia**, succeeds at death of **Genseric**. An ardent Arian, he persecutes the Catholics.
- 484 **Gunthamund** or **Gundamund**, cousin of **Huneric**, succeeds him at his death.
- 496 **Thrasamund** becomes king on **Gunthamund's** death. The people are rapidly becoming degenerate through effects of climate, luxury, and vice.
- 523 On death of **Thrasamund**, **Hilderic**, son of **Huneric**, succeeds. He favours Catholicism and restores bishops and churches.
- 531 The unpopular **Hilderic** dethroned and imprisoned, his cousin **Gelimer** placed on the throne.
- 533 To avenge the wrongs of **Hilderic**, **Justinian** sends **Belisarius** to invade kingdom. Capture of **Carthage**. Battle of **Tricamarum** and rout of the Vandals. Flight of **Gelimer**.
- 534 Surrender of **Gelimer**. End of the kingdom. The Vandals carried to **Constantinople** and sent to serve against the **Parthians**. A few hundred escape to Africa and take part in an insurrection against **Belisarius** which he quells with difficulty (536). The Vandals disappear from history.

THE HERULIANS AND OSTROGOTHS IN ITALY (476-555 A.D.)

- Attila**, king of the Huns, does not succeed in founding a state in the Roman Empire. At his death (453) the kingdom of the Huns falls to pieces. The **Gepids** recover their liberty; the Slavonic tribes follow suit, and gradually make their way into Eastern Europe, their present home.
- 475 **Odoacer** or **Odoaker**, leader of the **Herulians**, a military commander in the employ of the emperor, is moved by the act of **Orestes** in deposing **Julius Nepos** to attack **Orestes** in **Pavia**. Capture and execution of **Orestes**.
- 476 This leads to the deposition of the emperor **Romulus Augustulus**, son of **Orestes**, and **Odoacer** is proclaimed king. The emperor **Zeno** at **Constantinople**, who, with his successors, remains only titular emperor of Italy, confers the patrician dignity on **Odoacer**.

- 488 Zeno commissions Theodoric, king of the Ostrogoths, to undertake the affairs of Italy.
- 493 Defeat of Odoacer by Theodoric the Great at Ravenna. Theodoric kills Odoacer and becomes king of Italy. He settles at Ravenna, the capital of the Western Empire since the time of Honorius, and assumes name of Flavius. Is recognised by Anastasius at Constantinople. Though professing allegiance to Rome, Theodoric establishes an independent monarchy.
- 507 After defeat of the Visigoths at Voulon, Theodoric assists them in defeating the Merovingians at Arles. Theodoric adds most of the Visigothic possessions in France to his kingdom. He also governs the Visigothic kingdom for his young grandson Amalaric.
- 524 Theodoric has the philosopher Boethius and his father-in-law Symmachus put to death for their efforts on behalf of Albinus.
- 526 Death of Theodoric. His young grandson Athalaric succeeds under regency of his mother, Amalasuntha.
- 534 Athalaric dies of the plague. Theodatus or Theodahad, a nephew of Theodoric, is elected king. He murders Athalaric's mother, and in consequence brings on a war with the empire.
- 536 Theodatus defeated by Belisarius and killed by his own soldiers. Witiges is elected king. Belisarius continues the war against the Ostrogoths.
- 537-538 Siege of Rome by Belisarius.
- 540 Witiges captured by Belisarius and taken to Constantinople where he dies three years later. Theodebald or Hildibald elected.
- 541 Theodebald gains a victory over Belisarius, but is murdered by his body-guard, and Erarc succeeds him. He enters into negotiations with Justinian, which displeases his subjects, and Totila or Badulla is elected in his place.
- 542 Totila captures Naples.
- 546 Totila captures Rome. Belisarius recovers it the following year.
- 552 Narses replaces Belisarius in Italy. Defeat and death of Totila at battle of Taginae. Theias or Teias is elected king.
- 553 Defeat and death of Theias at the Draco. The Ostrogoths conclude the war on condition that they be allowed to leave Italy. Failure of the expedition of the Alamannian leaders, Leutharis and Butilin, to oppose Narses. Italy once more becomes part of the Roman Empire.

THE EXARCHATE OVER ALL ITALY (553-568 A.D.)

- 553 Narses rules Italy in the Byzantine emperors' names as an exarch. He holds court at Ravenna.
- 562 Narses takes Verona and Brixia (Brescia).
- 565 Narses recalled to Constantinople by an insulting message from the empress. It is said that on account of this he invites the Lombard chief, Alboin, to seize Italy. Longinus succeeds him.
- 568 Invasion of Alboin, the king of the Lombards, assisted by the Gepids. He wrests northern and central Italy as far as the Tiber from the Byzantines. Venice, Ravenna, Genoa and the Liguria, Naples, and southern Italy except Beneventum, continue to form the exarchate, and their history is part of the eastern division of the empire. We must now distinguish three centres of rule in Italy — Pavia, the Lombard capital; Ravenna, the strong seat of the Byzantine exarchate, while at Rome, to which the Lombard power is only feebly extended, the pope is fast acquiring strength and influence.

THE LOMBARD KINGDOM OF ITALY (568-774 A.D.)

- Alboin, before his invasion of Italy, had conquered the Gepids with the aid of the Avars (567). Then together with the Gepids he sweeps down upon Italy in 568.
- 571 Capture of Pavia after a three years' resistance. Alboin makes it his capital.
- 573 Murder of Alboin by his wife, Rosamund, because, it is said, he attempts to make her drink from the skull of her father, the Gepid king. Cleph succeeds. He extends the Lombard conquests into southern Italy.
- 575 Cleph is assassinated, and the dukes do not elect another sovereign for ten years. No central power.
- 584 Election of Authari, son of Cleph, to the throne.

- 588 **Smaragdus**, the Byzantine exarch, forms a coalition of the Franks, Romans, and Avars to destroy the Lombards. It comes to nothing. The Lombards begin to be converted to orthodoxy.
- 590 **Agilulf** succeeds **Authari**. Territory in northeast Italy, including Cremona, conquered from the exarch. Continuance of conversion to orthodox Catholicism by **Gregory the Great**.
- 598 **Agilulf** threatens to invade Rome, but is bought off by **Gregory**.
- 615 **Adalwald** succeeds his father; he is poisoned, and
- 625 **Ariwald** elected. He is an Arian.
- 636 **Rothari** succeeds to the throne. He conquers Genoa and the Liguria from the exarchate.
- 642 The exarch and the Romans suffer a great defeat at hands of **Rothari** on the banks of the **Scultenna** (Tanaro).
- 644 Publication of the Lombard code of laws.
- 652 **Rodwald** succeeds his father.
- 653 Assassination of **Rodwald**. **Aribert I**, a Bavarian, elected king. He proscribes Arianism.
- 661 **Aribert** succeeded by his sons **Perctarit** and **Godebert**.
- 662 **Grimwald**, duke of Benevento, usurps the throne. He completes conversion of the Lombards.
- 671 **Perctarit** reinstated.
- 686 Death of **Perctarit**. His son **Cunincbert** succeeds.
- 700 **Liutbert** succeeds. Is dethroned by
- 701 **Raginbert**. **Aribert II** also king the same year.
- 712 **Ansprand** defeats **Aribert** in battle and takes throne. Death of **Ansprand**. **Liutprand**, his son, succeeds. **Liutprand** is a great prince and sets out to complete the subjugation of Italy, but succeeds only in breaking up the independence of the two southern duchies of **Spoleto** and **Benevento**.
- 726 On account of iconoclastic controversy, **Gregory II** allies himself with **Liutprand** and throws off allegiance to the Byzantine Empire. The autonomy of Rome is established.
- 728 **Liutprand** captures **Classis** near **Ravenna**, but the exarch **Eutychius** retakes it the following year. The pope appeals to **Charles Martel** for aid against the Lombards in vain.
- 744 **Liutprand's** nephew **Hildebrand** succeeds on his death, but is shortly deposed and **Ratchis** made king. He continues **Liutprand's** plan of conquest but is also deposed, and enters a monastery. His brother **Aistulf** succeeds.
- 751 **Aistulf** captures **Ravenna**. The Byzantine Empire loses all possessions in central Italy. **Pepin**, Austrasian mayor of the palace, responds to the continued appeals of the pope for assistance against the Lombards.
- 753 **Pepin** forces **Aistulf** to sue for peace.
- 755 **Aistulf** violates peace and with the northern and Beneventine Lombards attacks Rome. **Pepin** comes a second time, and forces **Aistulf** to relinquish all his acquisitions. **Ravenna**, **Pentapolis**, and other territory turned over to the pope, and the first foundations of the papal states are laid. The Byzantine possessions are confined to southern Italy. **Venice** remains independent though nominally subject to Constantinople.
- 756 Death of **Aistulf**. **Desiderius**, duke of Tuscany, succeeds. He allies himself with the Greeks against the pope and the dukes of **Spoleto** and **Benevento**.
- 771 On accession of **Pope Adrian I**, quarrels with papacy break out. **Desiderius** plunders the territory of Rome. **Adrian** appeals to **Charlemagne**, who is **Desiderius's** father-in-law, for help.
- 774 **Charlemagne** captures **Desiderius** in **Pavia**, and assumes title of king of the Lombards. End of the Lombard kingdom. The Lombards become incorporated with the Italian population, and their country is one of the great provinces of Italy, until the Lombard cities regain their independence (1183).

THE FRANKISH KINGS AND EMPERORS IN NORTH AND CENTRAL ITALY (774-888 A.D.)

- 774-781 **Charlemagne** (**Charles the Great**) remains the king of the Lombards. The pope retains the territory granted him by **Pepin**.
- 780 The pope summons **Charles** against a coalition of the Byzantines and the dukes of **Spoleto** and **Benevento**.

- 781 Charlemagne crowns his son **Pepin** "king of Italy." This is the first time the title is used.
- 786 Charlemagne reduces Arichis of Benevento to subjection. The Italian dominions now extend to Calabria, although Benevento never becomes entirely dependent.
- 800 Coronation of Charlemagne as emperor.
- 812 Death of Pepin. His son **Bernhard** succeeds.
- 817 The emperor Louis I, le Débonnaire, arranges for his succession, which arrangement does not please Bernhard and he rebels. Louis captures Bernhard, puts out his eyes, and takes the crown of Italy. Death of Bernhard.
- 822 Louis makes his son **Lothair I** king of Italy.
- 840 Death of Louis.
- 843 At Treaty of Verdun, Lothair confirmed as emperor, receives Italy as part of his kingdom.
- 844 **Louis II**, son of Lothair, is crowned king of Italy.
- 850 Louis shares the imperial dignity with his father.
- 855 Lothair gives up the reins of government, and retiring to a monastery, dies same year.
- 875 On death of Louis, his uncle **Charles the Bald** invades Italy and seizes the crown. The pope crowns him emperor.
- 877 The pope summons Charles to drive the Saracens from Italy, but he dies on the way. **Carloman of Bavaria**, son of Ludwig the German, seizes the crown of Italy.
- 879 On death of Carloman the crown comes to his brother **Charles the Fat**.
- 888 Deposition of Charles the Fat. The empire which, during his reign, has been restored to the extent of Charlemagne's dominions is again sundered.

THE QUASI-ITALIAN SUCCESSION (888-962 A D)

- 888 Italy (excepting, of course, the papal dominions and the territory under control of the Byzantine Empire) is now divided between Berengar of Friuli (grandson of Louis le Débonnaire) and Guido of Spoleto. The estate of Lombardy chooses **Berengar I** king.
- 889 **Guido**, disappointed in his hopes of obtaining the crown of France, returns to Italy, and drives Berengar into Germany.
- 891 Guido and his son **Lambert** crowned emperors by Pope Formosus.
- 894 Death of Guido. His son **Lambert** succeeds as sole emperor.
- 896 The East Frankish king **Arnulf** invades Italy on request of the exiled Berengar, and is crowned emperor.
- 898 Death of Lambert. Berengar regains his kingdom. During these struggles the Saracens make frequent incursions into Italy.
- 900 The Magyars invade Italy and badly defeat Berengar. This is the cause of much dissatisfaction with Berengar among the nobles.
- 901 **Louis of Provence** invades Italy, and is crowned emperor **Louis III** by Benedict IV. Berengar flees to Germany, but returns and regains possession of his kingdom the following year (902).
- 905 After many struggles Berengar captures Louis and puts out his eyes.
- 915 Berengar crowned emperor by John X in reward for exertions against the Saracens.
- 921 Conspiracy of nobles against Berengar; the crown offered to Rudolf II of Burgundy. Berengar calls in aid of the Magyars.
- 924 The people of Verona, disgusted at Berengar's alliance, slay him. The Hungarians pillage Pavia and withdraw from Italy. **Rudolf of Burgundy** succeeds.
- 926 Rudolf returns to Burgundy, owing to lack of support in Italy. **Hugo**, count of Ailes, is placed on the throne by a powerful party.
- 931 Hugo associates his son, **Lothair II**, in the kingship. They are little more than puppets in the hands of a demoralised aristocracy. Hugo fails in attempt to obtain imperial dignity. He renounces his possessions in Provence to Rudolf on condition that the latter make no further attempts upon Italy.
- 946 Berengar, marquis of Ivrea, takes up arms against Hugo on account of his tyranny and oppression. Hugo dethroned. Lothair retains title, but Berengar is real ruler.
- 950 Death of Lothair. **Berengar II** and his son **Adalbert** are elected kings of Italy. Berengar tries to compel Adelheid, widow of Lothair, to marry Adalbert. On her refusal he treats her most cruelly.
- 951 On account of Adelheid's wrongs Otto I, the East Frankish king, invades Italy and compels the two kings to become his vassals. Otto marries Adelheid.
- 962 Deposition of Berengar and Adalbert. Otto crowned emperor. The kingdoms of Italy and Germany (East Francia) are united.

THE FIRST KINGDOM OF BURGUNDY (413-534 A.D.)

- The Burgundians, a Gothic tribe, invade Gaul in 275, but are driven out by the emperor Probus. Returning in 287 they settle on the Neckar and the Rhine, and
- 413 They establish a kingdom with Gundicar, their leader, as king.
- 436 Gunderis succeeds his father. He extends the kingdom, which reaches from the Saône and lower Rhone and from Dijon, to the Mediterranean.
- 470 The kingdom is divided among Gunderis' four sons - Chilperic, Gundobald, Godegisil, and Gondemar, but it is soon reunited under Gundobald, who makes the Burgundian code of laws
- 516 Sigismund succeeds his father, Gundobald, and he in turn is succeeded by Gundimar.
- 534 Conquest of the kingdom of Burgundy by the sons of Clovis. It forms a part of the Frankish kingdom.
- 561 The Frankish kingdom is redivided among the sons of Clotaire. Burgundy a separate kingdom until 613 (see Merovingian kings).

THE SECOND KINGDOM OF BURGUNDY OR ARLES (879-1082 A.D.)

- When Carloman seizes the kingdom of Italy in 877 he compels Boson, the imperial governor of Charles the Bald, to retire to France, where he possesses himself of Provence and neighbouring territories.
- 879 Boson founds the kingdom Cisjuran or Lower Burgundy with capital at Arles.
- 882 Boson compelled to recognise Charles the Fat as his suzerain
- 887 Death of Boson. His son Louis succeeds for three years under his mother's regency.
- 888 Rudolf I, a Gneif count, establishes the kingdom of Transjuran or Upper Burgundy. His country consists of modern Switzerland as far east as the Reuss.
- 901 Louis of Provence, or Cisjuran Burgundy, invades Italy and is crowned emperor Louis III.
- 905 Berengar regains possession of Italy and puts out Louis' eyes. Louis returns to Arles.
- 911 Death of Rudolf I of Upper Burgundy. His son, Rudolf II, succeeds
- 921 Rudolf invited to invade Italy. He is proclaimed king. He becomes real ruler on death of Berengar, 924.
- 925 Hugo, count of Arles, who is ruling in the name of the blind Louis, compels Rudolf to retire and takes the throne of Italy.
- 927 Death of Louis. Hugo succeeds him.
- 931 Hugo exchanges the Cisjuran kingdom for Rudolf's claim on Italy. The Cisjuran and Transjuran kingdoms of Burgundy become united under Rudolf.
- 937 Death of Rudolf. His son Conrad succeeds.
- 993 Death of Conrad. His son, Rudolf III, succeeds.
- 1016 Rudolf cedes the kingdom to the emperor Henry II, but is to remain in possession until his death.
- 1082 Death of Rudolf. The kingdom claimed by Eudes, count of Champagne. But the emperor, Conrad II, causes himself to be crowned king of Burgundy; and the next year, on death of Eudes, enters into peaceful possession of the country. Burgundy becomes part of the Holy Roman Empire.

THE KINGDOM OF THURINGIA

The Thuringians in the fourth and fifth century have an extensive kingdom from the Elbe to the Danube. In 531, when Hermanfrid is king, they are attacked by the Merovingian Franks (sons of Clovis) and the Saxons who become allied for this purpose. Hermanfrid is defeated and slain. The northern part of the kingdom is taken by the Saxons and the southern becomes Frankish territory.

THE KINGDOM OF THE SALIC FRANKS OR MEROVINGIANS (486-751 A.D.)

The Salic Franks or Merovingians, together with the Riparian Franks, have, by the beginning of the fifth century, settled along the Rhine and its tributaries from Mainz to the sea. They serve in the legions of the empire. In 406 they offer great resistance to the Vandals, Suevi, and Alani, who cross the Rhine and finally settle in Spain. The Salians begin to spread over northern Gaul, and in 429, under their chief Clodion, they win a great battle at Cambray and reach the Loire.

- 447 **Merovæus** or **Mérovée**, son-in-law of Clodion, succeeds as chief
- 451 The Franks lend assistance to Aetius, the Roman general, at his victory over Attila at Châlons.
- 458 **Childeric**, son of **Merovæus**, succeeds as the Salic chief.
- 481 **Clovis**, son of **Childeric**, succeeds at age of fifteen.
- 486 **Clovis** attacks the Romans under **Syagirus** at Soissons in northern Gaul. His great victory destroys the last vestiges of Roman power in the country, and the Salic kingdom is established. **Clovis** makes Soissons his capital.
- 493 **Clovis** marries **Clotilda**, a Christian princess.
- 496 Victory of **Clovis** over the Alamanni. Conversion of **Clovis** and the Franks to orthodox Christianity.
- 507 **Clovis** defeats the Visigoths at the great battle of Voulon, and kills **Alaric** the king. He now possesses the country from the Loire to the Pyrenees, and transfers his capital to Paris, where he occupies himself with securing his kingdom by destruction of all powerful neighbours, showing neither scruple nor pity.
- 511 Promulgation of the Salic law. Death of **Clovis** and division of the kingdom among his four sons.
- (1) **Theodoric** or **Thierry I** takes the northeastern part (afterwards Austrasia), capital at Metz.
 - (2) **Childebert I**, the central district, capital Paris.
 - (3) **Clodomir**, western Gaul along the Loire, capital Orleans.
 - (4) **Clotaire**, the old Salic land, capital Soissons.
- In spite of the division, national unity is maintained, and the Franks continue their attacks on their neighbours on all sides.
- 524 Death of **Clodomir** in battle. His brothers seize his possessions.
- 531 Conquest of the Thuringians
- 532 Conquest of the kingdom of Burgundy.
- 534 Death of **Theodoric**. **Theudebert** succeeds at Metz.
- 548 **Theudebald** succeeds **Theudebert** at Metz
- 555 **Clotaire** takes possession of **Theudebald's** kingdom
- 558 On death of **Childebert**, **Clotaire** becomes sole ruler of the reunited kingdom. First application of the Salic law.
- 561 Death of **Clotaire**. The kingdom again divided.
- (1) **Charibert** rules at Paris.
 - (2) **Gontram** at Orleans.
 - (3) **Sigebert** at Metz.
 - (4) **Chilperic** at Soissons.
- 567 Death of **Charibert**. **Chilperic** of Soissons seizes **Charibert's** kingdom. The three Frankish kingdoms now take definite form. They are known as (1) Austrasia, capital Rheims. (2) Burgundy, capital Orleans. (3) Neustria, capital Soissons. The family division leads to terrible feuds, in which Austrasia and Neustria take the principal parts. Burgundy is weak and sides first with one and then the other. The office of mayor of the palace rises to importance. The Benedictines come from Italy and help to keep culture alive.
- 575 **Sigebert** of Austrasia, at war with **Chilperic**, is killed by assassins hired by **Chilperic's** wife **Fredegund**. His son **Childebert II** succeeds.
- 584 Assassination of **Chilperic** of Neustria (called the "Nero and Herod of his time") probably at instigation of **Fredegund**. His infant son **Clotaire II** succeeds under regency of **Fredegund** who has had **Chilperic's** sons by a former wife put to death.
- 593 Death of **Gontram** of Burgundy. By his will the kingdom passes to his nephew **Childebert II** of Austrasia.
- 596 Death of **Childebert II**. His young sons **Theodoric** or **Thierry II** and **Theudebert II** take the crowns of Burgundy and Austrasia respectively under regency of their grandmother **Bruneild**. A terrible feud between **Fredegund** and **Bruneild** begins.
- 598 On **Fredegund's** death, **Bruneild** seizes almost the whole of Neustria. She aims to make the power of Austrasia secure against the nobles, who, with **Arnulf** bishop of Metz, and **Pépin** of Landen (ancestor of the Carolingians), wages war with her.
- 613 In battle with the nobles and **Clotaire II**, **Bruneild's** army deserts her. She is captured and put to death by torture, also **Theudebert's** sons and **Sigebert II**, successor of **Theodoric II**. **Clotaire II** becomes sole king of the Franks, but the real power has now passed to the mayors of the palace, to which title the race of the **Pépins** have acquired an hereditary claim in Austrasia. The rest of the Merovingians are known as "les rois fainéants."
- 628 On death of **Clotaire** his son **Dagobert I** succeeds. The Merovingian power is now at its height.

- 638 Death of Dagobert, who divides the kingdom between his two young sons.
 (1) **Clovis II** receives Burgundy and Neustria.
 (2) **Sigebert III** receives Austrasia.
- 654 Death of Sigebert. His son Dagobert is sent to Ireland and reported dead. Clovis rules the whole Frankish kingdom.
- 656 Death of Clovis. His son **Clotaire III** receives Neustria and Burgundy, and another son, **Childeric II**, receives Austrasia.
- 670 Death of Clotaire, without issue. Childeric annexes his possessions.
- 673 Assassination of Childeric, his wife and son. His brother **Theudoric**, or **Thierry III**, succeeds.
- 674 **Dagobert II** returns from Ireland and seizes the kingdom of Austrasia.
- 679 Assassination of Dagobert. The struggle for the supremacy between Neustria and Austrasia is now entirely between Ebroin, mayor of the palace of Neustria, and Martin and **Pepin of Heristal** of Austrasia. The kings have lost all vestige of ruling power.
- 681 Assassination of Ebroin succeeded by Berthar, who is too weak to resist Pepin of Heristal.
- 687 Victory of Pepin of Heristal over Berthar at Textri. End of the struggle between the two Frankish powers. **Pepin of Heristal** real monarch of the Franks. He assumes title of dux and princeps Francorum.
- 691 Death of Thierry III. His young son **Clovis III** succeeds as nominal king.
- 695 Death of Clovis. His brother **Childebert (III)** the Just becomes nominal king.
- 711 **Dagobert III** succeeds his father as nominal king.
- 714 Death of Pepin of Heristal. He leaves the kingdom to his grandson under guardianship of **Plectrudis** his widow. Plectrudis imprisons Pepin's natural son Charles. A state of confusion at once arises. Neustria shakes off the yoke and Austrasia is assailed on all sides. The Austrasians release **Charles Martel** from prison and make him the ruler of the Franks.
- 715 Death of Dagobert. **Chilperic II**, son of Childeric II, succeeds.
- 717 Charles defeats the Neustrians at Vinçy, and drives back the invading Saxons from the Rhine. Chilperic is deposed by Charles, and **Clotaire IV**, of obscure origin, is made king.
- 720 Death of Clotaire, and recall of Chilperic who dies shortly after. Charles now invests **Theudoric** or **Thierry IV**, a son of Dagobert III, with the title of royalty.
- 732 Battle of Tours (or Poitiers). Charles goes to the aid of Duke Eudes of Aquitania, who has been invaded by the Saracens, and drives them back to Spain.
- 737 On death of Thierry IV, Charles makes no attempt to appoint a new king. He continues warfare upon his foes.
- 741 Death of Charles Martel, leaving the power to his two sons **Pepin le Bref** and **Carloman**.
- 742 **Childeric (III)** the Stupid, son of Chilperic II, is allowed to assume the name and form of royalty. War with the Alamanni and other hostile peoples continued.
- 747 Carloman renounces his principality, the Germanic part of the kingdom (Austrasia, Swabia, and Thuringia), and becomes a Benedictine monk. Pepin le Bref sole ruler.
- 751 Deposition of Childeric who is placed in a monastery. Pepin is raised to title of king and confirmed by the pope.

THE CARLOVINGIAN KINGS (751-800 A.D.)

- 751 **Pepin** king of the Franks. He conducts a successful campaign against the Saxons. Campaign against Aistulf of Lombardy.
- 755 Pepin proceeds a second time against Aistulf, who violates peace, and compels him to relinquish Ravenna, Emilia, the Pentapolis, and the duchy of Rome to the pope. This "Donation of Pepin" is the foundation of the pope's temporal power.
- 758 Capture of Narbonne, the Saracen capital. The Mohammedans driven out. Pepin overruns Aquitania.
- 768 Death of Pepin, leaving the kingdom to his two sons **Charlemagne** and **Carloman**.
- 771 Death of Carloman. Charlemagne proclaimed sole ruler. He suppresses a rising in Aquitania, and makes his son Louis king.
- 772 Beginning of conquest and conversion of the Saxons—a thirty years' struggle. Storming of Ehresburg. Overthrow of the idol, Irmincul, which compels the Westphalian Saxons to submit.

- 774 Charlemagne, who has been summoned to Italy by Pope Adrian I, whom Desiderius the Lombard king is attacking, captures Desiderius at Pavia and assumes the crown of Lombardy. The Saxons expel the Frankish garrisons and renew their ravages.
- 776 Charlemagne makes his son Pepin king of Italy.
- 777 The Saxons are apparently subdued after two campaigns. At Paderborn Charlemagne receives their homage. Large numbers of them are baptised. Charles visits Spain to receive homage.
- 778 On the return from Spain the rear guard under command of Roland is attacked at Roncesvalles and Roland slain. The Saxons, aided by the Danes, break out in revolt.
- 779 Charlemagne again subdues the Saxons, but as soon as he leaves the country they rebel.
- 782 Great massacre of the Saxons at Verdun.
- 785 The Saxons again quieted. Conversion of Wittikind, the leader, and his followers. Germany becomes Christian.
- 788 Bavaria incorporated in Charlemagne's dominions.
- 791-798 Campaigns against the Avars ending in their conquest. Pannonia added to the kingdom. The Danes, Wends, and Czechs also become subjects. The duke of Benevento is obliged to give homage. Charles' rule extends from the Eider to Sicily and from the Ebro to the Theiss. Fresh revolts among the Saxons.
- 799 Pope Leo III expelled from Rome seeks Charlemagne's camp at Paderborn. The king restores him to Rome.

THE EMPIRE OF CHARLEMAGNE AND THE KINGDOM OF EAST FRANCIA (800-961 A.D.)

- 800 Charlemagne crowned emperor of the Romans by Leo on Christmas eve.
- 801 Harun ar-Rashid sends an embassy with presents to Charlemagne.
- 804 New revolts among the Saxons and Danes suppressed. The Saxons are finally conquered. Gottfried, king of Denmark, invades Frankish provinces.
- 808 Defeat of the Danes by Charles son of Charlemagne.
- 810 Charlemagne proceeds against Gottfried in person. Murder of Gottfried by his servants and peace with the Danes.
- 813 Charlemagne crowns his sole surviving son **Louis (I) le Débonnaire**, emperor.
- 814 Death of Charlemagne. Louis succeeds to the whole empire except Italy, which is in the hands of Pepin's son Bernhard.
- 817 Louis declares his eldest son, Lothair, his successor to the empire, giving him Austrasia and the greater part of Germany. Pepin receives Aquitania, and Ludwig Bavaria and adjacent province. Dissatisfied at this Bernhard of Italy rebels. He is captured and blinded by Louis and the kingdom given to Lothair (820).
- 829 Louis re-divides the empire in favour of his youngest son Charles (born 823). This dissatisfies the three other sons, and civil war breaks out.
- 833 Capture of Louis by his sons on the Field of Lies at Compiègne.
- 834 Louis released by his son Ludwig and placed again on throne.
- 838 Death of Pepin. Lothair and Charles divide his share of the empire, which causes Ludwig to rebel against them.
- 840 Death of Louis in the midst of the civil war. His son **Lothair I** succeeds to the title of emperor, and claims right to govern the whole of the empire. His brothers Ludwig and Charles combine against him.
- 841 Defeat of Lothair at Fontenay, leading to
- 843 Treaty of Verdun, dividing the empire among the brothers as follows:
- (1) **Lothair I** retains imperial title. He receives Italy, and the centre of the Frankish lands—a narrow strip reaching to the North Sea, Provence, and the greater part of Burgundy.
 - (2) **Ludwig the German**, the eastern part of the Frankish lands between the Rhine and Elbe.
 - (3) **Charles the Bald**, the western lands, Neustria, Aquitania, North Burgundy, Septimania, and the Spanish March.
- The history of France, distinct from Germany, begins. Lothair's territory north of Italy is called the kingdom of Lotharingia or Lorraine.
- 849 Lothair associates his son Louis II in the empire.
- 850 Lothair divides his possessions among his three sons.
- (1) Louis II (emperor) receives Italy (see Italy).
 - (2) Lothair II receives Lorraine. He cedes Alsace to the emperor Louis II.
 - (3) Charles receives Provence, etc.
- Death of Lothair I.

- 858 Ludwig the German attacks dominions of Charles the Bald, but is obliged to retreat.
- 868 Death of Charles of Provence. His kingdom is divided between the emperor Louis and Lothair II of Lorraine.
- 869 Death of Lothair. Charles the Bald seizes Lorraine and has himself crowned.
- 870 Treaty of Mersen between Charles the Bald and Ludwig the German. Ludwig takes the eastern half of Lothair's kingdom, and Charles the western.
- 875 Ludwig the German expects the imperial crown on death of Louis II. Charles the Bald obtains it, and Ludwig prepares to avenge his wrongs.
- 876 Death of Ludwig the German. His three sons amicably divide the kingdom.
 (1) Carloman takes Bavaria, Bohemia, and the eastern provinces.
 (2) Ludwig or Louis III takes Saxony, Franconia, Friesland, and northern Lorraine.
 (3) Charles the Fat, the remainder.
- The emperor, Charles the Bald, attempts to seize Ludwig's territory, upon which Carloman of Bavaria seizes the crown of Italy.
- 877 Death of Charles the Bald, and beginning of struggle between Ludwig III and Carloman for the imperial crown.
- 880 Death of Carloman. His natural son Arnulf claims the Bavarian crown, but being satisfied with the gift of Carinthia, it is given to Ludwig. Charles the Fat seizes Italy and
- 881 Is crowned emperor by Pope John VIII.
- 882 Death of Ludwig without issue. The entire dominion of Germany becomes vested in Charles the Fat.
- 884 Charles becomes king of France (see France). The entire empire of Charlemagne (with the exception of Arles) is once more united under one ruler, but he proves utterly unfit for his charge and
- 887 After the disgraceful treaty with the Northmen (see France) he is deposed at Tribur and dies almost immediately afterward.
- East Francia (afterwards Germany), West Francia (France), and Italy are once more divided. The East Franks or Germans elect Arnulf of Carinthia, illegitimate son of Carloman of Bavaria, as their king.
- 891 Arnulf defeats the Northmen at Loewen.
- 893 He allies himself with the Magyars or Hungarians, a Finnish tribe that has made its way into Hungary from the Ural region, for a campaign against the king of Moravia. He is only partially successful, and opens a way for the Magyar invasion of western Europe.
- 895 Arnulf seizes the West Frankish province of Lorraine and makes it into a kingdom for his natural son Zwentibold.
- 896 Arnulf invades Italy in the interests of the exiled king Berengar I. He defeats the emperor Lambert and restores Berengar. The pope crowns him emperor, which title he holds without dispute on death of Lambert (898).
- 899 Death of Arnulf. His six-year-old son Ludwig (IV) the Child becomes king of East Francia (Germany). He is under the influence of Hatto, archbishop of Mainz.
- 900 Revolt of the subjects of Zwentibold. He is killed by the rebels, and Lorraine passes to Ludwig.
- 908 The Magyar invasion begins to assume serious proportions.
- 910 Ludwig defeated by the Magyars on the Lech.
- 911 Death of Ludwig—the last Carolingian prince in Germany. The feudal system has now become firmly established in Germany and the royal power is but a shadow of that exercised by the early Carolingians. The crown is refused by Otto the Illustrious of Saxony and Conrad I duke of Franconia is elected king.
- 911-918 The Danes, Slavs, and Magyars continue their invasion. The duke of Lotharinga or Lorraine transfers his allegiance to the king of France. Conrad sends armies to France but is unable to prevent the loss of Lorraine. He struggles against the rising power of the dukes, especially with that of Henry of Saxony—a quarrel forced by the clergy. Conrad repents of this and on his death-bed advises election of Henry as his successor.
- 918 On death of Conrad Henry (I) the Fowler is elected king of East Francia. The Saxon line begins and the German monarchy is founded. Henry is a wise and great ruler. In the first year of his reign he obtains acknowledgment of his supremacy from the refractory dukes of Swabia and Bavaria.
- 924 Henry makes a nine years' truce with the still troublesome Magyars, and pays them yearly tribute.
- 925 Lorraine is again added to Germany to which it belongs for the next eight centuries.
- 929 Victory at Lenzen over Wends and Danes.
- 933 On expiration of truce, Henry refuses further tribute to the Magyars. They make a fresh inroad but are totally defeated by Henry in Thuringia.

- 936 Henry prepares to go to Rome to claim the imperial crown won by no German since Arnulf. He dies before he can get started. His son by Matilda, **Otto (I) the Great**, is elected to succeed him.
- 937 An attempted Magyar invasion is repelled, and the invaders turn off into France.
- 938 Otto quells rebellion of the dukes of Bavaria and Franconia and his own half brother Thankmar, who falls at the battle on the Eresburg.
- 939 Rebellion of Otto's brother Henry aided by the duke of Lorraine. They are defeated at Birten, and call on French for help.
- 941 Henry, forgiven, becomes a firm ally of Otto, and is made duke of Bavaria (946)
- 944 Otto makes Conrad the Red, duke of Lorraine.
- 948 Otto appoints his son, Ludolf, duke of Swabia.
- 946-950 Otto interferes in the civil wars of France.
- 950 Successful war with the Wends. Submission of the duke of Bohemia.
- 951 First expedition of Otto into Italy to avenge wrongs of Adelheid. Marriage of Otto and Adelheid. Berengar II submits to Otto.
- 953 Rebellion of Ludolf and Conrad.
- 954 First invasion of the Magyars, joined by the rebels. Ludolf and Conrad submit but are deprived of their duchies. Subjection of Bavaria by Henry.
- 955 Great victory over the Hungarians on the Lechfeld. They do not again invade Germany. Otto conducts a victorious expedition against the Wends. The Bavarian Ostmark (afterwards duchy of Austria) re-established.
- 961 The pope appeals to Otto for help against Berengar II. Otto goes to Italy and deposes Berengar and Adalbert. Otto's son **Otto II** crowned king of Germany.
- 962 Otto crowned emperor by John XII. Union of the German kingdom and the empire

THE HOLY ROMAN EMPIRE

THE SAXON EMPERORS (962-1024 A.D.)

- Otto discards title of *Rex Francorum Orientalium* for that of *Imperator Augustus*. The pope realises that Otto will be a hard master and allies himself with the deposed Adalbert.
- 963 Otto captures Rome and deposes John XII. Leo VIII is elected in his place.
- 964 The Romans rebel and replace John. Berengar compelled to surrender in an attempt to recover Italy. Death of John and election of Benedict V. Otto takes Rome a second time and restores Leo VIII. He returns to Germany carrying Benedict with him.
- 967 Otto avenges the deposition of Leo's successor, John XIII, by great cruelty to the Romans. Otto summons Otto II to Rome, where John XIII gives him the imperial crown. Two great maxims of the empire are established.
- (1) The election of the pope to be invalid without consent of emperor.
 - (2) The German king to be king of Italy and Rome, though not to assume imperial title until crowned by the pope.
- 968 Invasion of the Greek provinces by Otto on account of difficulties over the marriage arrangements of Otto II and Theophano, daughter of the Byzantine emperor. The matter is pacifically arranged on accession of Joannes Zimisces.
- 973 Death of Otto I. **Otto II** sole possessor of the royal and imperial titles.
- 976 Conspiracy of Otto's cousin, Henry the Wrangler, of Bavaria, who has caused himself to be crowned at Ratisbon. He is defeated and deposed.
- 977 War with France over Lorraine. Narrow escape of Otto at Aachen.
- 980 Peace with France. Otto holds Lorraine as a benefice of France.
- 981 Otto goes to Rome to settle internecine quarrels.
- 982 Otto invades southern Italy in an attempt to conquer the Byzantine provinces. After a victory he encounters defeat by the Greeks and their Saracen allies in Calabria.
- 983 The Danes and Wends successfully invade the northern provinces. Death of Otto. His three-year-old son **Otto III** succeeds as king of Germany and Italy. Theophano conducts regency in Germany, and Adelheid in Italy.
- 991 Death of Theophano. Adelheid and Willigis, archbishop of Cologne, assume regency in Germany.
- 995 Otto takes up conduct of affairs.
- 996 Otto summoned to Rome on account of difficulties between the Pope and Crescentius, the Roman consul. Coronation of Otto as emperor by Gregory V. Crescentius swears obedience to Otto, but breaks his oath.

- 998 Otto comes a second time to Rome and puts Crescentius to death.
 999 Otto and Pope Silvester II plan for a great union of the Eastern and Western Empires under Otto.
 1000 A widespread belief that the world will end this year brings great troops of pilgrims to Rome. Poland acknowledges the supremacy of the emperor.
 1001 Revolt of the Romans.
 1002 Death of Otto. The nobles and bishops of Italy at once choose **Arduin**, marquis of Ivrea, king of Italy. He is crowned at Pavia. The Germans, after a bitter contest, elect **Henry II**, son of Henry the Wrangler, king of Germany.
 1004 Henry, having pacified Germany, marches against the unpopular Arduin, is proclaimed king of Italy and crowned. The Germans burn Pavia. War with Poland compels Henry to return to Germany without reducing Arduin.
 Boleslaw, duke of Poland, has seized Bohemia, and Henry compels him to give it up, but Boleslaw continues to wage war for some years. War with Flanders. Baldwin reduced to submission, but he obtains the country of Valenciennes and a large part of Zeeland.
 1014 Henry proceeds a second time against Arduin, who gives up resistance and retires to a monastery. Coronation of Henry as emperor at Rome.
 1015 The Normans settle in southern Italy.
 1016 Rudolf III of Burgundy surrenders his crown to Henry, holding the kingdom until his death.
 1018 Peace made with Poland.
 1021 Henry proceeds against the Byzantines in southern Italy. The newly arrived Normans assist him. Capua and Salerno are reduced, but the plague compels him to withdraw (1022). Henry exhorts the Lombards and Normans to expel the Greeks.
 1024 Death of Henry without issue.

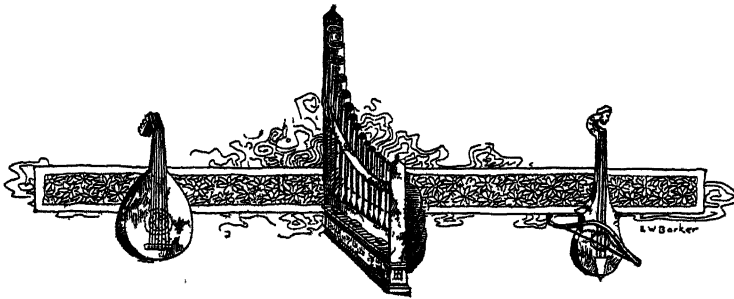
THE FRANCONIAN OR SALIAN EMPERORS (1024-1137 A.D.)

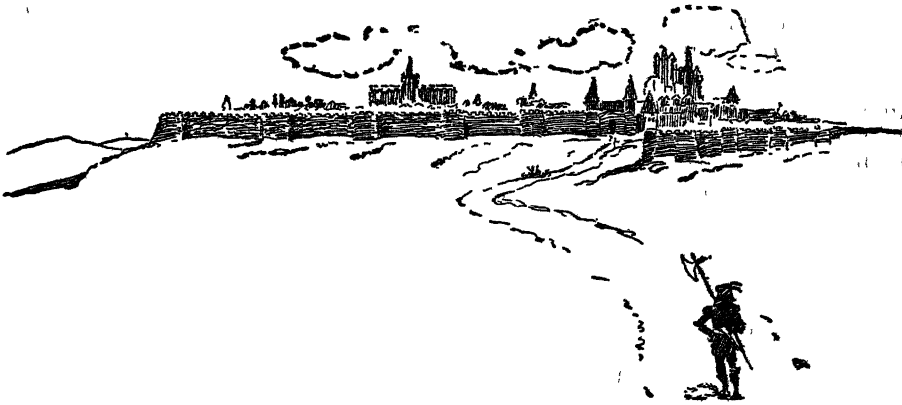
- 1024 Election of **Conrad II** of Carinthia to the kingship of Germany. Insurrection in Pavia. The crown of Italy offered to various French nobles, but they refuse it.
 1025 Revolt of Duke Ernst of Swabia.
 1026 Conrad proceeds to Italy. Crowned king of Italy at Milan. Pavia and Ravenna reduced to submission by force.
 1027 Coronation of Conrad as emperor. Schleswig abandoned to the Danes.
 1030 Disastrous invasion of the Poles. Ten thousand Germans carried to Poland.
 1031 Conrad forces Poles to restore captives and reunites Lusatia to the empire.
 1033 Conrad unites Burgundy to the empire after a struggle with a claimant, Count Eudes of Champagne.
 1035 Civil war in Lombardy brings Conrad to Italy.
 1037 Promulgation of the feudal edict of Conrad. Fruitless siege of Milan. Conrad withdraws on account of pestilence.
 1039 Death of Conrad. His son **Henry III**, already crowned king of Germany (1026), succeeds. Height of the imperial power. Civil war in Italy continues.
 1041 Campaign against Bretislav of Bohemia, who offers his country as a fief of the crown.
 1042-1044 Campaign against Hungary where German supremacy is first asserted. King Peter becomes a vassal of the empire.
 1044 Fall of Milan before Henry.
 1046 At council of Sutri Henry deposes the three rival popes, and puts Clement II in the holy see. He also nominates the three succeeding popes.
 1047 Clement crowns Henry emperor. Henry goes to southern Italy and invests the Normans with the territories they have conquered. He afterwards repents of this generosity, and helps Leo IX against the encroaching strangers.
 1049 After a long struggle with Gottfried of Lorraine the duchy is given to Gerhard, the ancestor of the modern house of Lorraine.
 1052 Henry gives up a contest with the great dukes, who fear he is attempting to bring the duchies under his direct authority. He besieges Pressburg for ten months, but suddenly abandons it.
 1055 Henry returns to Italy to contend with the powerful duke of Tuscany.
 1056 Death of Henry. His son **Henry IV**, six years old, succeeds. He has been crowned king two years before. The empress Agnes is the regent, but she is carefully watched by Henry, archbishop of Augsburg. Rebellion of Otto of Thuringia, against the young king, put down.

- 1062 Hanno, archbishop of Cologne, abducts the king from the custody of the archbishop of Augsberg. The influence of Agnes ends. Hanno finds a powerful rival in Adalbert, archbishop of Bremen, who controls the supreme power in 1065.
- 1066 Henry assumes the government. Hanno contrives the banishment of Adalbert.
- 1069 Recall of Adalbert. Restored to power he influences the Saxons against Henry.
- 1072 Death of Adalbert, and revolt of the Saxons.
- 1073 The Saxons cause Henry to flee from the Harzburg. Humiliating peace.
- 1075 Henry defeats the Saxons on the Unstrut. He dictates his own terms of peace. Henry appeals to Pope Gregory VII to degrade the prelate, who sided with the rebellious Saxons. Gregory responds by calling on the king to answer certain charges brought against him by his subjects. The pope issues a bull against lay investiture.
- 1076 Henry calls a council at Worms and declares the pope deposed. Gregory excommunicates the king, who is suspended from his royal office by the Diet of Tribur. Beginning of the war of the investitures — ecclesiastical against the civil power.
- 1077 Deserted by many adherents, Henry humbles himself before the pope at Canossa. The Germans elect **Rudolf of Swabia** king.
- 1080 After a victory of Rudolf, Gregory recognises him as king. Henry calls a council of the clergy faithful to him. It declares Gregory deposed and elects **Clement III**; Rudolf slain in battle. Defeat of the army raised by Countess Matilda. Second excommunication of Henry. He at once lays siege to Rome.
- 1084 Henry takes possession. Gregory shuts himself up in the castle of St. Angelo. Coronation of Henry by the anti-pope **Clement III**. Robert Guiscard releases Gregory, who dies the following year, at Salerno.
- 1085 Defeat of Henry by **Hermann of Luxemburg**, who has been elected to succeed Rudolf of Swabia.
- 1087 Resignation of Hermann. **Eckbert of Meissen** elected to succeed him.
- 1089 Death of Eckbert. The rebellious faction comes to terms with Henry.
- 1090 Henry goes to Rome to support the anti-pope **Clement III**. Mantua captured, but in general he is unsuccessful.
- 1092 Revolt of Henry's eldest son Conrad, who has been anointed king of Germany in 1087. Conrad is crowned king of Italy, and promised the imperial crown by the pope on condition that he yield on the great question of investitures.
- 1096 Henry returns to Germany.
- 1097 The first band of crusaders crosses Germany.
- 1099 The Germans declare Conrad deposed as king and elect his brother Henry.
- 1101 Death of Conrad.
- 1105 Henry's son Henry, abetted by Pope Paschal II, rebels against him. The emperor flees to Liège.
- 1106 Death of Henry IV. **Henry V** succeeds.
- 1107 Milan makes herself into a republic.
- 1110 Assured of the support of the German princes, Henry goes to Rome to settle the question of investitures. The Treaty of Sutri, compromising the rights of the church.
- 1111 The pope refuses to crown Henry on account of this Treaty of Sutri, and Henry imprisons the pope and cardinals. The pope is compelled to bestow the imperial crown.
- 1112 When Henry leaves, the Lateran council declares the concessions of Sutri invalid and the emperor excommunicated.
- 1114 Rebellion in Germany headed by Lothair of Saxony and the archbishops of Mainz and of Cologne.
- 1115 Victory of the rebels near Mansfeld. Contest with the pope over the division of the countess Matilda's estate.
- 1116 Henry visits Rome, and causes himself to be recrowned in the absence of Paschal.
- 1119 Excommunication of Henry and his anti-pope Gregory by Pope Calixtus II.
- 1122 War of the investitures settled by the Concordat of Worms. It is a compromise, but the papacy remains master of the field. Absolution of Henry.
- 1125 Henry prepares to attack Rheims, but dies at Nimeguen. **Lothair II of Saxony** elected to succeed him.
- 1127 War between Frederick of Swabia and Conrad of Franconia, nephews of Henry V. Frederick soon yields his claims in favour of Conrad and the latter enters Lombardy.
- 1128 Coronation of Conrad as king of Italy.
- 1130 Alliance of the anti-pope Anacletus and Roger II of Sicily against Lothair.
- 1132 Lothair goes to Italy against the alliance and Conrad. The latter retires.

- 1133 Coronation of Lothair as emperor by Innocent II. He receives the allodial possessions of Matilda as a fief from the pope.
- 1134 Albrecht the Bear conquers Brandenburg.
- 1135 Conrad and Frederick submit to the emperor.
- 1137 Siege of Salerno in campaign of Lothair and Innocent II against Roger. Roger driven from Italy. Death of Lothair on his way back to Germany. By this time the supreme power in Germany has been gradually transferred from the emperor to the diet, and the fiefs have been converted into hereditary dominions. End of the Franconian Dynasty.

We interrupt the story of the "Western Empire" or "Holy Roman Empire" at this point partly as a matter of convenience, partly because the empire has ceased to be Roman in any traditional sense of the word. In so far as it remains an empire, it has become essentially German. There is little unity of interest between the northern and the southern domains. Later emperors sometimes fail to come to Italy at all; sometimes come as invaders and conquerors rather than as recognised sovereigns. For a long time the German domains are by no means securely unified, and the Italian states are utterly inharmonious. The story of internecine strife in each of these domains, leading finally, after centuries of contention, to the development of the Italian kingdom and the Austrian and German empires of our own day, will be told in later volumes.





CHAPTER I

ODOACER TO THE TRIUMPH OF NARSES

[476-568 A.D.]

THE unfortunate phrase "Fall of the Western Empire" has given a false importance to the affair of 476: it is generally thought that the date marks a great era of the world. But no empire fell in 476; there was no Western Empire to fall. There was only one Roman Empire, which sometimes was governed by two or more augusti. If, on the death of Honorius in 423, there had been no Valentinian to succeed him, and if Theodosius II had assumed the reins of government over the Western provinces, and if, as is quite conceivable, no second Augustus had arisen again before the Western provinces had all passed under the sway of Teutonic rulers, surely no one would have spoken of the "Fall of the Western Empire." And yet this hypothetical case is formally the same as the actual event of 476. The fact that the union of East and West under Zeno's name was accompanied by the rule of the Teuton in Italy has disguised the true aspect. And in any case it might be said that Julius Nepos was still emperor; he was acknowledged by Zeno, he was acknowledged in southern Gaul; so that one might just as legitimately place the "Fall of the Western Empire" in 480, the year of his death. The Italian provinces were now, like Africa, like Spain, like the greater part of Gaul, practically an independent kingdom, but theoretically the Roman Empire was once more as it had been in the days of Theodosius the Great or in the days of Julian.

When the Count Marcellinus^e in his *Chronicle* wrote that on the death of Aëtius "the Hesperian realm fell," he could justify his statement better than those who place 476 among the critical dates of the world's history. It is more profitable to recognise the continuity of history than to impose upon it arbitrary divisions; it is more profitable to grasp that Odovacar¹

[¹ Bury^b here uses this spelling, as do most of the German writers, while Hodgkin^c prefers to retain "the *Odovakar* of the contemporary authorities in all its primeval ruggedness, instead of softening it down with later historians (chiefly the Byzantine annalists) into the smooth and slippery *Odoacer*." In this work, however, the more familiar form sanctified by long usage is continued.]

was the successor of Merobaudes, than to dwell with solemnity on the imaginary fall of an empire.^b

The humiliation of Rome was completed by the events recorded in the preceding volume. There was still, no doubt, a legal fiction according to which Rome and Italy yet belonged to the empire, and were under the dominion of the successor of Augustus, who reigned not in Old Rome by the Tiber, but in New Rome by the Thracian Bosphorus. In fact, however, one will was supreme in Italy, the will of the tall barbarian who in sordid dress once strode into the cell of Severinus, the leader of the Herulian and Rugian mutineers, the conqueror of Pavia, Odoacer.

For thirteen years this soldier of fortune swayed with undisputed mastery the Roman state. He employed, no doubt, the services of Roman officials to work the machine of government. He paid a certain deference on many occasions to the will of his nominal superior, Zeno, the emperor at Constantinople. He watched, we may be sure much more anxiously, the shifting currents of opinion among the rough mercenaries who had bestowed on him the crown, and on whom he had bestowed the third part of the lands of Italy. But on the whole, and looking at the necessity of concentrated force in such a precarious state as that which the mercenaries had founded, we shall probably not be far wrong if we attribute to Odoacer the effective power, though of course he used not the name, of Autocrat.

The highest praise that can be bestowed on the government of this adventurer from the Danubian lands is that we hear so little about it. Some hardship, perhaps even some violence, probably accompanied the compulsory expropriation of the Romans from one-third of the lands of Italy. There is some reason for supposing, however, that this would be in the main only a loss of property, falling on the large landed proprietors.^c

Odoacer was the first barbarian who reigned in Italy, over a people who had once asserted their just superiority above the rest of mankind. The disgrace of the Romans still excites our respectful compassion, and we fondly sympathise with the imaginary grief and indignation of their degenerate posterity. But the calamities of Italy had gradually subdued the proud consciousness of freedom and glory. In the age of Roman virtue, the provinces were subject to the arms, and the citizens to the laws, of the republic; till those laws were subverted by civil discord, and both the city and the provinces became the servile property of a tyrant. The forms of the constitution, which alleviated or disguised their abject slavery, were abolished by time and violence; the Italians alternately lamented the presence or the absence of the sovereigns whom they detested or despised; and the succession of five centuries inflicted the various evils of military license, capricious despotism, and elaborate oppression.

During the same period, the barbarians had emerged from obscurity and contempt, and the warriors of Germany and Scythia were introduced into the provinces, as the servants, the allies, and at length the masters, of the Romans, whom they insulted or protected. The hatred of the people was suppressed by fear; they respected the spirit and splendour of the martial chiefs who were invested with the honours of the empire; and the fate of Rome had long depended on the sword of those formidable strangers. The stern Ricimer, who trampled on the ruins of Italy, had exercised the power, without assuming the title, of a king; and the patient Romans were insensibly prepared to acknowledge the royalty of Odoacer and his barbaric successors.

The king of Italy was not unworthy of the high station to which his valour and fortune had exalted him; his savage manners were polished by

[476-489 A.D.]

the habits of conversation; and he respected, though a conqueror and a barbarian, the institutions, and even the prejudices, of his subjects. After an interval of seven years, Odoacer restored the consulship of the West. For himself, he modestly, or proudly, declined an honour which was still accepted by the emperors of the East; but the curule chair was successively filled by eleven of the most illustrious senators; and the list is adorned by the respectable name of Basilius, whose virtues claimed the friendship and grateful applause of Sidonius, his client.

The laws of the emperors were strictly enforced, and the civil administration of Italy was still exercised by the prætorian prefect and his subordinate officers. Odoacer devolved on the Roman magistrates the odious and oppressive task of collecting the public revenue; but he reserved for himself the merit of seasonable and popular indulgence. Like the rest of the barbarians, he had been instructed in the Arian heresy; but he revered the monastic and episcopal characters; and the silence of the Catholics attests the toleration which they enjoyed. The peace of the city required the interposition of his prefect Basilius in the choice of a Roman pontiff; the decree which restrained the clergy from alienating their lands was ultimately designed for the benefit of the people, whose devotion would have been taxed to repair the dilapidations of the church.

Italy was protected by the arms of its conqueror; and its frontiers were respected by the barbarians of Gaul and Germany, who had so long insulted the feeble race of Theodosius. Odoacer passed the Adriatic, to chastise the assassins of the emperor Nepos, and to acquire the maritime province of Dalmatia. He passed the Alps, to rescue the remains of Noricum from Fava, or Feletheus, king of the Rugians, who held his residence beyond the Danube. The king was vanquished in battle, and led away prisoner; a numerous colony of captives and subjects was transplanted into Italy; and Rome, after a long period of defeat and disgrace, might claim the triumph of her barbarian master.

Notwithstanding the prudence and success of Odoacer, his kingdom exhibited the sad prospect of misery and desolation. Since the age of Tiberius, the decay of agriculture had been felt in Italy; and it was a just subject of complaint that the life of the Roman people depended on the accidents of the winds and waves. In the division and the decline of the empire, the tributary harvests of Egypt and Africa were withdrawn; the numbers of the inhabitants continually diminished with the means of subsistence; and the country was exhausted by the irretrievable losses of war, famine, and pestilence. St. Ambrose has deplored the ruin of a populous district, which had been once adorned with the flourishing cities of Bononia (Bologna), Mutina (Modena), Regium (Reggio), and Placentia (Piacenza).

Pope Gelasius was a subject of Odoacer, and he affirms, with strong exaggeration, that in Æmilia, Tuscany, and the adjacent provinces, the human species was almost extirpated. The plebeians of Rome, who were fed by the hand of their master, perished or disappeared, as soon as his liberality was suppressed; the decline of the arts reduced the industrious mechanic to idleness and want; and the senators, who might support with patience the ruin of their country, bewailed their private loss of wealth and luxury. One-third of those ample estates, to which the ruin of Italy is originally imputed, was extorted for the use of the conquerors. Injuries were aggravated by insults; the sense of actual sufferings was embittered by the fear of more dreadful evils; and as new lands were allotted to new swarms of barbarians,

each senator was apprehensive lest the arbitrary surveyors should approach his favourite villa, or his most profitable farm. The least unfortunate were those who submitted without a murmur to the power which it was impossible to resist. Since they desired to live, they owed some gratitude to the tyrant who had spared their lives; and since he was the absolute master of their fortunes, the portion which he left must be accepted as his pure and voluntary gift.

The distress of Italy was mitigated by the prudence and humanity of Odoacer, who had bound himself, as the price of his elevation, to satisfy the demands of a licentious and turbulent multitude. The kings of the barbarians were frequently resisted, deposed, or murdered, by their native subjects; and the various bands of Italian mercenaries, who associated under the standard of an elective general, claimed a larger privilege of freedom and rapine. A monarchy destitute of national union, and hereditary right, hastened to its dissolution. After a reign of fourteen years, Odoacer was oppressed by the superior genius of Theodoric, king of the Ostrogoths, a hero alike excellent in the arts of war and of government, who restored an age of peace and prosperity, and whose name still excites and deserves the attention of mankind.

THE RISE OF THEODORIC

After the fall of the Roman Empire in the West, an interval of fifty years, till the memorable reign of Justinian, is faintly marked by the obscure names and imperfect annals of Zeno, Anastasius, and Justin, who successively ascended the throne of Constantinople. During the same period, Italy revived and flourished under the government of a Gothic king, who might have deserved a statue among the best and bravest of the ancient Romans.

Theodoric the Ostrogoth, the fourteenth in lineal descent of the royal line of the Amali, was born in the neighbourhood of Vienna, two years after the death of Attila.¹ A recent victory had restored the independence of the Ostrogoths; and the three brothers, Walamir, Theodemir, and Widimir, who ruled that warlike nation with united counsels, had separately pitched their habitations in the fertile though desolate province of Pannonia. The Huns still threatened their revolted subjects, but their hasty attack was repelled by the single forces of Walamir, and the news of his victory reached the distant camp of his brother in the same auspicious moment that the favourite concubine of Theodemir was delivered of a son and heir. In the eighth year of his age, Theodoric was reluctantly yielded by his father to the public interest, as the pledge of an alliance which Leo, emperor of the East, had consented to purchase by an annual subsidy of three hundred pounds of gold. The royal hostage was educated at Constantinople with care and tenderness. His body was formed to all the exercises of war, his mind was expanded by the habits of liberal conversation; he frequented the schools of the most skilful masters; but he disdained or neglected the arts of Greece, and so ignorant did he always remain of the first elements of science, that a rude mark was contrived to represent the signature of the illiterate king of Italy.

As soon as he had attained the age of eighteen, he was restored to the wishes of the Ostrogoths, whom the emperor aspired to gain by liberality and confidence. Walamir had fallen in battle: the youngest of the brothers,

¹ So, Gibbon,^a but Hodgkin,^c who puts the birth of Theodoric in 454; places the death of Attila a year before, while Bury^d makes it the same year.

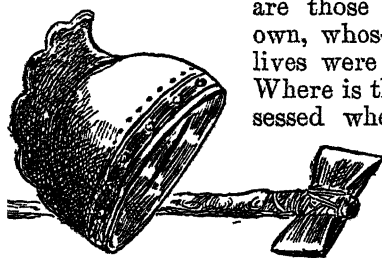
[473-476 A.D.]

Widimir, had led away into Italy and Gaul an army of barbarians, and the whole nation acknowledged for their king the father of Theodoric. His ferocious subjects admired the strength and stature of their young prince; and he soon convinced them that he had not degenerated from the valour of his ancestors. At the head of six thousand volunteers, he secretly left the camp in quest of adventures, descended the Danube as far as Singidunum or Belgrade, and soon returned to his father with the spoils of a Sarmatian king, whom he had vanquished and slain. Such triumphs, however, were productive only of fame, and the invincible Ostrogoths were reduced to extreme distress by the want of clothing and food. They unanimously resolved to desert their Pannonian encampments, and boldly to advance into the warm and wealthy neighbourhood of the Byzantine court, which already maintained in pride and luxury so many bands of confederate Goths. After proving by some acts of hostility that they could be dangerous, or at least troublesome enemies, the Ostrogoths sold at a high price their reconciliation and fidelity, accepted a donative of lands and money, and were entrusted with the defence of the lower Danube, under the command of Theodoric, who succeeded after his father's death to the hereditary throne of the Amali.

Whatever fear or affection could bestow was profusely lavished by Zeno on the king of the Ostrogoths; the rank of patrician and consul, the command of the Palatine troops, an equestrian statue, a treasure in gold and silver of many thousand pounds, the name of son, and the promise of a rich and honourable wife. As long as Theodoric condescended to serve, he supported with courage and fidelity the cause of his benefactor: his rapid march contributed to the restoration of Zeno; and in the second revolt, the Walamirs, as they were called, pursued and pressed the Asiatic rebels, till they left an easy victory to the imperial troops. But the faithful servant was suddenly converted into a formidable enemy, who spread the flames of war from Constantinople to the Adriatic; many flourishing cities were reduced to ashes, and the agriculture of Thrace was almost extirpated by the wanton cruelty of the Goths, who deprived their captive peasants of the right hand that guided the plough. On such occasions, Theodoric sustained the loud and specious reproach of disloyalty, of ingratitude, and of insatiate avarice, which could be only excused by the hard necessity of his situation. He reigned, not as the monarch but as the minister of a ferocious people, whose spirit was unbroken by slavery, and impatient of real or imaginary insults. Their poverty was incurable; since the most liberal donatives were soon dissipated in wasteful luxury, and the most fertile estates became barren in their hands; they despised, but they envied, the laborious provincials; and when their subsistence had failed, the Ostrogoths embraced the familiar resources of war and rapine.

It had been the wish of Theodoric (such at least was his declaration) to lead a peaceful, obscure, obedient life, on the confines of Scythia, till the Byzantine court, by splendid and fallacious promises, seduced him to attack a confederate tribe of Goths, who had been engaged in the party of Basiliscus. He marched from his station in Moesia, on the solemn assurance that before he reached Hadrianopolis, he should meet a plentiful convoy of provisions, and a reinforcement of eight thousand horse and thirty thousand foot, while the legions of Asia were encamped at Heraclea to second his operations. These measures were disappointed by mutual jealousy. As he advanced into Thrace the son of Theodemir found an inhospitable solitude, and his Gothic followers, with a heavy train of horses, of mules, and of wagons, were betrayed by their guides among the rocks and precipices of

Mount Sondis, where he was assaulted by the arms and invectives of Theodoric the son of Triarius. From a neighbouring height, his artful rival harangued the camp of the Walamirs, and branded their leader with the opprobrious names of child, of madman, of perjured traitor, the enemy of his blood and nation. "Are you ignorant," exclaimed the son of Triarius, "that it is the constant policy of the Romans to destroy the Goths by each other's swords? Are you insensible that the victor in this unnatural contest will be exposed, and justly exposed, to their implacable revenge? Where



EARLY GOTHIC HELMET AND AXE

are those warriors, my kinsmen, and thy own, whose widows now lament that their lives were sacrificed to thy rash ambition? Where is the wealth which thy soldiers possessed when they were first allured from their native homes to enlist under thy standard? Each of them was then master of three or four horses; they now follow thee on foot like slaves, through the deserts of Thrace; those men who were tempted

by the hope of measuring gold with a bushel, those brave men who are as free and as noble as thyself."¹ A language so well suited to the temper of the Goths, excited clamour and discontent; and the son of Theodemir, apprehensive of being left alone, was compelled to embrace his brethren, and to imitate the example of Roman perfidy.

In every state of his fortune, the prudence and firmness of Theodoric were equally conspicuous; whether he threatened Constantinople at the head of the confederate Goths, or retreated with a faithful band to the mountains and sea coast of Epirus. At length the accidental death of the son of Triarius² destroyed the balance which the Romans had been so anxious to preserve; the whole nation acknowledged the supremacy of the Amali, and the Byzantine court subscribed an ignominious and oppressive treaty. The senate had already declared, that it was necessary to choose a party among the Goths, since the public was unequal to the support of their united forces; a subsidy of two thousand pounds of gold, with the ample pay of thirteen thousand men, were required for the least considerable of their armies; and the Isaurians, who guarded not the empire but the emperor, enjoyed, besides the privilege of rapine, an annual pension of five thousand pounds.

The sagacious mind of Theodoric soon perceived that he was odious to the Romans, and suspected by the barbarians; he understood the popular murmur, that his subjects were exposed in their frozen huts to intolerable hardships, while their king was dissolved in the luxury of Greece; and he prevented the painful alternative of encountering the Goths, as the champion, or of leading them to the field as the enemy, of Zeno. Embracing an enterprise worthy of his courage and ambition, Theodoric addressed the emperor in the following words: "Although your servant is maintained in affluence by your liberality, graciously listen to the wishes of my heart! Italy, the inheritance of your predecessors, and Rome itself, the head and mistress of the world, now fluctuate under the violence and oppression of

[¹ These curious details are included in the account of Malchus.]

[² This man who shared the great Theodoric's name, and threatened his power, while riding an unruly horse was borne against a spear hanging before his tent door. The wound proved fatal, according to Evagrius, who tells the story.]

[489-489 A.D.]

Odoacer the mercenary. Direct me, with my national troops, to march against the tyrant. If I fall, you will be relieved from an expensive and troublesome friend; if, with the divine permission, I succeed, I shall govern in your name, and to your glory, the Roman senate, and the part of the republic delivered from slavery by my victorious arms." The proposal of Theodoric was accepted, and perhaps had been suggested, by the Byzantine court. But the forms of the commission, or grant, appear to have been expressed with a prudent ambiguity, which might be explained by the event; and it was left doubtful whether the conqueror of Italy should reign as the lieutenant, the vassal, or the ally, of the emperor of the East.^d

Theodoric's speech, quoted above, is given by Jordanes,^h who is believed to be quoting from Cassiodorus,ⁱ the friend and minister of Theodoric. Procopius,^j however, says that Zeno, being skilful in temporary expedients, "advised Theodoric to march to Italy, and, by a contest with Odoacer, win the Western Empire for himself and his Goths. He showed him that it was better for him to rule over the Italians than to fight the emperor at so much hazard." The anonymous *Valesian Fragment*^k is even more definite as to Zeno's share in the idea; it says that Zeno "sent him to Italy," and offered him "as a reward for his pains," that "until Zeno himself arrived" he might consider himself ruler.

Hodgkin^c says: "More important than the question of priority of invention between Zeno and Theodoric is the uncertainty in which the rights of the contracting parties were, no doubt intentionally, left. The Goth asks the emperor's leave to invade Italy. If Italy was recognised as permanently lost to the Roman Empire, if it was like Dacia or Britain, why was this leave necessary? He says that he will hold the new kingdom as his adoptive father's gift. Did that gift fasten any responsibilities to the receiver? Did it entitle the giver to be consulted in the subsequent disposal of the crown? All that we can say, apparently, is that Theodoric was despatched on his hazardous expedition with the imperial approval; that the future relations between the parties were left to accident to determine; but that there was, underlying the whole conversation, a recognition of the fact that Italy and Rome still formed part of the *Respublica Romana*; and out of this fact would spring claims which any emperor, who was strong enough to do so, was certain to enforce." Leaving, then, both the question of priority and the equally unsolvable riddle as to the political implication of title, let us follow the fortunes of Theodoric and Odoacer to the battle-ground, where, like two noble stags, they lock antlers over the disputed conquest of Italy.^a

THE GOTHs MOVE UPON ITALY

The reputation both of the leader and of the war, diffused a universal ardour; the Walamirs were multiplied by the Gothic swarms already engaged in the service, or seated in the provinces, of the empire; and each bold barbarian, who had heard of the wealth and beauty of Italy, was impatient to seek, through the most perilous adventures, the possession of such enchanting objects. The march of Theodoric must be considered as the emigration of an entire people; the wives and children of the Goths, their aged parents, and most precious effects, were carefully transported; and some idea may be formed of the heavy baggage that now followed the camp, by the loss of two thousand wagons, which had been sustained in a single action in the war of Epirus. For their subsistence, the Goths depended on the magazines

of corn which was ground in portable mills by the hands of their women ; on the milk and flesh of their flocks and herds : on the casual produce of the chase, and upon the contributions which they might impose on all who should presume to dispute the passage, or to refuse their friendly assistance. Notwithstanding these precautions, they were exposed to the danger, and almost to the distress, of famine, in a march of seven hundred miles, which had been undertaken in the depth of a rigorous winter.

Since the fall of the Roman power, Dacia and Pannonia no longer exhibited the rich prospect of populous cities, well-cultivated fields, and convenient highways : the reign of barbarism and desolation was restored, and the tribes of Bulgarians, Gepids, and Sarmatians, who had occupied the vacant province, were prompted by their native fierceness, or the solicitations of Odoacer, to resist the progress of his enemy. In many obscure, though bloody battles, Theodoric fought and vanquished ; till at length, surmounting every obstacle by skilful conduct and persevering courage, he descended from the Julian Alps, and displayed his invincible banners on the confines of Italy (489).

Odoacer, a rival not unworthy of his arms, had already occupied the advantageous and well-known post of the river Sontius near the ruins of Aquileia, at the head of a powerful host, whose independent kings or leaders disdained the duties of subordination and the prudence of delays. No sooner had Theodoric granted a short repose and refreshment to his wearied cavalry, than he boldly attacked the fortifications of the enemy ; the Ostrogoths showed more ardour to acquire, than the mercenaries to defend, the lands of Italy ; and the reward of the first victory was the possession of the Venetian province as far as the walls of Verona. In the neighbourhood of that city, on the steep banks of the rapid Adige, he was opposed by a new army, reinforced in its numbers, and not impaired in its courage ; the contest was more obstinate, but the event was still more decisive ; Odoacer fled to Ravenna, Theodoric advanced to Mediolanum, and the vanquished troops saluted their conqueror with loud acclamations of respect and fidelity. But their want either of constancy or of faith, soon exposed him to the most imminent danger ; his vanguard, with several Gothic counts, which had been rashly entrusted to a deserter,¹ was betrayed and destroyed near Faventia (Faenza) by his double treachery ; Odoacer again appeared master of the field, and the invader, strongly entrenched in his camp of Ticinum, was reduced to solicit the aid of a kindred nation, the Visigoths of Gaul.

In the course of this history, the most voracious appetite for war will be abundantly satiated ; nor can we much lament that our dark and imperfect materials do not afford a more ample narrative of the distress of Italy, and of the fierce conflict, which was finally decided by the abilities, experience, and valour of the Gothic king.

From the Alps to the extremity of Calabria, Theodoric reigned by the right of conquest ; the Vandal ambassadors surrendered the island of Sicily, as a lawful appendage of his kingdom ; and he was accepted as the deliverer of Rome by the senate and people, who had shut their gates against the flying usurper. Ravenna alone, secure in the fortifications of art and nature, still sustained a siege of almost three years ; and the daring sallies of Odoacer carried slaughter and dismay into the Gothic camp. At length, destitute of provisions, and hopeless of relief, that unfortunate monarch yielded

[¹ Tufa was his name ; he first left Odoacer for Theodoric ; then deserted back again. Hodgkin compares his defection to Marshal Ney's going over to Napoleon when he returned in 1815. Later Tufa was killed in a feud with another deserter from Theodoric, Frédéric the Rugian.]

[493 A.D.]

to the groans of his subjects and the clamours of his soldiers. A treaty of peace was negotiated by the bishop of Ravenna; the Ostrogoths were admitted into the city, and the hostile kings consented, under the sanction of an oath, to rule with equal and undivided authority the provinces of Italy. The event of such an agreement may be easily foreseen. After some days had been devoted to the semblance of joy and friendship, Odoacer, in the midst of a solemn banquet, was stabbed by the hand, or at least by the command, of his rival (March 15, 493). Secret and effectual orders had been previously despatched; the faithless and rapacious mercenaries, at the same moment, and without resistance, were universally massacred; and the royalty of Theodoric was proclaimed by the Goths, with the tardy, reluctant, ambiguous consent of the emperor of the East.

The design of a conspiracy was imputed, according to the usual forms, to the prostrate tyrant; but his innocence, and the guilt of his conqueror, are sufficiently proved by the advantageous treaty which force would not, sincerely have granted, nor weakness have rashly infringed. The jealousy of power, and the mischiefs of discord, may suggest a more decent apology, and a sentence less rigorous may be pronounced against a crime which was necessary to introduce into Italy a generation of public felicity. The living author of this felicity was audaciously praised in his own presence by sacred and profane orators; but history (in his time she was mute and inglorious), has not left any just representation of the events which displayed, or of the defects which clouded, the virtues of Theodoric.

The reputation of Theodoric may repose with more confidence on the visible peace and prosperity of a reign of thirty-three years; the unanimous esteem of his own times, and the memory of his wisdom and courage, his justice and humanity, which was deeply impressed on the minds of the Goths and Italians.

THEODORIC THE GREAT (493-526 A.D.)

The partition of the lands of Italy, of which Theodoric assigned the third part to his soldiers, is honourably arraigned as the sole injustice of his life. And even this act may be fairly justified by the example of Odoacer, the rights of conquest, the true interest of the Italians, and the sacred duty of subsisting a whole people, who, on the faith of his promises, had transported themselves into a distant land. Under the reign of Theodoric, and in the happy climate of Italy, the Goths soon multiplied to a formidable host of two hundred thousand men, and the whole amount of their families may be computed by the ordinary addition of women and children. Their invasion of property, a part of which must have been already vacant, was disguised by the generous but improper name of hospitality; these unwelcome guests were irregularly dispersed over the face of Italy, and the lot of each barbarian was adequate to his birth and office, the number of his followers, and the rustic wealth which he possessed in slaves and cattle. The distinctions of noble and plebeian were acknowledged; but the lands of every freeman were exempt from taxes, and he enjoyed the inestimable privilege of being subject only to the laws of his country. Fashion, and even convenience, soon persuaded the conquerors to assume the more elegant dress of the natives, but they still persisted in the use of their mother-tongue; and their contempt for the Latin schools was applauded by Theodoric himself, who gratified their prejudices, or his own, by declaring, that the child who had trembled at a rod, would never dare to look upon a sword.

Theodoric studied to protect his industrious subjects, and to moderate the violence, without enervating the valour, of his soldiers who were maintained for the public defence. They held their lands and benefices as a military stipend; at the sound of the trumpet they were prepared to march under the conduct of their provincial officers; and the whole extent of Italy was distributed into the several quarters of a well-regulated camp.

Among the barbarians of the West, the victory of Theodoric had spread a general alarm. But as soon as it appeared that he was satisfied with conquest, and desirous of peace, terror was changed into respect, and they submitted to a powerful mediation, which was uniformly employed for the best purposes of reconciling their quarrels and civilising their manners. The ambassadors who resorted to Ravenna from the most distant countries of Europe, admired his wisdom, magnificence, and courtesy; and if he sometimes accepted either slaves or arms, white horses or strange animals, the gift of a sun-dial, a water-clock, or a musician admonished even the princes of Gaul of the superior art and industry of his Italian subjects. His domestic alliances, a wife, two daughters, a sister, and a niece, united the family of Theodoric with the kings of the Franks, the Burgundians, the Visigoths, the Vandals, and the Thuringians; and contributed to maintain the harmony, or at least the balance, of the great republic of the West. It is difficult, in the dark forest of Germany and Poland, to pursue the emigration of the Heruli, a fierce people, who disdained the use of armour, and who condemned their widows and aged parents not to survive the loss of their husbands, or the decay of their strength. The king of these savage warriors solicited the friendship of Theodoric, and was elevated to the rank of his son, according to the barbaric rites of a military adoption. From the shores of the Baltic, the *Æstians*, or *Livonians*, laid their offerings of native amber at the feet of a prince, whose fame had excited them to undertake an unknown and dangerous journey of fifteen hundred miles.

The life of Theodoric represents the rare and meritorious example of a barbarian, who sheathed his sword in the pride of victory and the vigour of his age. A reign of three-and-thirty years was consecrated to the duties of civil government, and the hostilities in which he was sometimes involved were speedily terminated by the conduct of his lieutenants, the discipline of his troops, the arms of his allies, and even by the terror of his name. He reduced, under a strong and regular government, the unprofitable countries of *Rætia*, *Noricum*, *Dalmatia*, and *Pannonia*, from the source of the Danube and the territory of the *Bavarians*, to the petty kingdom erected by the *Gepids* on the ruins of *Sirmium*. His prudence could not safely entrust the bulwark of Italy to such feeble and turbulent neighbours; and his justice might claim the lands which they oppressed, either as a part of his kingdom, or as the inheritance of his father.

The greatness of a servant, who was named *perfidious* because he was successful, awakened the jealousy of the emperor *Anastasius*; and a war was kindled on the *Dacian* frontier, by the protection which the Gothic king, in the vicissitude of human affairs, had granted to *Mundo*, a descendant of *Attila*. *Sabinian*, a general illustrious by his own and father's merit, advanced at the head of ten thousand Romans; and the provisions and arms, which filled a long train of wagons, were distributed to the fiercest of the *Bulgarian* tribes. But, in the fields of *Margus*, the eastern powers were defeated by the inferior forces of the *Goths* and *Huns*; the flower and even the hope of the Roman armies was irretrievably destroyed; and such was the temperance with which Theodoric had inspired his victorious troops,

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that as their leader had not given the signal of pillage, the rich spoils of the enemy lay untouched at their feet.

Exasperated by this disgrace, the Byzantine court despatched two hundred ships and eight thousand men to plunder the sea coast of Calabria and Apulia; they assaulted the ancient city of Tarentum, interrupted the trade and agriculture of a happy country, and sailed back to the Hellespont, proud of their piratical victory over a people whom they still presumed to consider as their Roman brethren. Their retreat was possibly hastened by the activity of Theodoric; Italy was covered by a fleet of a thousand light vessels, which he constructed with incredible despatch; and his firm moderation was soon rewarded by a solid and honourable peace. He maintained with a powerful hand the balance of the West, till it was at length overthrown by the ambition of Clovis; and although unable to assist his rash and unfortunate kinsman, the king of the Visigoths, he saved the remains of his family and people, and checked the Franks in the midst of their victorious career.

It is not desirous to prolong or repeat this narrative of military events, the least interesting of the reign of Theodoric; and we shall be content to add that the Alamanni were protected, that an inroad of the Burgundians was severely chastised, and that the conquest of Arles and Marseilles opened a free communication with the Visigoths, who revered him both as their national protector, and as the guardian of his grandchild, the infant son of Alaric. Under this respectable character, the king of Italy restored the prætorian prefecture of the Gauls, reformed some abuses in the civil government of Spain, and accepted the annual tribute and apparent submission of its military governor, who wisely refused to trust his person in the palace of Ravenna. The Gothic sovereignty was established from Sicily to the Danube, from Sirmium or Belgrade to the Atlantic Ocean; and the Greeks themselves have acknowledged that Theodoric reigned over the fairest portion of the Western Empire.

The union of the Goths and Romans might have fixed for ages the transient happiness of Italy; and the first of nations, a new people of free subjects and enlightened soldiers, might have gradually arisen from the mutual emulation of their respective virtues. But the sublime merit of guiding or seconding such a revolution, was not reserved for the reign of Theodoric; he wanted either the genius or the opportunities of a legislator; and while he indulged the Goths in the enjoyment of rude liberty, he servilely copied the institutions, and even the abuses, of the political system which had been framed by Constantine and his successors. From a tender regard to the expiring prejudices of Rome, the barbarian declined the name, the purple, and the diadem, of the emperors; but he assumed, under the hereditary title, of king, the whole substance and plenitude of imperial prerogative. His addresses to the eastern throne were respectful and ambiguous; he celebrated in pompous style the harmony of the two republics, applauded his own government as the perfect similitude of a sole and undivided empire, and claimed above the kings of the earth the same pre-eminence which he modestly allowed to the person or rank of Anastasius. The alliance of the East and West was annually declared by the unanimous choice of two consuls; but it should seem that the Italian candidate who was named by Theodoric, accepted a formal confirmation from the sovereign of Constantinople.

The Gothic palace of Ravenna reflected the image of the court of Theodosius or Valentinian. The prætorian prefect, the prefect of Rome, the quæstor, the master of the offices, with the public and patrimonial treasurers, whose functions are painted in gaudy colours by the rhetoric of Cassiodorus,

still continued to act as the ministers of state. And the subordinate care of justice and the revenue was delegated to seven consulars, three correctors and five presidents, who governed the fifteen regions of Italy, according to the principles and even the forms of Roman jurisprudence. The violence of the conquerors was abated or eluded by the slow artifice of judicial proceedings; the civil administration, with its honours and emoluments, was confined to the Italians; and the people still preserved their dress and language, their laws and customs, their personal freedom, and two-thirds of their landed property. It had been the object of Augustus to conceal the introduction of monarchy; it was the policy of Theodoric to disguise the reign of a barbarian. If his subjects were sometimes awakened from this pleasing vision of a Roman government, they derived more substantial comfort from the character of a Gothic prince, who had penetration to discern, and firmness to pursue, his own and the public interest. Theodoric loved the virtues which he possessed, and the talents of which he was destitute. Liberius was promoted to the office of prætorian prefect for his unshaken fidelity to the unfortunate cause of Odoacer. The ministers of Theodoric, Cassiodorus and Boethius, have reflected on his reign the lustre of their genius and learning. More prudent or more fortunate than his colleague, Cassiodorus preserved his own esteem without forfeiting the royal favour; and after passing thirty years in the honours of the world, he was blessed with an equal term of repose in the devout and studious solitude of Squillace (Sylacium).

The public games, such as a Greek ambassador might politely applaud, exhibited a faint and feeble copy of the magnificence of the cæsars: yet the musical, the gymnastic, and the pantomimic arts, had not totally sunk into oblivion; the wild beasts of Africa still exercised in the amphitheatre the courage and dexterity of the hunters; and the indulgent Goth either patiently tolerated or gently restrained the blue and green factions, whose contests so often filled the circus with clamour, and even with blood. In the seventh year of his reign, Theodoric visited Rome, the old capital of the world; the senate and people advanced in solemn procession to salute a second Trajan, a new Valentinian; and he nobly supported that character by the assurance of a just and legal government, in a discourse which he was not afraid to pronounce in public, and to inscribe on a tablet of brass.

Rome, in this august ceremony, shot a last ray of declining glory; and a saint, the spectator of this pompous scene, could only hope in his pious fancy, that it was excelled by the celestial splendour of the New Jerusalem. During a residence of six months, the fame, the person, and the courteous demeanour of the Gothic king excited the admiration of the Romans, and he contemplated with equal curiosity and surprise the monuments that remained of their ancient greatness. He imprinted the footsteps of a conqueror on the Capitoline Hill, and frankly confessed that each day he viewed with fresh wonder the Forum of Trajan and his lofty column. The theatre of Pompey appeared, even in its decay, as a huge mountain artificially hollowed and polished, and adorned by human industry; and he vaguely computed, that a river of gold must have been drained to erect the colossal amphitheatre of Titus. From the mouths of fourteen aqueducts, a pure and copious stream was diffused into every part of the city; among these the Claudian water, which arose at the distance of thirty-eight miles in the Sabine mountains, was conveyed along a gentle though constant declivity of solid arches, till it descended on the summit of the Aventine Hill. The large and spacious vaults which had been constructed for the purpose of common sewers, subsisted, after twelve centuries, in their pristine strength;

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and the subterraneous channels have been preferred to all the visible wonders of Rome.

The Gothic kings, so injuriously accused of the ruin of antiquity, were anxious to preserve the monuments of the nation whom they had subdued. The royal edicts were framed to prevent the abuses, the neglect, or the depredations, of the citizens themselves; and a professed architect, the annual sum of two hundred pounds of gold, twenty-five thousand tiles, and the receipt of customs from the Lucrine port, were assigned for the ordinary repairs of the walls and public edifices. A similar care was extended to the statues of metal or marble, of men or animals. The spirit of the horses, which have given a modern name to the Quirinal, was applauded by the barbarians; the brazen elephants of the Via Sacra were diligently restored; the famous heifer of Myron deceived the cattle, as they were driven through the forum of peace, and an officer was created to protect those works of art, which Theodoric considered as the noblest ornaments of his kingdom.

After the example of the last emperors, Theodoric preferred the residence of Ravenna, where he cultivated an orchard with his own hands. As often as the peace of his kingdom was threatened (for it was never invaded) by the barbarians, he removed his court to Verona, on the northern frontier, and the image of his palace, still extant on a coin, represents the oldest and most authentic model of Gothic architecture. Agriculture revived under the shadow of peace, and the number of husbandmen was multiplied by the redemption of captives. The iron mines of Dalmatia, a gold mine of Bruttium, were carefully explored, and the Pontine marshes, as well as those of Spoleto, were drained and cultivated by private undertakers, whose distant reward must depend on the continuance of the public prosperity. Whenever the seasons were less propitious, the doubtful precautions of forming magazines of corn, fixing the price, and prohibiting the exportation, attested at least the benevolence of the state; but such was the extraordinary plenty which an industrious people produced from a grateful soil, that a gallon of wine was sometimes sold in Italy for less than three farthings ($1\frac{1}{2}$ cents), and a quarter of wheat (8 bushels) at about five shillings and sixpence (\$1.37). A country possessed of so many valuable objects of exchange, soon attracted the merchants of the world, whose beneficial traffic was encouraged and protected by the liberal spirit of Theodoric. The free intercourse of the provinces by land and water was restored and extended; the city gates were never shut either by day or by night; and the common saying, that a purse of gold might be safely left in the fields, was expressive of the conscious security of the inhabitants.

THEODORIC AND THE CHURCH

A difference of religion is always pernicious and often fatal to the harmony of the prince and people; the Gothic conqueror had been educated in the profession of Arianism, and Italy was devoutly attached to the Nicene faith. But the persuasion of Theodoric was not infected by zeal, and he piously adhered to the heresy of his fathers, without condescending to balance the subtle arguments of theological metaphysics. Satisfied with the private toleration of his Arian sectaries, he justly conceived himself to be the guardian of the public worship; and his external reverence for a superstition which he despised, may have nourished in his mind the salutary indifference to a statesman or philosopher. With the protection, Theodoric

assumed the legal supremacy of the church; and his firm administration restored or extended some useful prerogatives, which had been neglected by the feeble emperors of the West. He was not ignorant of the dignity and importance of the Roman pontiff, to whom the venerable name of Pope was now appropriated. The peace or the revolt of Italy might depend on the character of a wealthy and popular bishop, who claimed such ample dominion, both in heaven and earth; who had been declared in a numerous synod to be pure from all sin, and exempt from all judgment. When the chair of St. Peter was disputed by Symmachus and Laurentius, they appeared at his summons before the tribunal of an Arian monarch, and he confirmed the election of the most worthy, or the most obsequious candidate. At the end of his life, in a moment of jealousy and resentment, he prevented the choice of the Romans, by nominating a pope in the palace of Ravenna. The danger and furious contests of a schism were mildly restrained, and the last decree of the senate was enacted to extinguish, if it were possible, the scandalous venality of the papal elections.

We have descanted with pleasure on the fortunate condition of Italy; but our fancy must not hastily conceive that the golden age of the poets, a race of men without vice or misery, was realised under the Gothic conquest. The fair prospect was sometimes overcast with clouds; the wisdom of Theodoric might be deceived, his power might be resisted, and the declining age of the monarch was sullied with popular hatred and patrician blood. In the first insolence of victory, he had been tempted to deprive the whole party of Odoacer of the civil, and even the natural rights of society; a tax unseasonably imposed after the calamities of war, would have crushed the rising agriculture of Liguria: a rigid pre-emption of corn, which was intended for the public relief, must have aggravated the distress of Campania. These dangerous projects were defeated by the virtue and eloquence of Epiphanius and Boethius, who, in the presence of Theodoric himself, successfully pleaded the cause of the people: but if the royal ear was open to the voice of truth, a saint and a philosopher are not always to be found at the ear of kings. The privileges of rank, or office, or favour, were too frequently abused by Italian fraud and Gothic violence; and the avarice of the king's nephew was publicly exposed, at first by the usurpation, and afterwards by the restitution, of the estates which he had unjustly extorted from his Tuscan neighbours. Two hundred thousand barbarians, formidable even to their master, were seated in the heart of Italy; they indignantly supported the restraints of peace and discipline; the disorders of their march were always felt, and sometimes compensated; and where it was dangerous to punish, it might be prudent to dissemble, the sallies of their native fierceness.

Even the religious toleration which Theodoric had the glory of introducing into the Christian world, was painful and offensive to the orthodox zeal of the Italians. They respected the armed heresy of the Goths; but their pious rage was safely pointed against the rich and defenceless Jews, who had formed their establishments at Neapolis, Rome, Ravenna, Mediolanum, and Genoa, for the benefit of trade, and under the sanction of the laws. Their persons were insulted, their effects were pillaged, and their synagogues were burned by the mad populace of Ravenna and Rome, inflamed, as it should seem, by the most frivolous or extravagant pretences. The government which could neglect, would have deserved such an outrage. A legal inquiry was instantly directed; and as the authors of the tumult had escaped in the crowd, the whole community was condemned to repair the damage; and the obstinate bigots who refused their contributions, were whipped through

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the streets by the hand of the executioner. This simple act of justice exasperated the discontent of the Catholics, who applauded the merit and patience of these holy confessors; three hundred pulpits deplored the persecution of the church; and if the chapel of St. Stephen at Verona was demolished by the command of Theodoric, it is probable that some miracle, hostile to his name and dignity, had been performed on that sacred theatre. At the close of a glorious life, the king of Italy discovered that he had excited the hatred of a people whose happiness he had so assiduously laboured to promote; and his mind was soured by indignation, jealousy, and the bitterness of unrequited love. The Gothic conqueror condescended to disarm the unwarlike natives of Italy, interdicting all weapons of offence, and excepting only a small knife for domestic use. The deliverer of Rome was accused of conspiring with the vilest informers against the lives of senators whom he suspected of a secret and treasonable correspondence with the Byzantine court.

After the death of Anastasius, the diadem had been placed on the head of a feeble old man; but the powers of government were assumed by his nephew Justinian, who already meditated the extirpation of heresy, and the conquest of Italy and Africa. A rigorous law, which was published at Constantinople, to reduce the Arians by the dread of punishment within the pale of the church, awakened the just resentment of Theodoric, who claimed, for his distressed brethren of the East, the same indulgence which he had so long granted to the Catholics of his dominions. At his command, the Roman pontiff, John I, with four illustrious senators, embarked on an embassy, of which he must have alike dreaded the failure or the success. The singular veneration shown to the first pope who had visited Constantinople was punished as a crime by his jealous monarch; the artful or peremptory refusal of the Byzantine court might excuse an equal, and would provoke a larger, measure of retaliation; and a mandate was prepared in Italy, to prohibit, after a stated day, the exercise of the Catholic worship. By the bigotry of his subjects and enemies, the most tolerant of princes was driven to the brink of persecution; and the life of Theodoric was too long, since he lived to condemn the virtue of Boethius and Symmachus.

THE FATE OF BOETHIUS AND SYMMACHUS

The senator Boethius is the last of the Romans whom Cato or Tully could have acknowledged for their countryman. As a wealthy orphan, he inherited the patrimony and honours of the Anician family. Boethius is said to have employed eighteen laborious years in the schools of Athens, which were supported by the zeal, the learning, and the diligence of Proclus and his disciples. After his return to Rome, and his marriage with the daughter of his friend, the patrician Symmachus, Boethius still continued, in a palace of ivory and marble, to prosecute the same studies. The church was edified by his profound defence of the orthodox creed against the Arian, the Eutychian, and the Nestorian heresies; and the Catholic unity was explained or exposed in a formal treatise by the indifference of three distinct, though consubstantial, persons. For the benefit of his Latin readers, his genius submitted to teach the first elements of the arts and sciences of Greece. The geometry of Euclid, the music of Pythagoras, the arithmetic of Nicomachus, the mechanics of Archimedes, the astronomy of Ptolemy, the theology of Plato, and the logic of Aristotle, with the commentary of

Porphyry, were translated and illustrated by the indefatigable pen of the Roman senator. And he alone was esteemed capable of describing the wonders of art, a sun-dial, a water-clock, or a sphere which represented the motions of the planets.

From these abstruse speculations, Boethius stooped, or, to speak more truly, he rose to the social duties of public and private life; the indigent were relieved by his liberality; and his eloquence, which flattery might compare to the voice of Demosthenes or Cicero, was uniformly exerted in the cause of innocence and humanity. Such conspicuous merit was felt and rewarded by a discerning prince; the dignity of Boethius was adorned with the titles of consul and patrician, and his talents were usefully employed in the important station of master of the offices. Notwithstanding the equal claims of the East and West, his two sons were created, in their tender youth, the consuls of the same year.

But the favour and fidelity of Boethius declined in just proportion with the public happiness; and an unworthy colleague was imposed, to divide and control the power of the master of the offices. In the last gloomy season of Theodoric, he indignantly felt that he was a slave; but as his master had only power over his life, he stood without arms and without fear against the face of an angry barbarian, who had been provoked to believe that the safety of the senate was incompatible with his own. The senator Albinus was accused, and already convicted, on the presumption of hoping, as it was said, the liberty of Rome. "If Albinus be criminal," exclaimed the orator, "the senate and myself are all guilty of the same crime. If we are innocent, Albinus is equally entitled to the protection of the laws." These laws might not have punished the simple and barren wish of an unattainable blessing; but they would have shown less indulgence to the rash confession of Boethius, that, had he known of a conspiracy, the tyrant never should. The advocate of Albinus was soon involved in the danger, and perhaps the guilt, of his client; their signature (which they denied as a forgery) was affixed to the original address, inviting the emperor to deliver Italy from the Goths; and three witnesses of honourable rank, perhaps of infamous reputation, attested the treasonable designs of the Roman patrician. Yet his innocence must be presumed, since he was deprived by Theodoric of the means of justification, and rigorously confined in the tower of Pavia, while the senate, at the distance of five hundred miles, pronounced a sentence of confiscation and death against the most illustrious of its members. A devout and dutiful attachment to the senate was condemned as criminal by the trembling voices of the senators themselves; and their ingratitude deserved the wish and prediction of Boethius that, after him, none should be found guilty of the same offence.

While Boethius, oppressed with fetters, expected each moment the sentence or the stroke of death, he composed in the tower of Pavia the *Consolation of Philosophy*; a golden volume, not unworthy of the leisure of Plato or Tully, but which claims incomparable merit from the barbarism of the times and the situation of the author. The celestial guide, whom he had so long invoked at Rome and Athens, now condescended to illumine his dungeon, to revive his courage, and to pour into his wounds her salutary balm. Suspense, the worst of evils, was at length determined by the ministers of death, who executed, and perhaps exceeded, the inhuman mandate of Theodoric. A strong cord was fastened round the head of Boethius,¹ and forcibly tight-

[¹ Hodgkin doubts this story, which rests solely on the anonymous Valesian Ms.²]

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ened, till his eyes almost started from their sockets; and some mercy may be discovered in the milder torture of beating him with clubs till he expired. But his genius survived to diffuse a ray of knowledge over the darkest ages of the Latin world; the writings of the philosopher were translated by the most glorious of English kings, and the third emperor of the name of Otho removed to a more honourable tomb the bones of a Catholic saint, who, from his Arian persecutors, had acquired the honours of martyrdom, and the fame of miracles.

In the last hours of Boethius he derived some comfort from the safety of his two sons, of his wife, and of his father-in-law, the venerable Symmachus. But the grief of Symmachus was indiscreet, and perhaps disrespectful; he had presumed to lament, he might dare to revenge, the death of an injured friend. He was dragged in chains from Rome to the palace of Ravenna; and the suspicions of Theodoric could only be appeased by the blood of an innocent and aged senator.

Humanity will be disposed to encourage any report which testifies the jurisdiction or conscience and the remorse of kings; and philosophy is not ignorant that the most horrid spectres are sometimes created by the powers of a disordered fancy, and the weakness of a distempered body. After a life of virtue and glory, Theodoric was now descending with shame and guilt into the grave; his mind was humbled by the contrast of the past, and justly alarmed by the invisible terrors of futurity. One evening, as it is related,¹ when the head of a large fish was served on the royal table, he suddenly exclaimed that he beheld the angry countenance of Symmachus, his eyes glaring fury and revenge, and his mouth armed with long sharp teeth, which threatened to devour him. The monarch instantly retired to his chamber, and as he lay trembling with anguish, cold under the weight of bed-clothes, he expressed in broken murmurs to his physician Elpidius his deep repentance for the murders of Boethius and Symmachus. His malady increased, and after a dysentery which continued three days, he expired in the palace of Ravenna, in the thirty-third, or, if we compute from the invasion of Italy, in the thirty-seventh year of his reign, August 30, 526.

Conscious of his approaching end, he divided his treasures and provinces between his two grandsons, and fixed the Rhone as their common boundary. Amalaric was restored to the throne of Spain. Italy, with all the conquests of the Ostrogoths, was bequeathed to Athalaric; whose age did not exceed ten years, but who was cherished as the last male offspring of the line of Amali, by the short-lived marriage of his mother Amalasuntha with a royal fugitive of the same blood. In the presence of the dying monarch, the Gothic chiefs and Italian magistrates mutually engaged their faith and loyalty to the young prince, and to his guardian mother; and received, in the same awful moment, his last salutary advice, to maintain the laws, to love the senate and people of Rome, and to cultivate with decent reverence the friendship of the emperor. The monument of Theodoric was erected by his daughter Amalasuntha, in a conspicuous situation, which commanded the city of Ravenna, the harbour, and the adjacent coast. A chapel of a circular form, thirty feet in diameter, is crowned by a dome of one entire piece of granite: from the centre of the dome four columns arose, which supported, in a vase of porphyry, the remains of the Gothic king, surrounded by the brazen statues of the twelve apostles. His spirit, after some previous expiation, might have been permitted to mingle with the benefactors of mankind,

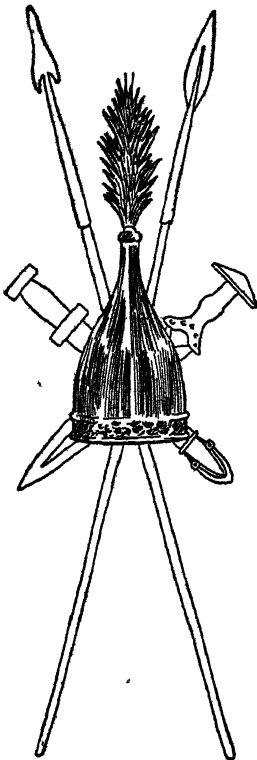
[¹ The story is told by Procopius.]

if an Italian hermit had not been witness in a vision to the damnation of Theodoric, whose soul was plunged, by the ministers of divine vengeance,¹ into the volcano of Lipari, one of the flaming mouths of the infernal world.

THE TROUBLES OF AMALASUNTHA

The birth of Amalasuntha, the regent and queen of Italy, united the two most illustrious families of the barbarians. Her mother, the sister of Clovis, was descended from the long-haired kings of the Merovingian race, and the regal succession of the Amali was illustrated in the eleventh generation, by her father, the great Theodoric, whose merit might have ennobled a plebeian origin. The sex of his daughter excluded her from the Gothic throne: but his vigilant tenderness for his family and his people discovered the last heir of the royal line, whose ancestors had taken refuge in Spain; and the fortunate Eutharic was suddenly exalted to the rank of a consul and a prince. He enjoyed only a short time the charms of Amalasuntha, and the hopes of the succession; and his widow, after the death of her husband and father, was left the guardian of her son Athalaric, and the kingdom of Italy. At the age of about twenty-eight years, the endowments of her mind and person had attained their perfect maturity. Her beauty, which, in the apprehension of Theodora herself, might have disputed the conquest of an emperor, was animated by manly sense, activity, and resolution. Education and experience had cultivated her talents; her philosophic studies were exempt from vanity; and, though she expressed herself with equal elegance and ease in the Greek, the Latin, and the Gothic tongue, the daughter of Theodoric maintained in her counsels a discreet and impenetrable silence.

By a faithful imitation of the virtues she revived the prosperity of his reign; while she strove, with pious care, to expiate the faults, and to obliterate the darker memory, of his declining age. The children of Boethius and Symmachus were restored to their paternal inheritance; her extreme lenity never consented to inflict any corporal or pecuniary penalties on her Roman subjects; and she generously despised the clamours of the Goths, who, at the end of forty years, still considered the people of Italy as their slaves or their enemies. Her salutary measures were directed by the wisdom, and celebrated by the eloquence, of Cassiodorus^t; she solicited and deserved the friendship of the emperor; and the kingdoms of Europe respected, both in peace and war, the majesty of the Gothic throne.



GOthic HELMET AND
WEAPONS

[¹ This story is told in the *Dialogues* of Pope Gregory. On the legend Hodgkin's comments, "For that noble heart Hell itself could scarcely reserve any sorer punishment than the consciousness of a life's labour wasted by one fierce outbreak of Berserker rage." Procopius, calls his treatment of Boethius and Symmachus "the first and last act of injustice which he had committed against any of his subjects, and the cause was his failure to look deeply enough into the evidence before he gave his verdict"]

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But the future happiness of the queen and of Italy depended on the education of her son, who was destined, by his birth, to support the different and almost incompatible characters of the chief of a barbarian camp, and the first magistrate of a civilised nation. From the age of ten years, Athalaric was diligently instructed in the arts and sciences, either useful or ornamental for a Roman prince; and three venerable Goths were chosen to instil the principles of honour and virtue into the mind of their young king. But the pupil who is insensible of the benefits, must abhor the restraints, of education; and the solicitude of the queen, which affection rendered anxious and severe, offended the untractable nature of her son and his subjects. On a solemn festival, when the Goths were assembled in the palace of Ravenna, the royal youth escaped from his mother's apartment, and, with tears of pride and anger, complained of a blow which his stubborn disobedience had provoked her to inflict. The barbarians resented the indignity which had been offered to their king; accused the regent of conspiring against his life and crown; and imperiously demanded that the grandson of Theodoric should be rescued from the dastardly discipline of women and pedants, and educated, like a valiant Goth, in the society of his equals, and the glorious ignorance of his ancestors. To this rude clamour, importunately urged as the voice of the nation, Amalasuntha was compelled to yield her reason, and the dearest wishes of her heart.

The king of Italy was abandoned to wine, to women, and to rustic sports; and the indiscreet contempt of the ungrateful youth betrayed the mischievous designs of his favourites and her enemies. Encompassed with domestic foes, she entered into a secret negotiation with the emperor Justinian; obtained the assurance of a friendly reception, and had actually deposited at Dyrrhachium in Epirus a treasure of forty thousand pounds of gold. Happy would it have been for her fame and safety, if she had calmly retired from barbarous faction to the peace and splendour of Constantinople. But the mind of Amalasuntha was inflamed by ambition and revenge; and while her ships lay at anchor in the port, she waited for the success of a crime which her passions excused or applauded as an act of justice. Three of the most dangerous malcontents had been separately removed, under the pretence of trust and command, to the frontiers of Italy: they were assassinated by her private emissaries; and the blood of these noble Goths rendered the queen-mother absolute in the court of Ravenna, and justly odious to a free people. But if she had lamented the disorders of her son, she soon wept his irreparable loss; and the death of Athalaric, in 534, who, at the age of sixteen, was consumed by premature intemperance, left her destitute of any firm support or legal authority. [Athalaric died of the plague.]

Instead of submitting to the laws of her country, which held as a fundamental maxim, that the succession could never pass from the lance to the distaff, the daughter of Theodoric conceived the impracticable design of sharing with one of her cousins the regal title, and of reserving in her own hands the substance of supreme power. He received the proposal with profound respect and affected gratitude; and the eloquent Cassiodorus announced to the senate and the emperor, that Amalasuntha and Theodatus [or Theodahad] had ascended the throne.¹ His birth (for his mother was the sister of Theodoric) might be considered as an imperfect title; and the choice of Amalasuntha was more strongly directed by her contempt of his avarice and

[¹ "My conjecture," says Hodgkin, "is that there was some formality of a popular election after the death of Athalaric in compliance with which his mother and her colleague ascended the throne."]

pusillanimity, which had deprived him of the love of the Italians, and the esteem of the barbarians. But Theodatus was exasperated by the contempt which he deserved; her justice had repressed and reproached the oppression which he exercised against his Tuscan neighbours; and the principal Goths, united by common guilt and resentment, conspired to instigate his slow and timid disposition. The letters of congratulation were scarcely despatched before the queen of Italy was imprisoned in a small island of the lake of Volsiniensis (Bolsena), where, after a short confinement, she was strangled in the bath, by the order, or with the connivance, of the new king,¹ who instructed his turbulent subjects to shed the blood of their sovereigns (May? 535).

JUSTINIAN INTERVENES

Justinian beheld with joy the dissensions of the Goths; and the mediation of an ally concealed and promoted the ambitious views of the conqueror. His ambassadors, in their public audience, demanded the fortress of Lilybæum, ten barbarian fugitives, and a just compensation for the pillage of a small town on the Illyrian borders; but they secretly negotiated with Theodatus to betray the province of Tuscany, and tempted Amalasuntha to extricate herself from danger and perplexity, by a free surrender of the kingdom of Italy. A false and servile epistle was subscribed by the reluctant hand of the captive queen; but the confession of the Roman senators, who were sent to Constantinople, revealed the truth of her deplorable situation; and Justinian, by the voice of a new ambassador, most powerfully interceded for her life and liberty. Yet the secret instructions of the same minister were adapted to serve the cruel jealousy of Theodora, who dreaded the presence and superior charms of a rival: he prompted, with artful and ambiguous hints, the execution of a crime so useful to the Romans; received the intelligence of her death with grief and indignation, and denounced, in his master's name, immortal war against the perfidious assassin.

In Italy as well as in Africa, the guilt of an usurper appeared to justify the arms of Justinian; but the forces which he prepared were insufficient for the subversion of a mighty kingdom, if their feeble numbers had not been multiplied by the name, the spirit, and the conduct of a hero. A chosen troop of guards, who served on horseback, and were armed with lances and bucklers, attended the person of Belisarius: his cavalry was composed of two hundred Huns, three hundred Moors, and four thousand confederates, and the infantry consisted only of three thousand Isaurians. Steering the same course as in his former expedition, the Roman consul cast anchor before Catana in Sicily, to survey the strength of the island, and to decide whether he should attempt the conquest, or peaceably pursue his voyage for the African coast. He found a fruitful land and a friendly people. Notwithstanding the decay of agriculture, Sicily still supplied the granaries of Rome; the farmers were graciously exempted from the oppression of military quarters; and the Goths, who trusted the defence of the island to the inhabitants, had some reason to complain that their confidence was ungratefully betrayed: instead of soliciting and expecting the aid of the king of Italy, they yielded to the first summons a cheerful obedience: and this province, the first-fruits of the Punic Wars, was again, after a long separation, united to the Roman Empire (535).

¹ Hodgkin, regretting her misfortunes, calls Amalasuntha "a kind of Gothic Minerva sprung from the Gothic Jove."

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The Gothic garrison of Palermo, which alone attempted to resist, was reduced, after a short siege, by a singular stratagem. Belisarius introduced his ships into the deepest recess of the harbour; their boats were laboriously hoisted with ropes and pulleys to the topmast head, and he filled them with archers, who from that superior station commanded the ramparts of the city. After this easy though successful campaign, the conqueror entered Syracuse in triumph, at the head of his victorious bands, distributing gold medals to the people, on the day which so gloriously terminated the year of the consulship. He passed the winter season in the palace of ancient kings, amidst the ruins of a Grecian colony, which once extended to a circumference of two-and-twenty miles; but in the spring, about the festival of Easter, the prosecution of his designs was interrupted by a dangerous revolt of the African forces.

Although Theodatus descended from a race of heroes, he was ignorant of the art, and averse to the dangers, of war. Although he had studied the writings of Plato and Tully, philosophy was incapable of purifying his mind from the basest passions, avarice and fear. He had purchased a sceptre by ingratitude and murder: at the first menace of an enemy, he degraded his own majesty, and that of a nation which already disdained their unworthy sovereign. Astonished by the recent example of Gelimer, he saw himself dragged in chains through the streets of Constantinople; the terrors which Belisarius inspired were heightened by the eloquence of Petrus, the Byzantine ambassador; and that bold and subtle advocate persuaded him to sign a treaty, too ignominious to become the foundation of a lasting peace.

Justinian required and accepted the abdication of the Gothic king. His indefatigable agent returned from Constantinople to Ravenna, with ample instructions; and a fair epistle, which praised the wisdom and generosity of the royal philosopher, granted his pension, with the assurance of such honours as a subject and a Catholic might enjoy; and wisely referred the final execution of the treaty to the presence and authority of Belisarius. But in the interval of suspense two Roman generals, who had entered the province of Dalmatia, were defeated and slain by the Gothic troops. From blind and abject despair, Theodatus capriciously rose to groundless and fatal presumption, and dared to receive with menace and contempt the ambassador of Justinian; who claimed his promise, solicited the allegiance of his subjects, and boldly asserted the inviolable privilege of his own character. The march of Belisarius dispelled this visionary pride.

After Belisarius had left sufficient garrisons in Palermo and Syracuse, he embarked his troops at Messina, and landed them, without resistance, on the opposite shores of Rhegium. A Gothic prince, who had married the daughter of Theodatus, was stationed with an army to guard the entrance of Italy; but he imitated, without scruple, the example of a sovereign faithless to his public and private duties. The perfidious Ebermor deserted with his followers to the Roman camp, and was dismissed to enjoy the servile honours of the Byzantine court. From Rhegium to Neapolis (Naples) the fleet and army of Belisarius, almost always in view of each other, advanced near three hundred miles along the sea coast.

In a much later period, the circumference of Naples measured only 2363 paces: the fortifications were defended by precipices or the sea: when the aqueducts were intercepted, a supply of water might be drawn from wells and fountains; and the stock of provisions was sufficient to consume the patience of the besiegers. At the end of twenty days, that of Belisarius was almost exhausted, and he had reconciled himself to the disgrace of abandon-

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ing the siege, that he might march, before the winter season, against Rome and the Gothic king. But his anxiety was relieved by the bold curiosity of an Isaurian, who explored the dry channel of an aqueduct, and secretly reported that a passage might be perforated to introduce a file of armed soldiers into the heart of the city. When the work had been silently executed, the humane general risked the discovery of his secret, by a last and fruitless admonition of the impending danger. In the darkness of the night four hundred Romans entered the aqueduct, raised themselves by a rope, which they fastened to an olive tree, into the house or garden of a solitary matron, sounded their trumpets, surprised the sentinels, and gave admittance

to their companions, who on all sides scaled the walls and burst open the gates of the city. Every crime which is punished by social justice was practised as the rights of war; the Huns were distinguished by cruelty and sacrilege, and

Belisarius alone appeared in the streets and churches of Naples, to moderate the calamities which he predicted.

The faithful soldiers and citizens of Neapolis had expected their deliverance from a prince who remained the inactive and almost indifferent spectator of their ruin. Theodatus secured his person within the walls of Rome, while his cavalry advanced forty miles on the Appian way, and encamped in the Pontine marshes; which,

by a canal of nineteen miles in length, had been recently drained and converted into excellent pastures. But the principal forces of the Goths were dispersed in Dalmatia, Venetia, and Gaul; and the feeble mind of their king was confounded by the



A GOTH, PEASANT COSTUME

unsuccessful event of a divination, which seemed to presage the downfall of his empire. The most abject slaves have arraigned the guilt, or weakness, of an unfortunate master. The character of Theodatus was rigorously scrutinised by a free and idle camp of barbarians, conscious of their privilege and power: he was declared unworthy of his race, his nation, and his throne; and their general Witiges, whose valour had been signalised in the Illyrian War, was raised, with unanimous applause, on the bucklers of his companions. On the first rumour, the abdicated monarch fled from the justice of his country; but he was pursued by private revenge.¹ A Goth, whom he had injured in his love, overtook Theodatus on the Flaminian way, and, regardless of his unmanly cries, slaughtered him, as he lay prostrate on the ground (536).

[¹ Bury ^b says, "Witiges put Theodatus to death," Hodgkin ^c says that he sent Optaris, from whom Theodatus had taken his bride, to assassinate the fallen monarch.]

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WITIGES KING OF THE GOTHS

The choice of the people is the best and purest title to reign over them : yet such is the prejudice of every age, that Witiges impatiently wished to return to Ravenna, where he might seize, with the reluctant hand of the daughter of Amalasuntha, some faint shadow of hereditary right. A national council was immediately held, and the new monarch reconciled the impatient spirit of the barbarians to a measure of disgrace, which the misconduct of his predecessor rendered wise and indispensable. The Goths consented to retreat in the presence of a victorious enemy : to delay till the next spring the operations of offensive war ; to summon their scattered forces ; to relinquish their distant possessions, and to trust even Rome itself to the faith of its inhabitants. Leuderis, an aged warrior, was left in the capital with four thousand soldiers ; a feeble garrison, which might have seconded the zeal, though it was incapable of opposing the wishes, of the Romans. But a momentary enthusiasm of religion and patriotism was kindled in their minds. They furiously exclaimed, that the apostolic throne should no longer be profaned by the triumph or toleration of Arianism ; that the tombs of the Cæsars should no longer be trampled by the savages of the north ; and, without reflecting that Italy must sink into a province of Constantinople, they fondly hailed the restoration of a Roman emperor as a new era of freedom and prosperity. The deputies of the pope and clergy, of the senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance, and to enter the city, whose gates would be thrown open for his reception.

BELISARIUS AND THE SIEGE OF ROME (536-538 A.D.)

As soon as Belisarius had fortified his new conquests, Naples and Cumæ, he made his entrance through the Asinarian gate, the garrison departed without molestation along the Flaminian way ; and the city, after sixty years' servitude, was delivered from the yoke of the barbarians. Leuderis alone, from a motive of pride or discontent, refused to accompany the fugitives ; and the Gothic chief, himself a trophy of the victory, was sent with the keys of Rome to the throne of the emperor Justinian.

The designs of Witiges were executed, during the winter season, with diligence and effect. From their rustic habitations, from their distant garrisons, the Goths assembled at Ravenna for the defence of their country ; and such were their numbers, that after an army had been detached for the relief of Dalmatia, 150,000 fighting men marched under the royal standard. According to the degrees of rank or merit, the Gothic king distributed arms and horses, rich gifts and liberal promises ; he moved along the Flaminian way, declined the useless sieges of Perugia and Spoleto, respected the impregnable rock of Narni (Narnia), and arrived within two miles of Rome, at the foot of the Milvian bridge. The narrow passage was fortified with a tower, and Belisarius had computed the value of the twenty days, which must be lost in the construction of another bridge. But the consternation of the soldiers of the tower, who either fled or deserted, disappointed his hopes, and betrayed his person into the most imminent danger. At the head of one thousand horse, the Roman general sallied from the Flaminian gate to mark the ground of an advantageous position, and to survey the camp of the barbarians ; but while he still believed them on the other

side of the Tiber, he was suddenly encompassed and assaulted by their innumerable squadrons. The fate of Italy depended on his life; and the deserters pointed to the conspicuous horse, a bay, with a white face, which he rode on that memorable day. "Aim at the bay horse," was the universal cry. Every bow was bent, every javelin was directed, against that fatal object, and the command was repeated and obeyed by thousands who were ignorant of its real motive. The bolder barbarians advanced to the more honourable combat of swords and spears; and the praise of an enemy has graced the fall of Visandus, the standard-bearer,¹ who maintained his foremost station, till he was pierced with thirteen wounds, perhaps by the hand of Belisarius himself.

The Roman general was strong, active, and dexterous; on every side he discharged his weighty and mortal strokes; his faithful guards imitated his valour, and defended his person; and the Goths, after the loss of a thousand men, fled before the arms of a hero. They were rashly pursued to their camp; and the Romans, oppressed by multitudes, made a gradual, and at length a precipitate, retreat to the gates of the city; the gates were shut against the fugitives; and the public terror was increased by the report that Belisarius was slain. His countenance was indeed disfigured by sweat, dust, and blood; his voice was hoarse, his strength was almost exhausted; but his unconquerable spirit still remained; he imparted that spirit to his desponding companions; and their last desperate charge was felt by the flying barbarians, as if a new army, vigorous and entire, had been poured from the city. The Flaminian gate was thrown open to a real triumph; but it was not before Belisarius had visited every post, and provided for the public safety, that he could be persuaded by his wife and friends to taste the needful refreshments of food and sleep. In the more improved state of the art of war, a general is seldom required, or even permitted, to display the personal prowess of a soldier; and the example of Belisarius may be added to the rare examples of Henry IV, of Pyrrhus, and of Alexander.

After this first and unsuccessful trial of their enemies, the whole army of the Goths passed the Tiber, and formed the siege of the city, which continued above a year, till their final departure. Rome, in its present state, could send into the field above thirty thousand males of a military age; and, notwithstanding the want of discipline and exercise, the far greater part, inured to the hardships of poverty, might be capable of bearing arms for the defence of their country and religion. The prudence of Belisarius did not neglect this important resource. His soldiers were relieved by the zeal and diligence of the people, who watched while they slept, and laboured while they reposed; he accepted the voluntary service of the bravest and most indigent of the Roman youth; and the companies of townsmen sometimes represented, in a vacant post, the presence of the troops which had been drawn away to more essential duties. But his just confidence was placed in the veterans who had fought under his banner in the Persian and African wars; and although that gallant band was reduced to five thousand men, he undertook, with such contemptible numbers, to defend a circle of twelve miles, against an army of 150,000 barbarians. In the walls of Rome, which Belisarius constructed or restored, the materials of ancient architecture may be discerned; and the whole fortification was completed, except in a chasm still extant between the Pincian and Flaminian gates, which the prejudices of the Goths and Romans left under the effectual guard of St. Peter the apostle. The

[¹ Henry Bradley declares that this barbarian's epithet should rather be "the bison," Gibbon's translation as "standard-bearer" being "linguistically impossible."]

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battlements or bastions were shaped in sharp angles; a ditch, broad and deep, protected the foot of the rampart; and the archers on the rampart were assisted by military engines — the ballista, a powerful cross-bow, which darted short but massy arrows; the onagri, or wild asses, which, on the principle of a sling, threw stones and bullets of an enormous size. A chain was thrown across the Tiber; the arches of the aqueducts were made impervious, and the mole or sepulchre of Hadrian was converted, for the first time, to the uses of a citadel. That venerable structure, which contained the ashes of the Antonines, was a circular turret rising from a quadrangular basis; it was covered with the white marble of Paros, and decorated by the statues of gods and heroes; and the lover of the arts must read with a sigh, that the works of Praxiteles or Lysippus were torn from their lofty pedestals, and hurled into the ditch on the heads of the besiegers. To each of his lieutenants, Belisarius assigned the defence of a gate, with the wise and peremptory instruction, that, whatever might be the alarm, they should steadily adhere to their respective posts, and trust their general for the safety of Rome.

The formidable hosts of the Goths was insufficient to embrace the ample measure of the city; of the fourteen gates, seven only were invested, from the Prænentine to the Flaminian way; and Witiges divided his troops into six camps, each of which was fortified with a ditch and rampart. On the Tuscan side of the river, a seventh encampment was formed in the field or circus of the Vatican, for the important purpose of commanding the Milvian bridge and the course of the Tiber; but they approached with devotion the adjacent church of St. Peter; and the threshold of the holy apostles was respected during the siege by a Christian enemy.

Eighteen days were employed by the besiegers, to provide all the instruments of attack which antiquity had invented. Fascines were prepared to fill the ditches, scaling-ladders to ascend the walls. The largest trees of the forest supplied the timbers of four battering-rams; their heads were armed with iron; they were suspended by ropes, and each of them was worked by the labour of fifty men. The lofty wooden turrets moved on wheels or rollers, and formed a spacious platform of the level of the rampart. On the morning of the nineteenth day, a general attack was made from the Prænentine gate to the Vatican; seven Gothic columns, with their military engines, advanced to the assault; and the Romans, who lined the ramparts, listened with doubt and anxiety to the cheerful assurances of their commander. As soon as the enemy approached the ditch, Belisarius himself drew the first arrow; and such was his strength and dexterity, that he transfixed the foremost of the barbarian leaders. A shout of applause and victory was echoed along the wall. He drew a second arrow, and the stroke was followed with the same success and the same acclamation. The Roman general then gave the word that the archers should aim at the teams of oxen; they were instantly covered with mortal wounds; the towers which they drew remained useless and immovable, and a single moment disconcerted the laborious projects of the king of the Goths.

After this disappointment, Witiges still continued, or feigned to continue, the assault of the Salarian gate, that he might divert the attention of his adversary, while his principal forces more strenuously attacked the Prænentine gate and the sepulchre of Hadrian, at the distance of three miles from each other. Near the former, the double walls of the Vivarium were low or broken; the fortifications of the latter were feebly guarded: the vigour of the Goths was excited by the hope of victory and spoil; and if a single post had given way, the Romans, and Rome itself, were irrecoverably lost.

This perilous day was the most glorious in the life of Belisarius. Amidst tumult and dismay, the whole plan of the attack and defence was distinctly present to his mind; he observed the changes of each instant, weighed every possible advantage, transported his person to the scenes of danger, and communicated his spirit in calm and decisive orders. The contest was fiercely maintained from the morning to the evening; the Goths were repulsed on all sides, and each Roman might boast that he had vanquished thirty barbarians, if the strange disproportion of numbers were not counterbalanced by the merit of one man. Thirty thousand Goths, according to the confession of their own chiefs [so Procopius' claims], perished; and the multitude of the wounded was equal to that of the slain. When they advanced to the assault, their close disorder suffered not a javelin to fall without effect; and as they retired, the populace of the city joined the pursuit, and assailed, with impunity, the backs of their flying enemies. Belisarius instantly sallied from the gates; and while the soldiers chanted his name and victory, the hostile engines of war were reduced to ashes. Such was the loss and consternation of the Goths, that, from this day, the siege of Rome degenerated into a tedious and indolent blockade; and they were incessantly harassed by the Roman general, who, in frequent skirmishes, destroyed about five thousand of their bravest troops.

Belisarius praised the spirit of his troops, condemned their presumption, yielded to their clamours, and prepared the remedies of a defeat, the possibility of which he alone had courage to suspect. In the quarter of the Vatican, the Romans prevailed; and if the irreparable moments had not been wasted in the pillage of the camp, they might have occupied the Milvian bridge, and charged in the rear of the Gothic host. On the other side of the Tiber, Belisarius advanced from the Pincian and Salarian gates. But his army, four thousand soldiers perhaps, was lost in a spacious plain; they were encompassed and oppressed by fresh multitudes, who continually relieved the broken ranks of the barbarians. The valiant leaders of the infantry were unskilled to conquer: they died: the retreat (a hasty retreat) was covered by the prudence of the general, and the victors started back with affright from the formidable aspect of an armed rampart. The reputation of Belisarius was unsullied by a defeat; and the vain confidence of the Goths was not less serviceable to his designs, than the repentance and modesty of the Roman troops.

SUFFERINGS OF THE ROMANS

From the moment that Belisarius had determined to sustain a siege, his assiduous care provided Rome against the danger of famine, more dreadful than the Gothic arms. An extraordinary supply of corn was imported from Sicily; the harvests of Campania and Tuscany were forcibly swept for the use of the city: and the rights of private property were infringed by the strong plea of the public safety. It might easily be foreseen that the enemy would intercept the aqueducts; and the cessation of the water-mills was the first inconvenience, which was speedily removed by mooring large vessels, and fixing millstones in the current of the river. The stream was soon embarrassed by the trunks of trees, and polluted with dead bodies; yet so effectual were the precautions of the Roman general, that the waters of the Tiber still continued to give motion to the mills and drink to the inhabitants; the more distant quarters were supplied from domestic wells; and a

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besieged city might support, without impatience, the privation of her public baths. A large portion of Rome, from the Prænestine gate to the church of St. Paul, was never invested by the Goths; their excursions were restrained by the activity of the Moorish troops; the navigation of the Tiber, and the Latin, Appian, and Ostian ways, were left free and unmolested for the introduction of corn and cattle, or the retreat of the inhabitants, who sought a refuge in Campania or Sicily.

Anxious to relieve himself from a useless and devouring multitude, Belisarius issued his peremptory orders for the instant departure of the women, the children, and the slaves; required his soldiers to dismiss their male and female attendants, and regulated their allowance, that one moiety should be given in provisions, and the other in money. His foresight was justified by the increase of the public distress, as soon as the Goths had occupied two important posts in the neighbourhood of Rome. By the loss of the port, or, as it is now called, the city of Porto, he was deprived of the country on the right of the Tiber, and the best communication with the sea; and he reflected with grief and anger, that three hundred men, could he have spared such a feeble band, might have defended its impregnable works. Seven miles from the capital, between the Appian and the Latin ways, two principal aqueducts, crossing and again crossing each other, enclosed within their solid and lofty arches a fortified space, where Witiges established a camp of seven thousand Goths to intercept the convoys of Sicily and Campania. The granaries of Rome were insensibly exhausted, the adjacent country had been wasted with fire and sword; such scanty supplies as might yet be obtained by hasty excursions were the reward of valour and the purchase of wealth: the forage of the horses, and the bread of the soldiers, never failed; but in the last months of the siege, the people were exposed to the miseries of scarcity, unwholesome food, and contagious disorders.

Belisarius saw and pitied their sufferings; but he had foreseen, and he watched, the decay of their loyalty and the progress of their discontent. Adversity had awakened the Romans from the dreams of grandeur and freedom, and taught them the humiliating lesson, that it was of small moment to their real happiness, whether the name of their master was derived from the Gothic or the Latin language. The lieutenant of Justinian listened to their just complaints, but he rejected with disdain the idea of flight or capitulation; repressed their clamorous impatience for battle; amused them with the prospect of sure and speedy relief; and secured himself and the city from the effects of their despair or treachery. Twice in each month he changed the station of the officers to whom the custody of the gates was committed: the various precautions of patrols, watchwords, lights, and music, were repeatedly employed to discover whatever passed on the ramparts; out-guards were posted beyond the ditch, and the trusty vigilance of dogs supplied the more doubtful fidelity of mankind.

THE POPE DEPOSED

A letter was intercepted, which assured the king of the Goths that the Asinarian gate, adjoining to the Lateran church, should be secretly opened to his troops. On the proof or suspicion of treason, several senators were banished, and the pope Silverius was summoned to attend the representative of his sovereign, at his headquarters in the Pincian palace. The conqueror of Rome and Carthage was modestly seated at the feet of Antonina, who

reclined on a stately couch: the general was silent, but the voice of reproach and menace issued from the mouth of his imperious wife. Accused by credible witnesses, and the evidence of his own subscription, the successor of St. Peter was despoiled of his pontifical ornaments, clad in the mean habit of a monk, and embarked, without delay, for a distant exile in the East. [According to Hodgkin^c his "contemporaries seem to have entirely acquitted him in the matter," and "posterity revered him as a martyr."]

As Justinian was ambitious of fame, he made some efforts, though they were feeble and languid, to support and rescue his victorious general. A reinforcement of sixteen hundred Slavonians and Huns was led by Martin and Valerian; and as they had reposed during the winter season in the harbours of Greece, the strength of the men and horses was not impaired by the fatigues of a sea voyage; and they distinguished their valour in the first sally against the besiegers. About the time of the summer solstice, Euthalius landed at Tarracina with large sums of money for the payment of the troops; he cautiously proceeded along the Appian way, and this convoy entered Rome through the gate Capena, while Belisarius, on the other side, diverted the attention of the Goths by a vigorous and successful skirmish. These seasonable aids, the use and reputation of which were dexterously managed by the Roman general, revived the courage, or at least the hopes, of the soldiers and people. The historian Procopius was despatched with an important commission to collect the troops and provisions which Campania could furnish, or Constantinople had sent; and the secretary of Belisarius was soon followed by Antonina herself, who boldly traversed the posts of the enemy, and returned with the oriental succours to the relief of her husband and the besieged city. A fleet of three thousand Isaurians cast anchor in the bay of Naples, and afterwards at Ostia. Above two thousand horse, of whom a part were Thracians, landed at Tarentum; and, after the junction of five hundred soldiers of Campania, and a train of wagons laden with wine and flour, they directed their march, on the Appian way, from Capua to the neighbourhood of Rome. The forces that arrived by land and sea were united at the mouth of the Tiber.

A THREE MONTHS' TRUCE (537-538 A.D.)

Antonina convened a council of war: it was resolved to surmount, with sails and oars, the adverse stream of the river; and the Goths were apprehensive of disturbing, by any rash hostilities, the negotiation to which Belisarius had craftily listened. They credulously believed that they saw no more than the vanguard of a fleet and army, which already covered the Ionian sea and the plains of Campania; and the illusion was supported by the haughty language of the Roman general, when he gave audience to the ambassadors of Witiges. After a specious discourse to vindicate the justice of his cause, they declared that, for the sake of peace, they were disposed to renounce the possession of Sicily. "The emperor is not less generous;" replied his lieutenant with a disdainful smile; "in return for a gift which you no longer possess, he presents you with an ancient province of the empire—he resigns to the Goths the sovereignty of the British island;" Belisarius rejected with equal firmness and contempt the offer of a tribute but he allowed the Gothic ambassadors to seek their fate from the mouth of Justinian himself; and consented, with seeming reluctance, to a truce of three months, from the winter solstice to the equinox of spring. Prudence

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might not safely trust either the oaths or hostages of the barbarians, but the conscious superiority of the Roman chief was expressed in the distribution of his troops.

When fear or hunger led the Goths to evacuate Alba, Porto, and Centumcellæ (Civita Vecchia), their place was soon supplied; the garrisons of Narni, Spoleto, and Perugia were reinforced, and the seven camps of the besiegers were gradually encompassed with the calamities of a siege. The prayers and pilgrimage of Datius, bishop of Milan, were not without effect; and he obtained one thousand Thracians and Isaurians to assist the revolt of Liguria against her Arian tyrant. At the same time, John the Sanguinary, the nephew of Vitalian, was detached with two thousand chosen horse, first to Alba on the Fucine Lake, and afterwards to the frontiers of Picenum on the Adriatic Sea. "In that province," said Belisarius, "the Goths have deposited their families and treasures, without a guard or suspicion of danger. Doubtless they will violate the truce; let them feel your presence, before they hear of your motions. Spare the Italians; suffer not any fortified places to remain hostile in your rear; and faithfully reserve the spoil for an equal and common partition. It would not be reasonable," he added, with a laugh, "that whilst we are toiling to the destruction of the Goths, our more fortunate brethren should rifle and enjoy the honey."

LAST EFFORTS OF THE GOTHS (538 A.D.)

The whole nation of the Ostrogoths had been assembled for the attack, and was almost entirely consumed in the siege of Rome. If any credit be due to an intelligent spectator, one-third at least of their enormous host was destroyed, in frequent and bloody combats under the walls of the city. The bad fame and pernicious qualities of the summer air might already be imputed to the decay of agriculture and population; and the evils of famine and pestilence were aggravated by their own licentiousness, and the unfriendly disposition of the country. While Witiges struggled with his fortune; while he hesitated between shame and ruin; his retreat was hastened by domestic alarms. The king of the Goths was informed by messengers, that John the Sanguinary spread the devastations of war from the Apennine to the Adriatic; that the rich spoils and innumerable captives of Picenum were lodged in the fortifications of Rimini (Ariminum); and that this formidable chief had defeated his uncle, insulted his capital, and seduced, by secret correspondence, the fidelity of his wife, the imperious daughter of Amalasuntha. Yet, before he retired, Witiges made a last effort either to storm or to surprise the city. A secret passage was discovered by one of the aqueducts; two citizens of the Vatican were tempted by bribes to intoxicate the guards of the Aurelian gate; an attack was meditated on the walls beyond the Tiber in a place which was not fortified with towers; and the barbarians advanced with torches and scaling-ladders to the assault of the Pincian gate. But every attempt was defeated by the intrepid vigilance of Belisarius and his band of veterans, who, in the most perilous moments, did not regret the absence of their companions; and the Goths, alike destitute of hope and subsistence, clamorously urged their departure, before the truce should expire, and the Roman cavalry should again be united.

One year and nine days after the commencement of the siege, an army, so lately strong and triumphant, burned their tents, and tumultuously repassed the Milvian bridge. They repassed not with impunity: their thronging

multitudes, oppressed in a narrow passage, were driven headlong into the Tiber by their own fears and the pursuit of the enemy; and the Roman general, sallying from the Pincian gate, inflicted a severe and disgraceful wound on their retreat. The slow length of a sickly and desponding host was heavily dragged along the Flaminian way; from whence the barbarians were sometimes compelled to deviate, lest they should encounter the hostile garrisons that guarded the highroad to Rimini and Ravenna. Yet so powerful was this flying army, that Witiges spared ten thousand men for the defence of the cities which he was most solicitous to preserve, and detached his nephew Uraias, with an adequate force, for the chastisement of rebellious Milan.

At the head of his principal army, Uraias besieged Rimini, only thirty-three miles distant from the Gothic capital. A feeble rampart and a shallow ditch were maintained by the skill and valour of John the Sanguinary, who shared the danger and fatigue of the meanest soldier, and emulated, on a theatre less illustrious, the military virtues of his great commander. The towers and battering engines of the barbarians were rendered useless; their attacks were repulsed; and the tedious blockade, which reduced the garrison to the last extremity of hunger, afforded time for the union and march of the Roman forces. A fleet, which had surprised Ancona, sailed along the coast of the Adriatic, to the relief of the besieged city. The eunuch Narses landed in Picenum with two thousand Heruli and five thousand of the bravest troops of the East. The rock of the Apennine was forced; ten thousand veterans moved round the foot of the mountains, under the command of Belisarius himself; and a new army, whose encampment blazed with innumerable lights, appeared to advance along the Flaminian way. Overwhelmed with astonishment and despair, the Goths abandoned the siege of Rimini, their tents, their standards, and their leaders; and Witiges, who gave or followed the example of flight, never halted till he found a shelter within the walls and morasses of Ravenna.

JEALOUSY OF THE ROMAN GENERALS

To these walls, and to some fortresses destitute of any mutual support, the Gothic monarchy was now reduced. The provinces of Italy had embraced the party of the emperor; and his army, gradually recruited to the number of twenty thousand men, must have achieved an easy and rapid conquest, if their invincible powers had not been weakened by the discord of the Roman chiefs. In the confidence of approaching victory, they instigated a powerful rival to oppose the conqueror of Rome and Africa. From the domestic service of the palace, and the administration of the private revenue, Narses the eunuch was suddenly exalted to the head of an army; and the spirit of a hero, who afterwards equalled the merit and glory of Belisarius, served only to perplex the operations of the Gothic war. To his prudent counsels, the relief of Rimini was ascribed by the leaders of the discontented faction, who exhorted Narses to assume an independent and separate command. The epistle of Justinian had indeed enjoined his obedience to the general; but the dangerous exception, as far as may be advantageous to the public service, reserved some freedom of judgment to the discreet favourite, who had so lately departed from the sacred and familiar conversation of his sovereign. In the exercise of this doubtful right, the eunuch perpetually dissented from the opinions of Belisarius; and, after yielding with reluc-

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tance to the siege of Urbino, he deserted his colleague in the night, and marched away to the conquest of the Æmilian province.

The fierce and formidable bands of the Heruli were attached to the person of Narses; ten thousand Romans and confederates were persuaded to march under his banners; every malecontent embraced the fair opportunity of revenging his private or imaginary wrongs; and the remaining troops of Belisarius were divided and dispersed from the garrisons of Sicily to the shores of the Adriatic. His skill and perseverance overcame every obstacle: Urbino was taken; the sieges of Fæsulæ (Urbs Vetus), Orvieto (Fiesole), and Auximum (Osmio), were vigorously prosecuted; and the eunuch Narses was recalled to the domestic cares of the palace. All dissensions were healed, and all opposition was subdued, by the temperate authority of the Roman general, to whom his enemies could not refuse their esteem; and Belisarius inculcated the salutary lesson that the forces of the state should compose one body, and be animated by one soul. But, in the interval of discord, the Goths were permitted to breathe; an important season was lost, Milan was destroyed, and the northern provinces of Italy were afflicted by an inundation of the Franks.

A FRANKISH INVASION (539 A.D.)

When Justinian first meditated the conquest of Italy, he sent ambassadors to the kings of the Franks, and adjured them, by the common ties of alliance and religion, to join in the holy enterprise against the Arians. The Goths, as their wants were more urgent, employed a more effectual mode of persuasion, and vainly strove, by the gift of lands and money, to purchase the friendship, or at least the neutrality, of a light and perfidious nation. But the arms of Belisarius, and the revolt of the Italians, had no sooner shaken the Gothic monarchy, than Theudebert of Austrasia, the most powerful and warlike of the Merovingian kings, was persuaded to succour their distress by an indirect and seasonable aid. Without expecting the consent of their sovereign, ten thousand Burgundians, his recent subjects, descended from the Alps, and joined the troops which Witiges had sent to chastise the revolt of Milan. After an obstinate siege, the capital of Liguria was reduced by famine, but no capitulation could be obtained, except for the safe retreat of the Roman garrison. Datius, the orthodox bishop, who had seduced his countrymen to rebellion and ruin, escaped to the luxury and honours of the Byzantine court, but the clergy, perhaps the Arian clergy, were slaughtered at the foot of their own altars by the defenders of the Catholic faith. Three hundred thousand males were reported to be slain; the female sex, and the more precious spoil, was resigned to the Burgundians; and the houses, or at



COSTUME OF A GOTHIC WOMAN

least the walls of Milan, were levelled with the ground. The Goths, in their last moments, were revenged by the destruction of a city second only to Rome in size and opulence, in the splendour of its buildings, or the number of its inhabitants; and Belisarius sympathised alone in the fate of his deserted and devoted friends.

Encouraged by this successful inroad, Theudebert himself, in the ensuing spring, invaded the plains of Italy with an army of one hundred thousand barbarians. The king, and some chosen followers, were mounted on horseback, and armed with lances; the infantry, without bows or spears, were satisfied with a shield, a sword, and a double-edged battle-axe, which, in their hands, became a deadly and unerring weapon. Italy trembled at the march of the Franks; and both the Gothic prince and the Roman general, alike ignorant of their designs, solicited, with hope and terror, the friendship of these dangerous allies.

Till he had secured the passage of the Po on the bridge of Pavia, the grandson of Clovis dissembled his intentions, which he at length declared, by assailing, almost at the same instant, the hostile camps of the Romans and Goths. Instead of uniting their arms, they fled with equal precipitation; and the fertile, though desolate, provinces of Liguria and Æmilia, were abandoned to a licentious host of barbarians, whose rage was not mitigated by any thoughts of settlement or conquest. Among the cities which they ruined, Genoa, not yet constructed of marble, is particularly enumerated; and the deaths of thousands, according to the regular practice of war, appear to have excited less horror than some idolatrous sacrifices of women and children, which were performed with impunity in the camp of the most Christian king.

If it were not a melancholy truth that the first and most cruel sufferings must be the lot of the innocent and helpless, history might exult in the misery of the conquerors, who, in the midst of riches, were left destitute of bread or wine, reduced to drink the waters of the Po, and to feed on the flesh of distempered cattle. The dysentery swept away one-third of their army; and the clamours of his subjects, who were impatient to pass the Alps, disposed Theudebert to listen with respect to the mild exhortations of Belisarius. The memory of this inglorious and destructive warfare was perpetuated on the medals of Gaul: and Justinian, without unsheathing his sword, assumed the title of conqueror of the Franks. The Merovingian prince was offended by the vanity of the emperor; he affected to pity the fallen fortunes of the Goths; and his insidious offer of a federal union was fortified by the promise or menace of descending from the Alps at the head of five hundred thousand men. His plans of conquest were boundless, and perhaps chimerical. The king of Austrasia threatened to chastise Justinian, and to march to the gates of Constantinople; he was overthrown and slain by a wild bull as he hunted in the Belgic or German forests.

As soon as Belisarius was delivered from his foreign and domestic enemies, he seriously applied his forces to the final reduction of Italy. In the siege of Osimo, the general was nearly transpierced with an arrow, if the mortal stroke had not been intercepted by one of his guards, who lost, in that pious office, the use of his hand. The Goths of Osimo, four thousand warriors, with those of Fiesole and the Cottian Alps, were among the last who maintained their independence; and their gallant resistance, which almost tired the patience, deserved the esteem of the conqueror. His prudence refused to subscribe the safe conduct which they asked, to join their

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brethren of Ravenna, but they saved, by an honourable capitulation, and moiety at least of their wealth, with the free alternative of retiring peaceably to their estates, or enlisting to serve the emperor in his Persian wars."

THE TEST OF BELISARIUS' FIDELITY

The multitudes which yet adhered to the standard of Witiges far surpassed the number of the Roman troops; but neither prayers, nor defiance, nor the extreme danger of his most faithful subjects, could tempt the Gothic king beyond the fortifications of Ravenna. These fortifications were, indeed, impregnable to the assaults of art or violence; and when Belisarius invested the capital he was soon convinced that famine only could tame the stubborn spirit of the barbarians. The sea, the land, and the channels of the Po, were guarded by the vigilance of the Roman general; and his morality extended the rights of war to the practice of poisoning the waters, and secretly firing the granaries of a besieged city. While he pressed the blockade of Ravenna, he was surprised by the arrival of two ambassadors from Constantinople, with a treaty of peace, which Justinian had imprudently signed, without deigning to consult the author of his victory. By this disgraceful and precarious agreement, Italy and the Gothic treasure were divided, and the provinces beyond the Po were left with the regal title to the successor of Theodoric. The ambassadors were eager to accomplish their salutary commission; the captive Witiges accepted, with transport, the unexpected offer of a crown; honour was less prevalent among the Goths than the want and appetite of food; and the Roman chiefs, who murmured at the continuance of the war, professed implicit submission to the commands of the emperor.

If Belisarius, at this moment, had possessed only the courage of a soldier, the laurel would have been snatched from his hand by timid and envious counsels; but, in this decisive moment, he resolved, with the magnanimity of a statesman, to sustain alone the danger and merit of generous disobedience. Each of his officers gave a written opinion, that the siege of Ravenna was impracticable and hopeless; the general then rejected the treaty of partition, and declared his own resolution of leading Witiges in chains to the feet of Justinian. The Goths retired with doubt and dismay; this peremptory refusal deprived them of the only signature which they could trust, and filled their minds with the just apprehension that a sagacious enemy had discovered the full extent of their deplorable state. They compared the fame and fortune of Belisarius with the weakness of their ill-fated king; and the comparison suggested an extraordinary project, to which Witiges, with apparent resignation, was compelled to acquiesce. Partition would ruin the strength, exile would disgrace the honour, of the nation; but they offered their arms, their treasures, and the fortifications of Ravenna, if Belisarius would disclaim the authority of a master, accept the choice of the Goths, and assume, as he had deserved, the kingdom of Italy. If the false lustre of a diadem could have tempted the loyalty of a faithful subject, his prudence must have foreseen the inconstancy of the barbarians, and his rational ambition would prefer the safe and honourable station of a Roman general. Even the patience and seeming satisfaction with which he entertained a proposal of treason, might be susceptible of a malignant interpretation. But the lieutenant of Justinian was conscious of his own rectitude; he entered into a dark and crooked path, as it might

lead to the voluntary submission of the Goths; and his dexterous policy persuaded them that he was disposed to comply with their wishes, without engaging an oath or a promise for the performance of a treaty which he secretly abhorred.

The day of the surrender of Ravenna was stipulated by the Gothic ambassadors: a fleet, laden with provisions, sailed as a welcome guest into the deepest recess of the harbour: the gates were opened to the fancied king of Italy; and Belisarius, without meeting an enemy, triumphantly marched through the streets of an impregnable city. The Romans were astonished by their success; the multitudes of tall and robust barbarians were confounded by the image of their own patience; and the masculine females, spitting in the faces of their sons and husbands, most bitterly reproached them for betraying their dominion and freedom to these pygmies of the south, contemptible in their numbers, diminutive in their stature. Before the Goths could recover from their first surprise, and claim the accomplishment of their doubtful hopes, the victor established his power in Ravenna, beyond the danger of repentance and revolt. Witiges, who perhaps had attempted to escape, was honourably guarded in his palace (540).^d

He was soon taken with many of his comrades to Constantinople whither the victorious Belisarius went for his triumph, and met as the reward of his inexpugnable loyalty to Justinian the refusal of a triumph, though the people cheered him in the streets and marvelled at the giants whom he had conquered by sword and stratagem.^e

THE RISE OF TOTILA

The jealousy of the Byzantine court had not permitted Belisarius to finish the conquest of Italy; and his abrupt departure revived the courage of the Goths, who respected his genius, his virtue, and even the laudable motive which had urged the servant of Justinian to deceive and reject them. They had lost their king (an inconsiderable loss), their capital, their treasures, the provinces from Sicily to the Alps, and the military force of two hundred thousand barbarians, magnificently equipped with horses and arms. Yet all was not lost, as long as Pavia was defended by one thousand Goths, inspired by a sense of honour, the love of freedom, and the memory of their past greatness. The supreme command was unanimously offered to the brave Uraias; and it was in his eyes alone that the disgrace of his uncle Witiges could appear as a reason of exclusion. His voice inclined the election in favour of Hildibald, whose personal merit was recommended by the vain hope that his kinsman Theudes, the Spanish monarch, would support the common interest of the Gothic nation. The success of his arms in Liguria and Venetia seemed to justify their choice; but he soon declared to the world, that he was incapable of forgiving or commanding his benefactor. The consort of Hildibald was deeply wounded by the beauty, the riches, and the pride of the wife of Uraias; and the death of that virtuous patriot excited the indignation of a free people. A bold assassin executed their sentence by striking off the head of Hildibald in the midst of a banquet; the Rugians, a foreign tribe, assumed the privilege of election;¹ and Totila, the nephew of the late king, was tempted by revenge, to deliver himself and the garrison of Treviso (Tarvisium) into the hands of the Romans.

[¹ This king, Eraric, reigned only five months.]

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But the gallant and accomplished youth was easily persuaded to prefer the Gothic throne before the service of Justinian; and as soon as the palace of Pavia had been purified from the Rugian usurper, he reviewed the national force of five thousand soldiers, and generously undertook the restoration of the kingdom of Italy.

The successors of Belisarius, eleven generals of equal rank, neglected to crush the feeble and disunited Goths, till they were roused to action by the progress of Totila and the reproaches of Justinian. The gates of Verona were secretly opened to Artabazus, at the head of one hundred Persians in the service of the empire (542). The Goths fled from the city. At the distance of sixty furlongs the Roman generals halted to regulate the division of the spoil. While they disputed, the enemy discovered the real number of the victors: the Persians were instantly overpowered, and it was by leaping from the wall that Artabazus preserved a life which he lost in a few days by the lance of a barbarian, who had defied him to single combat. Twenty thousand Romans encountered the forces of Totila, near Faenza, and on the hills of Mugello, of the Florentine territory. The ardour of freedmen, who fought to regain their country, was opposed to the languid temper of mercenary troops, who were even destitute of the merits of strong and well-disciplined servitude. On the first attack they abandoned their ensigns, threw down their arms, and dispersed on all sides with an active speed, which abated the loss, whilst it aggravated the shame, of their defeat.

The king of the Goths, who blushed for the baseness of his enemies, pursued with rapid steps the path of honour and victory. Totila passed the Po, traversed the Apennine, suspended the important conquest of Ravenna, Florence, and Rome, and marched through the heart of Italy, to form the siege, or rather the blockade, of Naples. The Roman chiefs, imprisoned in their respective cities, and accusing each other of the common disgrace, did not presume to disturb his enterprise. But the emperor, alarmed by the distress and danger of his Italian conquests, despatched to the relief of Naples a fleet of galleys and a body of Thracian and Armenian soldiers. They landed in Sicily, which yielded its copious stores of provisions; but the delays of the new commander, an unwarlike magistrate, protracted the sufferings of the besieged; and the succours, which he dropped with a timid and tardy hand, were successively intercepted by the armed vessels stationed by Totila in the bay of Naples. The principal officer of the Romans was dragged, with a rope round his neck, to the foot of the wall, from whence, with a trembling voice, he exhorted the citizens to implore, like himself, the mercy of the conqueror. They requested a truce, with a promise of surrendering the city, if no effectual relief should appear at the end of thirty days. Instead of one month, the audacious barbarian granted them three, in the just confidence that famine would anticipate the term of their capitulation. After the reduction of Naples and Cumæ, the provinces of Lucania, Apulia, and Calabria, submitted to the king of the Goths (543). Totila led his army to the gates of Rome, pitched his camp at Tibur, or Tivoli, within twenty miles of the capital, and calmly exhorted the senate and people to compare the tyranny of the Greeks with the blessings of the Gothic reign.

The rapid success of Totila may be partly ascribed to the revolution which three years' experience had produced in the sentiments of the Italians. At the command, or at least in the name, of a Catholic emperor, the pope, their spiritual father, had been torn from the Roman church, and either

starved or murdered on a desolate island. The virtues of Belisarius were replaced by the various or uniform vices of eleven chiefs, at Rome, Ravenna, Florence, Perugia, Spoleto, etc., who abused their authority for the indulgence of lust and avarice. The subjects of Justinian who escaped these partial vexations, were oppressed by the irregular maintenance of the soldiers who were both defrauded and despised; and their hasty sallies, in quest of wealth or subsistence, provoked the inhabitants of the country to await or implore their deliverance from the virtues of a barbarian. Totila was chaste and temperate; and none were deceived, either friends or enemies, who depended on his faith or his clemency. To the husbandmen of Italy the Gothic king issued a welcome proclamation, enjoining them to pursue their important labours, and to rest assured, that, on the payment of the ordinary taxes, they should be defended by his valour and discipline from the injuries of war. The strong towns he successively attacked; and as soon as they had yielded to his arms, he demolished the fortifications; to save the people from the calamities of a future siege, to deprive the Romans of the arts of defence, and to decide the tedious quarrel of the two nations, by an equal and honourable conflict in the field of battle.

The Roman captives and deserters were tempted to enlist in the service of a liberal and courteous adversary; the slaves were attracted by the firm and faithful promise, that they should never be delivered to their masters; and from the thousand warriors of Pavia, a new people, under the same appellation of Goths, was insensibly formed in the camp of Totila. He sincerely accomplished the articles of capitulation, without seeking or accepting any sinister advantage from ambiguous expressions or unforeseen events: the garrison of Naples had stipulated that they should be transported by sea; the obstinacy of the winds prevented their voyage, but they were generously supplied with horses, provisions, and a safe conduct to the gates of Rome. The wives of the senators, who had been surprised in the villas of Campania, were restored, without a ransom, to their husbands; the violation of female chastity was inexorably chastised with death; and in the salutary regulation of the diet of the famished Neapolitans, the conqueror assumed the office of a humane and attentive physician. The virtues of Totila are equally laudable, whether they proceeded from true policy, religious principle, or the instinct of humanity; he often harangued his troops; and it was his constant theme, that national vice and ruin are inseparably connected; that victory is the fruit of moral as well as military virtue; and that the prince, and even the people, are responsible for the crimes which they neglect to punish.

BELISARIUS AGAIN IN ITALY

The return of Belisarius, to save the country which he had subdued, was pressed with equal vehemence by his friends and enemies; and the Gothic war was imposed as a trust or an exile on the veteran commander. A hero on the banks of the Euphrates, a slave in the palace of Constantinople, he accepted, with reluctance, the painful task of supporting his own reputation, and retrieving the faults of his successors. The sea was open to the Romans; the ships and soldiers were assembled at Salona, near the palace of Diocletian; he refreshed and reviewed his troops at Pola in Istria, coasted round the head of the Adriatic, entered the port of Ravenna, and despatched orders rather than supplies to the subordinate cities. Not a man was tempted to desert the standard of the Gothic king.

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Belisarius soon discovered that he was sent to remain the idle, and impotent spectator of the glory of a young barbarian; and his own epistle exhibits a genuine and lively picture of the distress of a noble mind: "Most excellent prince; we are arrived in Italy, destitute of all the necessary implements of war, men, horses, arms, and money. In our late circuit through the villages of Thrace and Illyricum, we have collected, with extreme difficulty, about four thousand recruits, naked and unskilled in the use of weapons and the exercises of the camp. The soldiers already stationed in the province are discontented, fearful, and dismayed; at the sound of an enemy, they dismiss their horses, and cast their arms on the ground. No taxes can be raised, since Italy is in the hands of the barbarians; the failure of payment has deprived us of the right of command, or even of admonition. Be assured, dread sir, that the greater part of your troops have already deserted to the Goths. If the war could be achieved by the presence of Belisarius alone, your wishes are satisfied; Belisarius is in the midst of Italy. But if you desire to conquer, far other preparations are requisite; without a military force, the title of general is an empty name. It would be expedient to restore to my service my own veterans and domestic guards. Before I can take the field, I must receive an adequate supply of light and heavy armed troops; and it is only with ready money that you can procure the indispensable aid of a powerful body of the cavalry of the Huns."

An officer in whom Belisarius confided was sent from Ravenna to hasten and conduct the succours; but the message was neglected, and the messenger was detained at Constantinople by an advantageous marriage. After his patience had been exhausted by delay and disappointment, the Roman general repassed the Adriatic, and expected at Dyrrhachium the arrival of the troops, which were slowly assembled among the subjects and allies of the empire. His powers were still inadequate to the deliverance of Rome, which was closely besieged by the Gothic king. The Appian way, a march of forty days, was covered by the barbarians; and as the prudence of Belisarius declined a battle, he preferred the safe and speedy navigation of five days from the coast of Epirus to the mouth of the Tiber.

SECOND SIEGE OF ROME (MAY, 544—DECEMBER, 545 A.D.)

After reducing, by force or treaty, the towns of inferior note in the midland provinces of Italy, Totila proceeded, not to assault, but to encompass and starve, the ancient capital. Rome was afflicted by the avarice, and guarded by the valour, of Bessas, a veteran chief of Gothic extraction, who filled, with a garrison of three thousand soldiers, the spacious circle of her venerable walls. From the distress of the people he extracted a profitable trade, and secretly rejoiced in the continuance of the siege. It was for his use that the granaries had been replenished; the charity of Pope Vigilius had purchased and embarked an ample supply of Sicilian corn; but the vessels which escaped the barbarians were seized by a rapacious governor, who imparted a scanty sustenance to the soldiers, and sold the remainder to the wealthy Romans. The medimnus, or fifth part of the quarter of wheat, was exchanged for seven pieces of gold; fifty pieces were given for an ox, a rare and accidental prize; the progress of famine enhanced this exorbitant

[It is quoted by Procopius.]

value, and the mercenaries were tempted to deprive themselves of the allowance, which was scarcely sufficient for the support of life. A tasteless and unwholesome mixture, in which the bran thrice exceeded the quantity of flour, appeased the hunger of the poor; they were gradually reduced to feed on dead horses, dogs, cats, and mice, and eagerly to snatch the grass, and even the nettles, which grew among the ruins of the city.

A crowd of spectres, pale and emaciated, their bodies oppressed with disease, and their minds with despair, surrounded the palace of the governor, urged, with unavailing truth, that it was the duty of a master to maintain his slaves, and humbly requested that he would provide for their subsistence, permit their flight, or command their immediate execution. Bessas replied, with unfeeling tranquillity, that it was impossible to feed, unsafe to dismiss, and unlawful to kill, the subjects of the emperor. Yet the example of a private citizen might have shown his countrymen, that a tyrant cannot withhold the privilege of death. Pierced by the cries of five children, who vainly called on their father for bread, he ordered them to follow his steps; advanced with calm and silent despair to one of the bridges of the Tiber, and covering his face, threw himself headlong into the stream, in the presence of his family and the Roman people. To the rich and pusillanimous, Bessas sold the permission of departure; but the greatest part of the fugitives expired on the public highways, or were intercepted by the flying parties of barbarians. In the meanwhile, the artful governor soothed the discontent, and revived the hopes, of the Romans, by the vague reports of the fleets and armies which were hastening to their relief from the extremities of the East. They derived more rational comfort from the assurance that Belisarius had landed at the port; and, without numbering his forces, they firmly relied on the humanity, the courage, and the skill of their great deliverer.

The foresight of Totila had raised obstacles worthy of such an antagonist. Ninety furlongs below the city, in the narrowest part of the river, he joined the two banks by strong and solid timbers in the form of a bridge; on which he erected two lofty towers, manned by the bravest of his Goths, and profusely stored with missile weapons and engines of offence. The approach of the bridge and towers was covered by a strong and massy chain of iron; and the chain, at either end, on the opposite sides of the Tiber, was defended by a numerous and chosen detachment of archers. But the enterprise of forcing these barriers, and relieving the capital, displays a shining example of the boldness and conduct of Belisarius. His cavalry advanced from the port along the public road, to awe the motions and distract the attention of the enemy. His infantry and provisions were distributed in two hundred large boats; and each boat was shielded by a high rampart of thick planks, pierced with many small holes for the discharge of missile weapons. In the front, two large vessels were linked together to sustain a floating castle, which commanded the towers of the bridge, and contained a magazine of fire, sulphur, and bitumen. The whole fleet, which the general led in person, was laboriously moved against the current of the river. The chain yielded to their weight, and the enemies who guarded the banks were either slain or scattered. As soon as they touched the principal barrier, the fire-ship was instantly grappled to the bridge; one of the towers, with two hundred Goths, was consumed by the flames; the assailants shouted the victory; and Rome was saved, if the wisdom of Belisarius had not been defeated by the misconduct of his officers. He had previously sent orders to Bessas to second his operations by a timely sally from the town; and he had fixed his lieutenant, Isaac, by a peremptory command, to the station of the port. But avarice

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rendered Bessas immovable; while the youthful ardour of Isaac delivered him into the hands of a superior enemy.

The exaggerated rumour of his defeat was hastily carried to the ears of Belisarius: he paused; betrayed in that single moment of his life some emotions of surprise and perplexity; and reluctantly sounded a retreat to save his wife Antonina, his treasures, and the only harbour which he possessed on the Tuscan coast. The vexation of his mind produced an ardent and almost mortal fever; and Rome was left without protection to the mercy or indignation of Totila. The continuance of hostilities had embittered the national hatred; the Arian clergy was ignominiously driven from Rome; Pelagius, the archdeacon, returned without success from an embassy to the Gothic camp; and a Sicilian bishop, the envoy or nuncio of the pope, was deprived of both his hands, for daring to utter falsehoods in the service of the church and state.

TOTILA CAPTURES ROME (546 A.D.)

Famine had relaxed the strength and discipline of the garrison of Rome. They could derive no effectual service from a dying people; and the inhuman avarice of the merchant at length absorbed the vigilance of the governor. Four Isaurian sentinels unbarred the Asinarian gate, and gave admittance to the Goths. Till the dawn of day they halted in order of battle, apprehensive of treachery or ambush; but the troops of Bessas, with their leader, had already escaped; and when the king was pressed to disturb their retreat, he prudently replied, that no sight could be more grateful than that of a flying enemy. The patricians, who were still possessed of horses, Decius, Basilius, etc., accompanied the governor; their brethren, among whom Olybrius, Orestes, and Maximus are named by the historian, took refuge in the church of St. Peter; but the assertion, that only five hundred persons remained in the capital, inspires some doubt of the fidelity either of his narrative or of his text.¹ As soon as daylight had displayed the entire victory of the Goths, their monarch devoutly visited the tomb of the prince of the apostles; but while he prayed at the altar, twenty-five soldiers and sixty citizens were put to the sword in the vestibule of the temple. The lives of the Romans were spared; and the chastity of the maids and matrons was preserved inviolate from the passions of the hungry soldiers. But they were rewarded by the freedom of pillage, after the most precious spoils had been reserved for the royal treasury. The houses of the senators were plentifully stored with gold and silver; and the avarice of Bessas had laboured with so much guilt and shame for the benefit of the conqueror. In this revolution, the sons and daughters of Roman consuls tasted the misery which they had spurned or



A GOTHIC OFFICER

[¹ Hodgkin¹ thinks that there is no necessity for doubting the statement that only five hundred people remained.]

relieved, wandered in tattered garments through the streets of the city, and begged their bread, perhaps without success, before the gates of their hereditary mansions.

Totila pronounced two orations, to congratulate and admonish his victorious Goths, and to reproach the senate, as the vilest of slaves, with their perjury, folly, and ingratitude; sternly declaring, that their estates and honours were justly forfeited to the companions of his arms. Yet he consented to forgive their revolt, and the senators repaid his clemency by despatching circular letters to their tenants and vassals in the provinces of Italy, strictly to enjoin them to desert the standard of the Greeks, to cultivate their lands in peace, and to learn from their masters the duty of obedience to a Gothic sovereign. Against the city which had so long delayed the course of his victories, he appeared inexorable: one-third of the walls, in different parts, were demolished by his command; fire and engines prepared to consume, or subvert, the most stately works of antiquity; and the world was astonished by the fatal decree, that Rome should be changed into a pasture for cattle. The firm and temperate remonstrance of Belisarius suspended the execution; he warned the barbarian not to sully his fame by the destruction of those monuments, which were the glory of the dead, and the delight of the living; and Totila was persuaded, by the advice of an enemy, to preserve Rome as the ornament of his kingdom, or the fairest pledge of peace and reconciliation. When he had signified to the ambassadors of Belisarius his intention of sparing the city, he stationed an army at the distance of 120 furlongs, to observe the motions of the Roman general. With the remainder of his forces, he marched into Lucania and Apulia, and occupied, on the summit of Mount Garganus, one of the camps of Hannibal. The senators were dragged in his train, and afterwards confined in the fortresses of Campania: the citizens, with their wives and children, were dispersed in exile; and during forty days Rome was abandoned to desolate and dreary solitude.

BELISARIUS REVERTS THE DESERTED CITY

The loss of Rome was speedily retrieved by an action, to which, according to the event, the public opinion would apply the names of rashness or heroism. After the departure of Totila, the Roman general sallied from the port at the head of a thousand horse, cut in pieces the enemy who opposed his progress, and visited with pity and reverence the vacant space of the Eternal City. Resolved to maintain a station so conspicuous in the eyes of mankind, he summoned the greatest part of his troops to the standard which he erected on the Capitol: the old inhabitants were recalled by the love of their country and the hopes of food; and the keys of Rome were sent a second time to the emperor Justinian. The walls, as far as they had been demolished by the Goths, were repaired with rude and dissimilar materials; the ditch was restored; iron spikes were profusely scattered in the highways to annoy the feet of the horses; and as new gates could not suddenly be procured, the entrance was guarded by a Spartan rampart of his bravest soldiers. At the expiration of twenty-five days, Totila returned by hasty marches from Apulia, to avenge the injury and disgrace. Belisarius expected his approach. The Goths were thrice repulsed in three general assaults; they lost the flower of their troops; the royal standard had almost fallen into the hands of the enemy, and the fame of Totila sank, as it had risen, with the fortune of his arms.

[547-549 A.D.]

Whatever skill and courage could achieve had been performed by the Roman general; it remained only that Justinian should terminate, by a strong and seasonable effort, the war which he had ambitiously undertaken. The indolence, perhaps the impotence, of a prince who despised his enemies and envied his servants, protracted the calamities of Italy. After a long silence, Belisarius was commanded to leave a sufficient garrison at Rome, and to transport himself into the province of Lucania, whose inhabitants, inflamed by Catholic zeal, had cast away the yoke of their Arian conquerors. In this ignoble warfare, the hero, invincible against the power of the barbarians, was basely vanquished by the delay, the disobedience, and the cowardice of his own officers. He reposed in his winter quarters of Crotona, in the full assurance that the two passes of the Lucanian hills were guarded by his cavalry. They were betrayed by treachery or weakness; and the rapid march of the Goths scarcely allowed time for the escape of Belisarius to the coast of Sicily. At length a fleet and army were assembled for the relief of Ruscianum, or Rossano, a fortress sixty furlongs from the ruins of Sybaris, where the nobles of Lucania had taken refuge. In the first attempt, the Roman forces were dissipated by a storm. In the second they approached the shore; but they saw the hills covered with archers, the landing-place defended by a line of spears, and the king of the Goths impatient for battle. The conqueror of Italy retired with a sigh, and continued to languish, inglorious and inactive, till Antonina, who had been sent to Constantinople to solicit succours, obtained, after the death of the empress, the permission of his return in 548.

The last five campaigns of Belisarius might abate the envy of his competitors, whose eyes had been dazzled and wounded by the blaze of his former glory. Instead of delivering Italy from the Goths, he had wandered like a fugitive along the coast, without daring to march into the country, or to accept the bold and repeated challenge of Totila. Yet in the judgment of the few who could discriminate counsels from events, and compare the instruments with the execution, he appeared a more consummate master of the art of war, than in the season of his prosperity, when he presented two captive kings before the throne of Justinian. The valour of Belisarius was not chilled by age; his prudence was matured by experience; but the moral virtues of humanity and justice seem to have yielded to the hard necessity of the times.

TOTILA AGAIN TAKES ROME (549 A.D.)

Before the departure of Belisarius, Pérugia was besieged, and few cities were impregnable to the Gothic arms. Ravenna, Ancona, and Crotona still resisted the barbarians; and when Totila asked in marriage one of the daughters of France, he was stung by the just reproach, that the king of Italy was unworthy of his title till it was acknowledged by the Roman people. Three thousand of the bravest soldiers had been left to defend the capital. On the suspicion of a monopoly, they massacred the governor, and announced to Justinian, by a deputation of the clergy, that unless their offence was pardoned, and their arrears were satisfied, they should instantly accept the tempting offers of Totila. But the officer, who succeeded to the command (his name was Diogenes), deserved their esteem and confidence; and the Goths, instead of finding an easy conquest, encountered a vigorous resistance from the soldiers and people, who patiently endured the loss of the port, and of all maritime supplies. The siege of Rome would perhaps

have been raised, if the liberality of Totila to the Isaurians had not encouraged some of their venal countrymen to copy the example of treason. In a dark night, while the Gothic trumpet sounded on another side, they silently opened the gate of St. Paul: the barbarians rushed into the city; and the flying garrison was intercepted before they could reach the harbour of Centumcellæ (Civita Vecchia).

Above four hundred enemies, who had taken refuge in the sanctuaries, were saved by the clemency of the victor. He no longer entertained a wish of destroying the edifices of Rome, which he now respected as the seat of the Gothic kingdom; the senate and people were restored to their country; the means of subsistence were liberally provided; and Totila, in the robe of peace, exhibited the equestrian games of the circus. Whilst he amused the eyes of the multitude, four hundred vessels were prepared for the embarkation of his troops. The cities of Rhegium and Tarentum were reduced; he passed into Sicily, the object of his implacable resentment, and the island was stripped of its gold and silver, of the fruits of the earth, and of an infinite number of horses, sheep, and oxen. Sardinia and Corsica obeyed the fortune of Italy; and the sea coast of Greece was visited by a fleet of three hundred galleys. The Goths were landed in Corcyra and the ancient continent of Epirus; they advanced as far as Nicopolis, the trophy of Augustus, and Dodona, once famous by the oracle of Jove. In every step of his victories the wise barbarian repeated to Justinian his desire of peace, applauded the concord of their predecessors, and offered to employ the Gothic arms in the service of the empire.

NARSES RETURNS TO ITALY (551 A.D.)

Justinian was deaf to the voice of peace; but he neglected the prosecution of war; and the indolence of his temper disappointed, in some degree, the obstinacy of his passions. From this salutary slumber the emperor was awakened by the pope Vigilius and the patrician Cethegus, who appeared before his throne, and adjured him, in the name of God and the people, to resume the conquest and deliverance of Italy.^a

At last Justinian acted and sent a fleet to Sicily's aid, under Artabanes, who was released from prison to command the ships; he recovered Sicily. On land Germanus was appointed to Belisarius' post. He had married the granddaughter of Theodoric, and great hopes were had of his expedition, but he died before striking a blow. Totila now ravaged the Grecian coast, 551, with three hundred ships, and besieged Ancona, but in a naval fight off Sinigaglia his fleet was defeated and he had to raise the siege of Ancona. Then came Narses.^a

The nations were provoked to smile by the strange intelligence that the command of the Roman armies was given to an eunuch. But the eunuch Narses is ranked among the few who have rescued that unhappy name from the contempt and hatred of mankind. A feeble, diminutive body¹ concealed the soul of a statesman and a warrior. His youth had been employed in the management of the loom and distaff, in the cares of the household, and the service of female luxury; but while his hands were busy, he secretly exercised the faculties of a vigorous and discerning mind. A stranger to the schools and the camp, he studied in the palace to dissemble, to flatter, and

[¹ According to Hodgkin he was seventy-five years old at this time.]

[551-552 A.D.]

to persuade; and as soon as he approached the person of the emperor, Justinian listened with surprise and pleasure to the manly counsels of his chamberlain and private treasurer. The talents of Narses were tried and improved in frequent embassies; he led an army into Italy, acquired a practical knowledge of the war and the country, and presumed to strive with the genius of Belisarius. Twelve years after his return, the eunuch was chosen to achieve the conquest which had been left imperfect by the first of the Roman generals. Instead of being dazzled by vanity or emulation, he seriously declared, that unless he were armed with an adequate force, he would never consent to risk his own glory and that of his sovereign. Justinian granted to the favourite, what he might have denied to the hero; the Gothic War was rekindled from its ashes, and the preparations were not unworthy of the ancient majesty of the empire.

The prudence of Narses impelled him to speedy and decisive action. His powers were the last effort of the state: the cost of each day accumulated the enormous account; and the nations, untrained to discipline or fatigue, might be rashly provoked to turn their arms against each other, or against their benefactor. The same considerations might have tempered the ardour of Totila. But he was conscious that the clergy and people of Italy aspired to a second revolution; he felt or suspected the rapid progress of treason, and he resolved to risk the Gothic kingdom on the chance of a day, in which the valiant would be animated by instant danger, and the disaffected might be awed by mutual ignorance. In his march from Ravenna, the Roman general chastised the garrison of Rimini, traversed in a direct line the hills of Urbino, and re-entered the Flaminian way, nine miles beyond the perforated rock, an obstacle of art and nature which might have stopped or retarded his progress. The Goths were assembled in the neighbourhood of Rome; they advanced, without delay, to seek a superior enemy; and the two armies approached each other at the distance of one hundred furlongs, between Taginæ and the sepulchres of the Gauls.¹ The haughty message of Narses was an offer, not of peace, but of pardon. The answer of the Gothic king declared his resolution to die or conquer. "What day (said the messenger) will you fix for the combat?" "The eighth day," replied Totila: but early the next morning he attempted to surprise a foe, suspicious of deceit, and prepared for battle.

BATTLE OF TAGINÆ AND DEATH OF TOTILA (552 A.D.)

The first line of cavalry advanced with more courage than discretion, and left behind them the infantry of the second line. They were soon engaged between the horns of a crescent, into which the adverse wings had been insensibly curved, and were saluted from either side by the volleys of four thousand archers. Their ardour, and even their distress, drove them forwards to a close and unequal conflict, in which they could only use their lances against an enemy equally skilled in all the instruments of war. A generous emulation inspired the Romans and their barbarian allies; and Narses, who calmly viewed and directed their efforts, doubted to whom he should adjudge the prize of superior bravery. The Gothic cavalry was astonished and disordered, pressed and broken; and the line of infantry, instead of presenting their spears, or opening their intervals, were trampled

[¹ Hodgkin, discrediting Procopius here for many reasons, places the battle near Scheggia.]

under the feet of the flying horse. Six thousand of the Goths were slaughtered, without mercy, in the field of Taginæ. Their prince, with five attendants, was overtaken by Asbad, of the race of the Gepids. "Spare the king of Italy," cried a loud voice, and Asbad struck his lance through the body of Totila. The blow was instantly revenged by the faithful Goths; they transported their dying monarch seven miles beyond the scene of his disgrace; and his last moments were not embittered by the presence of an enemy. Compassion afforded him the shelter of an obscure tomb; but the Romans were not satisfied of their victory, till they beheld the corpse of the Gothic king. His hat, enriched with gems, and his bloody robe, were presented to Justinian by the messengers of triumph.^d

And thus ended the career of the Teutonic hero Baduila — for we must restore him his name in death — a man who, perhaps, more even than Theodorich himself, deserves to be considered the type and embodiment of all that was noblest in the Ostrogothic nation; and who, if he had filled the place of Athalane, or even of Witiges, would assuredly have made for himself a world-famous name in European history. If the Ostrogothic kingdom of Italy might but have lived, Baduila would have held the same high place in its annals which Englishmen accord to Alfred, Frenchmen to Charlemagne, and Germans to the mighty Barbarossa.^e



A GOTHIC WARRIOR

PROGRESS OF NARSES

The victorious eunuch pursued his march through Tuscany, accepted the submission of the Goths, heard the acclamations, and often the complaints of the Italians, and encompassed the walls of Rome with the remainder of his formidable host. Neither the fortifications of Hadrian's mole, nor of the port, could long delay the progress of the conqueror; and Justinian once more received the keys of Rome, which, under his reign, had been five times taken and recovered. But the deliverance of Rome was the last calamity of the Roman people. The barbarian allies of Narses too frequently confounded the privileges of peace and war; the despair of the flying Goths found some consolation in sanguinary revenge; and three hundred youths of the noblest families, who had been sent as hostages beyond the Po, were inhumanly slain by the successor of Totila. The fate of the senate suggests an awful lesson of the vicissitude of human affairs. Of the senators whom Totila had banished from their country, some were rescued by an officer of Belisarius, and transported from Campania to Sicily; while others were too guilty to confide in the clemency of Justinian, or too poor to provide horses for their escape to the seashore. Their brethren languished five years in a state of indigence and exile: the victory of Narses revived their hopes; but their premature return to the metropolis was prevented by the furious Goths; and all the fortresses of Campania were stained with patrician blood. After a period

[552-553 A D]

of thirteen centuries, the institution of Romulus expired ; and if the nobles of Rome still assumed the title of senators, few subsequent traces can be discovered of a public council, or constitutional order. Ascend six hundred years, and contemplate the kings of the earth soliciting an audience, as the slaves or freedmen of the Roman senate !

The Gothic War was yet alive. The bravest of the nation retired beyond the Po ; and Teias was unanimously chosen to succeed and revenge their departed hero. The new king immediately sent ambassadors to implore, or rather to purchase, the aid of the Franks, and nobly lavished for the public safety the riches which had been deposited in the palace of Pavia. The residue of the royal treasure was guarded by his brother Aligern at Cumæ in Campania ; but the strong castle which Totila had fortified, was closely besieged by the arms of Narses. From the Alps to the foot of Mount Vesuvius, the Gothic king, by rapid and secret marches, advanced to the relief of his brother, eluded the vigilance of the Roman chiefs, and pitched his camp on the banks of the Sarnus or Draco, which flows from Nuceria into the bay of Naples. The river separated the two armies ; sixty days were consumed in distant and fruitless combats, and Teias maintained this important post, till he was deserted by his fleet and the hope of subsistence. With reluctant steps he ascended the Lactarian mount, where the physicians of Rome, since the time of Galen, had sent their patients for the benefit of the air and the milk. But the Goths soon embraced a more generous resolution—to descend the hill, to dismiss their horses, and to die in arms, and in the possession of freedom. The king marched at their head, bearing in his right hand a lance, and an ample buckler in his left : with the one he struck dead the foremost of the assailants ; with the other he received the weapons which every hand was ambitious to aim against his life. After a combat of many hours, his left arm was fatigued by the weight of twelve javelins which hung from his shield. Without moving from his ground, or suspending his blows, the hero called aloud on his attendants for a fresh buckler, but in the moment, while his side was uncovered, it was pierced by a mortal dart. He fell, and his head, exalted on a spear, proclaimed to the nations, that the Gothic kingdom was no more.

But the example of his death served only to animate the companions who had sworn to perish with their leader. They fought till darkness descended on the earth. They reposed on their arms. The combat was renewed with the return of light, and maintained with unabated vigour till the evening of the second day. The repose of a second night, the want of water and the loss of their bravest champions, determined the surviving Goths to accept the fair capitulation which the prudence of Narses was inclined to propose. They embraced the alternative of residing in Italy as the subjects and soldiers of Justinian, or departing with a portion of their private wealth, in search of some independent country. Yet the oath of fidelity or exile was alike rejected by one thousand Goths, who broke away before the treaty was signed, and boldly effected their retreat to the walls of Pavia. The spirit, as well as the situation, of Aligern, prompted him to imitate rather than to bewail his brother ; a strong and dexterous archer, he transpierced with a single arrow the armour and breast of his antagonist ; and his military conduct defended Cumæ above a year against the forces of the Romans. Their industry had scooped the Sibyl's cave into a prodigious mine ; combustible materials were introduced to consume the temporary props : the walls and gate of Cumæ sank into the cavern, but the ruins formed a deep and inaccessible precipice. On the fragments of a rock,

Aligern stood alone and unshaken, till he calmly surveyed the hopeless condition of his country, and judged it more honourable to be the friend of Narses than the slave of the Franks. After the death of Teias, the Roman general separated his troops to reduce the cities of Italy; Lucca sustained a long and vigorous siege: and such was the humanity or the prudence of Narses, that the repeated perfidy of the inhabitants could not provoke him to exact the forfeit lives of their hostages. These hostages were dismissed in safety, and their grateful zeal at length subdued the obstinacy of their countrymen.

INTERFERENCE OF THE FRANKS

Before Lucca had surrendered, Italy was overwhelmed by a new deluge of barbarians. A feeble youth, the grandson of Clovis, reigned over the Austrasians or Oriental Franks. The guardians of Theudebald entertained with coldness and reluctance the magnificent promise of the Gothic ambassadors. But the spirit of a martial people outstripped the timid counsels of the court: two brothers, Leuthar¹ and Butilin, the dukes of the Alamanni, stood forth as the leaders of the Italian war; and seventy-five thousand Germans descended in the autumn from the Rætian Alps into the plain of Milan. The vanguard of the Roman army was stationed near the Po, under the conduct of Fulcaris [or Phulcaris] an Herulian, who conceived that personal bravery was the sole duty and merit of a commander. As he marched without order or precaution along the Æmilian way, an ambuscade of Franks suddenly rose from the amphitheatre of Parma: his troops were surprised and routed; but their leader refused to fly, declaring to the last moment that death was less terrible than the angry countenance of Narses. The death of Fulcaris, and the retreat of the surviving chiefs, decided the fluctuating and rebellious temper of the Goths; they flew to the standard of their deliverers, and admitted them into the cities which still resisted the arms of the Roman general. The conqueror of Italy opened a free passage to the irresistible torrent of barbarians. They passed under the walls of Cesena, and answered by threats and reproaches the advice of Aligern, that the Gothic treasures could no longer repay the labour of an invasion.

Two thousand Franks were destroyed by the skill of Narses who sallied from Rimini at the head of three hundred horse, to chastise the licentious rapine of their march. On the confines of Samnium the two brothers divided their forces. With the right wing, Butilin assumed the spoil of Campania, Lucania, and Bruttium: with the left, Leuthar accepted the plunder of Apulia and Calabria. They followed the coast of the Mediterranean and the Adriatic, as far as Rhegium and Otranto, and the extreme lands of Italy were the term of their destructive progress. The Franks, who were Christians and Catholics, contented themselves with simple pillage and occasional murder. But the churches, which their piety had spared, were stripped by the sacrilegious hands of the Alamanni, who sacrificed horses' heads to their native deities of the woods and rivers: they melted or profaned the consecrated vessels, and the ruins of shrines and altars were stained with the blood of the faithful. Butilin was actuated by ambition, and Leuthar by avarice. The former aspired to restore the Gothic kingdom; the latter, after a promise to his brother of speedy

[¹ Hodgkin thinks the name Leuthar should not be regarded as equivalent to Lothair as Gibbon made it. Butilin is often spelt Buccelin.]

[554 A.D.]

succours, returned by the same road to deposit his treasure beyond the Alps. The strength of their armies was already wasted by the change of climate and contagion of disease : the Germans revelled in the vintage of Italy ; and their own intemperance avenged, in some degree, the miseries of a defenceless people.

BATTLE OF CAPUA, OR THE VULTURNUS (554 A.D.)

At the entrance of the spring, the imperial troops, who had guarded the cities, assembled, to the number of eighteen thousand men, in the neighbourhood of Rome. Their winter hours had not been consumed in idleness. By the command, and after the example, of Narses, they repeated each day their military exercise on foot and on horseback, accustomed their ear to obey the sound of the trumpet, and practised the steps and evolutions of the Pyrrhic dance. From the straits of Sicily, Butilin, with thirty thousand Franks and Alamanni, slowly moved towards Capua, occupied with a wooden tower the bridge of Casilinum, covered his right by the stream of the Vulturnus, and secured the rest of his encampment, by a rampart of sharp stakes, and a circle of wagons, whose wheels were buried in the earth. He impatiently awaited the return of Leuthar ; ignorant, alas ! that his brother could never return, and that the chief and his army had been swept away by a strange disease on the banks of the lake Benacus, between Trent and Verona. The banners of Narses soon approached the Vulturnus, and the eyes of Italy were anxiously fixed on the event of this final contest. Perhaps the talents of the Roman general were most conspicuous in the calm operations which precede the tumult of a battle. His skilful movements intercepted the subsistence of the barbarian, deprived him of the advantage of the bridge and river, and, in the choice of the ground and moment of action, reduced him to comply with the inclination of his enemy. On the morning of the important day, when the ranks were already formed, a servant, for some trivial fault, was killed by his master, one of the leaders of the Heruli. The justice or passion of Narses was awakened ; he summoned the offender to his presence, and, without listening to his excuses, gave the signal to the minister of death. If the cruel master had not infringed the laws of his nation, this arbitrary execution was not less unjust, than it appears to have been imprudent. The Heruli felt the indignity ; they halted : but the Roman general, without soothing their rage or awaiting their resolution, called aloud as the trumpets sounded that unless they hastened to occupy their place they would lose the honour of the victory. His troops were disposed in a long front, the cavalry on the wings ; in the centre, the heavy-armed foot ; the archers and slingers in the rear.

The Germans made their first advance in a sharp-pointed column, of the form of a triangle or solid wedge. They pierced the feeble centre of Narses, who received them with a smile into the fatal snare, and directed his wings of cavalry insensibly to wheel on their flanks and encompass the rear. The hosts of the Franks and Alamanni consisted of infantry : a sword and buckler hung by their side, and they used as their weapons of offence a weighty hatchet, and a hooked javelin, which were only formidable in close combat, or at a short distance. The flower of the Roman archers, on horseback and in complete armour, skirmished without peril round this immovable phalanx ; supplied by active speed the deficiency of number ; and aimed their arrows against a crowd of barbarians, who, instead of a cuirass and helmet, were covered by a loose garment of fur or linen. They

paused, they trembled, their ranks were confounded, and in the decisive moment the Heruli, preferring glory to revenge, charged with rapid violence the head of the column. Their leader, Sindual, and Aligern, the Gothic prince, deserved the prize of superior valour; and their example incited the victorious troops to achieve with swords and spears the destruction of the enemy. Butilin, and the greatest part of his army, perished on the field of battle, in the waters of the Vulturnus, or by the hands of the enraged peasants: but it may seem incredible that a victory,¹ which no more than five of the Alamanni survived, could be purchased with the loss of four-score Romans. Seven thousand Goths, the relics of the war, defended the fortress of Campsa till the ensuing spring; and every messenger of Narses announced the reduction of the Italian cities, whose names were corrupted by the ignorance or vanity of the Greeks. After the battle of Casilinum, Narses entered the capital; the arms and treasures of the Goths, the Franks, and Alamanni, were displayed; his soldiers, with garlands in their hands, chanted the praises of the conqueror; and Rome, for the last time, beheld the semblance of a triumph.

END OF GOTHIC SWAY

After a reign of sixty years, the throne of the Gothic kings was filled by the exarchs of Ravenna, the representatives in peace and war of the emperor of the Romans. Their jurisdiction was soon reduced to the limits of a narrow province; but Narses himself, the first and most powerful of the exarchs, administered about fifteen years the entire kingdom of Italy. Like Belisarius, he had deserved the honours of envy, calumny, and disgrace; but the favourite eunuch still enjoyed the confidence of Justinian, or the leader of a victorious army avenged and repressed the ingratitude of a timid court. The fortifications were restored; a duke was stationed for the defence and military command of each of the principal cities; and the eye of Narses pervaded the ample prospect from Calabria to the Alps. The remains of the Gothic nation evacuated the country, or mingled with the people: the Franks, instead of revenging the death of Butilin, abandoned, without a struggle, their Italian conquests; and the rebellious Sindual, chief of the Heruli, was subdued, taken, and hung on a lofty gallows by the inflexible justice of the exarch. The civil state of Italy, after the agitation of a long tempest, was fixed by a pragmatic sanction, which the emperor promulgated at the request of the pope. Justinian introduced his own jurisprudence into the schools and tribunals of the West: he ratified the acts of Theodoric and his immediate successors, but every deed was rescinded and abolished, which force had extorted, or fear had subscribed, under the usurpation of Totila. A moderate theory was framed to reconcile the rights of property with the safety of prescription, the claims of the state with the poverty of the people, and the pardon of offences with the interest of virtue and order of society.

Under the exarchs of Ravenna, Rome was shortly degraded to the second rank. Yet the senators were gratified by the permission of visiting their estates in Italy, and of approaching without obstacle the throne of Constantinople; the regulation of weights and measures was delegated to the pope and senate; and the salaries of lawyers and physicians, of orators

¹ Agathias *m* has produced a Greek epigram of six lines on this victory of Narses, which is favourably compared to the battles of Marathon and Plataea. The chief difference is indeed in their consequences — so trivial in the former instance — so permanent and glorious in the latter.

[554-568 A.D.]

and grammarians, were destined to preserve or rekindle the light of science in the ancient capital. Justinian might dictate benevolent edicts, and Narses might second his wishes by the restoration of cities, and more especially of churches. But the power of kings is most effectual to destroy: and the twenty years of the Gothic War had consummated the distress and depopulation of Italy.^d



[5-490 A.D.]

who, as their name proves, were identical with the Langobardi, and who, as they fought the Danes for the possession of Zealand, must have occupied a portion of the coast of the Baltic; and in v. 42 a tribe of the Myrginge, who according to Müller^e might probably be considered as a section of those same Headhobeardan settled in Holstein on the Eider. Shortly after this the Lombards must have been subjected by Marboduus; for according to a mention by Tacitus,^f in the year 17 A.D., when war broke out between the Marcomannian king and Arminius, "from the realm of Marboduus, both Semnones and Lombards" went over to the side of the Cherusci in the hope of regaining their old independence. The fall of Marboduus secured them the liberty for which they were striving and a few decades later they had attained to considerable power. When in the year 47 Arminius' nephew Italicus, whom the Cherusci had begged of the Romans as king, was banished after a short reign, the Lombards forcibly reinstated him in his rights.

The next intelligence concerning our Lombards¹ was drawn by Petrus Patricius^h from Dion Cassiusⁱ; from this we see that in the year 165, at the beginning of the great Marcomannian War, a host of six thousand German warriors — amongst whom, besides Marcomannians (probably the organisers of the expedition), there were also Lombards — undertook a predatory excursion into Pannonia, where the cavalry suffered a complete defeat under Vindex and the infantry under Candidus, so that the conquered had promptly to sue for peace and then quietly to return to their homes.

THEIR WANDERINGS FROM THE ELBE TO THE DANUBE

Our authorities afford us scarcely any positive information concerning the departure of the Lombards from their possessions on the Lower Elbe; we are obliged to rely entirely on reasoning and conjecture. But the account in the *Origin*^j that hunger compelled the Lombards to leave Scoringa, may have been based on truth, as its pressure seems to have played no unimportant part at the time of the national migrations, especially in view of the rapid increase of the German races. Nevertheless, it was only a small portion of the people who then left their homes; this may be assumed from the appearance of power maintained by those who remained in their mother-country (the Bardi on the left bank of the Elbe and in Holstein) as well as from the histories in which the extraordinarily small number of roving Lombards is often commented on. We have then no further positive knowledge of the Lombards till they appear in Rugia, that is to say, north of the Danube, opposite to the Roman province of Noricum, in which region they must have arrived about the year 490. The fifth king of the Lombards, Gudeoc, was reigning at this period. The first, Agelmund, who was the first to be raised on a shield, must, as the people had already been wandering for some time, be placed somewhere in the middle of the fourth century, if we count four rulers to a century. As the Lombards were still regarded as dwelling on the lower Elbe in the year 165 A.D., the migration probably took place

[¹ We may say here with Hodgkin^b in using the word Lombards before its strict time, "it seems not worth while to encumber the text by the constant repetition of a long and somewhat uncouth race-name, but the reader is asked to remember that in strictness the form Langobardi should be preserved" It is the 12th century before the words "Lombard" and "Lombardy" come into general use and then largely with a geographical reference to Northern Italy, rather than an historical reference to the Langobard conquerors of far more than Lombardy. The origin of the name "Langobard" has been discussed under the "Eastern Empire," Chapter IV.]

in the course of the third century. It is probable that the Semnones and the Burgundiones immediately bordering on them had just gone to the southwest, incited by the migrations of the Goths in the middle of the second century A.D., and the Lombards invaded the district to the right of the Elbe which had been deserted; that the Lombards proceeded west of the Elbe, as F. Bluhme^k and Forstemann^l have asserted, resting their theory on quite uncertain and in part very arbitrary etymology, is improbable, as land for colonisation could scarcely have been won there without fighting powerful tribes.

The tradition of the Lombard folk-lore seems to point to the country east of the Elbe, but the story is very doubtful. Bluhme transfers the home of the Lombards to Moringen in Northeim, and connects it with a settlement of the Lombards in Westphalia.

In proof Bluhme brings forward the fact that Ptolemæus^o knew the Lombards as neighbours of the Sugambri; but he overlooks the circumstance that these Lombards lived to the south of the Sugambri on the Rhine, and consequently not in Westphalia. Bluhme and after him Platner then alleges that the populations of Westphalia present coincidences in the names of families, the administration of the land and the later development of the law, with the Lüneburg district of the Elbe and Lubeck as likewise the ancient Soest-Lübeck law

on many points recalls the *Edictum Langobardorum*. But it must be considered as a mistake to let the coincidence of individual principles of law and administration serve as arguments in ethnographical researches. For it is a known fact that for example the law and administration of the Anglo-Saxons and Lombards on many points, apart from the cases when a direct transmission may be supposed, show a similar development; whilst on the other hand, the language proves that the former belonged to the Low Germans and the latter to the High Germans, and therefore were not closely related peoples. In all these questions it is quite impossible for us to make a certain decision; Bluhme worked

almost without the necessary materials to go upon, and the Saxon element which later invaded Westphalia and the lower Elbe had first to be identified and allowed for.

It may be asserted with a degree of certainty that the migrating Lombards first spread themselves over the present mark of Brandenburg, and were then forced to go southwest by the Slavs who were advancing from the east, and to seek refuge in Bohemia, a land well protected on all sides by natural boundaries. It was here, perhaps, that the first king Agelmund, as the legend says, was raised on a shield. Now that an historically authenticated succession of kings begins, tradition also commences to assume a firmer character, and to approach more and more closely to real history. On the whole the story of Agelmund and his successor Lamissio is as yet completely



A LOMBARD WARRIOR

[400-491 A.D.]

wrapped in obscurity, for that which is related concerning the two kings is not a popular legend based on history, but nothing more than a fictitious development of the primitive myth of Skeaf which Leo has described in a very detailed and thorough manner. The gist of this widespread and variously localised myth is that a hero of unknown descent, arising from the water, comes to the assistance of a country in a time of great distress; and the story was transferred to Lombard history because in northern Italy the common Latin word *lama* (for *piscina*) was etymologically associated by the people with the name of Lamissio. These tales cannot be historically interpreted, and, for example, it would also be wrong to consider the battle with the Bulgarians recounted by Paulus^p as an historical fact; but it is evident from this that the name of Bulgaria had not appeared before the end of the fifth century. We likewise learn nothing concerning the history of the Lombards under the next kings, Lethu and Hildeoc; under King Gudeoc, the fifth in succession, we find them again in the territory of the Rugii, where they had gone when the latter had been conquered and expelled by Odoacer in the years 487 and 488. This land of the Rugii extended, so far as we can gather from our scanty sources of information, somewhere between the modern Linz and Vienna, on the left bank of the Danube; the right bank of the river does not seem to have been included. Opposite lay Noricum, which at the same time was partly abandoned by Odoacer as untenable, and now, probably, immediately after the evacuation was occupied by the Boii established in Bohemia. The Lombards then had to content themselves with the far less inviting and more barren land of the Rugii—in all probability because they had formerly been established to the rear of Marcomannians, that is to say, in North Bohemia, and had proceeded southwards in their train.

THE LOMBARDS IN THE REGIONS OF THE DANUBE

Unfortunately the history of the Lombard kingdom in Rugia is also shrouded in obscurity, inasmuch as our sources afford no positive information concerning it; for the story derived from the boastful Herulian account in Procopius,^m according to which in the year 491 the Lombards had been tributary to the Heruli—which would have been during the sojourn in Rugia, as the Lombards first went there in 490 and are said to have lived there many years—must, according to Pallmann'sⁿ convincing arguments, be regarded as a fiction. It may possibly be with truth that Procopius describes the Lombards as being already Arian Christians at this time, although the corrupted passages of the *Gothic War* can scarcely be considered as confirmation. According to the *Origin*,^j the Lombards under King Tato wandered from Rugia to the distant plain called "Feld" by the barbarians, by which is probably meant the plains between the Theiss and Danube, as is shown by the remarkable passage in the *Annales Einhardi*^q of the year 796. Here the Lombards remained for a period of about three years until war broke out between them and the Herulians, with whom they had formerly been on peaceful and friendly terms. We are well informed as to this war, through the Herulian account in Procopius^m and the Lombard account in the *Origin*; it is only to be regretted that legendary stories have intruded into both narratives. According to the former, the Herulians had only declared war out of sheer lust of doing and fighting; according to the *Origin* the strife was kindled because the daughter of King

Tato had murdered a Herulian ambassador. It is remarkable that neither of the two nations attributed it to the enemy, but considered themselves as the originators; we must therefore assume that both reports have some truth in them, that both nations, Herulians as well as Lombards, were responsible for the outbreak of war. Further particulars are obscured by legend, and can no longer be ascertained. Both statements agree in the statement that the Herulians were completely defeated, and for the greater part destroyed; and we are further informed that their king, Rodulf, lost his life in the battle.

It is difficult to determine at what time this event took place; it will not be possible to arrive at a definite conclusion in the matter. According to Procopius, the defeat took place three years after the accession of the emperor Anastasius; but from the *Origin* we see that the sojourn in Rugia must have been far longer than it would be in this case; for in this period is included the entire reign of a king Claffo, and part of those of two kings, Gudeoc and Tato.

Therefore the time given by Procopius, "three years after," must be regarded as an empty phrase; this also applies to the notice in the *Origin*, according to which the war with the Herulians began three years after the occupation of the plains of Feld, and which must be judged in the same manner, especially as no importance can be attached to the chronological tables in the first part of the *Origin*. On the other hand, it is certain that after their defeat the Herulians left their old seats, and before passing into Roman territory settled first in Rugia and then amongst the Gepids; as Procopius asserts that these wanderings occupied only a short time, we shall not be wrong in placing them within three to four years at the most, and thus referring the battle to about the year 508.¹ A letter of the king of the Ostrogoths, Theodoric, has been used as a point of reckoning: it was sent to the kings of the Heruli, Warni, and Thuringii, when Clovis was threatening the Visigoths with war, and probably belonged to about the year 501; from this it may be concluded that the kingdom of the Herulians on the Danube was at this time still existing in its full integrity, and that the memorable battle can only have taken place some time afterwards.

It is noteworthy that the principal means Theodoric uses to incite these kings to support the Visigoths is the endeavour to increase their fear of the Franks, of whom the kingdom of the Visigoths was in dread, nor could they see the development of the power of Clovis without some anxiety. This points to the more or less close neighbourhood of the Franks; otherwise the danger would not have been so great or so imminent. Lippert* has shown that the Thuringii and Warni must have been established directly on the frontiers of the Frank Empire towards central Germany; the Heruli to whose princes this letter was sent, must have been settled near the Frankish borders.

Without doubt they are to be identified with the Heruli, who undertook numerous expeditions to the Rhine, to Gaul, and even to Spain, and are to be distinguished from the Heruli of the Danube; their seats are also to be placed on various points of the German and Dutch north coast, as well as in the Cimbric Chersonesus. In this respect it is well to notice that Sidonius Apollinaris^s mentions an embassy of these Heruli to the Visigothic

[¹ Hodgkin,^b however, says, "The war between King Tato and King Rodulf is narrated by Procopius as well as by Paulus and can be assigned without much risk of error to a definite date. 511 or 512."]

[508-548 A.D.]

king Euric, and Cassiodorus^t mentions a letter reminding the Herulian king of the favours received by Euric; through this embassy friendly relations were established between the two peoples.

WARS WITH THE GEPIDS

With that victory begins the most brilliant epoch of the history of the Lombards. It was followed by the invasion of the Lombards from the south-east into the territory of the Herulians, and they compelled the latter to seek refuge in Rugia. As Procopius^m states, hunger, and probably the advance of the Lombards in these regions, obliged the vanquished to migrate again, until they at last found protection with the powerful Gepids, who were of kindred race. On the occasion of this advance of the Lombards, the subjection of the Suavi also took place, which the *Origins* fixes under King Wacho the successor of Tato.

The name of Wacho became famous, and the Lombards very desirable confederates; thus in the spring of 539 the Ostrogoth king Witiges sought to obtain their help against the Byzantines, but was refused as the Lombards had already formed an alliance with the Byzantines. An alliance seems also to have existed with the Thuringii, for the first wife of Wacho, Radegund, was the daughter of the Thuringian king Bisinus. Then Wacho married Ostrogotha, the daughter of the Gepidean king, which makes it very probable that the Lombard kingdom bordered on the Gepidean, as our statement concerning the position of the plain "Feld" confirms. The two daughters he had by her were again married to Frankish kings, namely Wisigarda to King Theudebert (534-548), Walderada to Theudebald (548-555), then also to Clotaire I (561, who, compelled by the clergy, resigned her to the Bavarian duke Garibald). In connection with this and also later alliances, is the plan of Theudebert to overthrow the Byzantine Empire by the help of the Lombards and Gepids during the war in Italy, against Totila.

A third wife of Wacho was Salinga, who bore him a son, Waltari. The latter reigned after his father's death, according to the *Origin* for seven years, but as he was a minor he was under the guardianship of a Lombard of noble birth named Audoin, who afterwards succeeded him as king. Shortly after the accession of Audoin, the Lombards passed over into Pannonia, which had been given to them by the emperor Justinian, who had first taken it from the Goths, as Procopius states. It cannot have been a voluntary cession. Justinian had to evacuate the country because he was no longer in a position to protect it against the Lombard invasion. By the sums of money he gave to the Lombards he doubtless hoped to buy peace for the sorely tried provinces, just as the Gepids and others had been restrained from devastating the Roman province by gifts of gold.



A LOMBARD KING

Not long after the occupation of Pannonia—according to Procopius apparently in 548—war broke out between the Gepids and Lombards. The incitements of the emperor Justinian may be considered as the chief motive; it was in his interest to destroy the friendship of the two peoples who threatened to become dangerous to the empire. The ever increasing desire of the Lombards to gain possession of the important town of Sirmium in lower Pannonia which was occupied by the Gepids, and above all, the hostile feelings which had been raised between the two peoples by disputes at the Lombard court concerning the succession (disputes which began in Wacho's time) came to his assistance.

We are informed as to these interesting proceedings by Procopius and the *Origin*. Procopius^m relates as follows: "King Wacho had a cousin who by law ought to have succeeded him on his death; but in order to procure the crown for his son he had Risiulf banished from the land under a false accusation."

Risiulf with his two sons, one named Hildichis, and a small number of his adherents fled to the Warni, and at the instigation of Wacho was murdered by them; Hildichis' brother succumbed to an illness, whilst he himself fled and took up his residence with a Slavonian tribe, and then in the time of King Audoin, when war broke out between the Lombards and Gepids, he gave himself up to the latter who also promised to procure for him the royal crown of the Lombards. According to the *Origin* Wacho, son of Winigis and nephew of King Tato, expelled him from the throne. Tato's son, the rightful heir to the throne, named Hildichis, who sought to assert his rights, was suppressed and obliged to take refuge with the Gepids who from the time of his arrival showed great hatred for the Lombards. Both reports are incomplete but supplement one another well. The event was doubtless this, that Wacho overthrew his uncle Tato, then, when he had become king, banished Tato's son Risiulf (his cousin) and the latter's son (Hildichis) from the country, as he wished to insure the crown for his own son Waltari, whilst, not the law, as Procopius erroneously says, but his descent and the love of the people would have won the government for the heirs of the deposed king Tato.

Risiulf was murdered in his flight. Hildichis fled to the Gepids at a time when the discord between them and the Lombards had already reached a high point, and, it seems, by his presence precipitated the outbreak of war. His hope that the Gepids would help him to regain his rights was not fulfilled.

As the Lombards did not feel themselves a match for the Gepids, they had sent ambassadors to Justinian to beg for help which was granted, not in consideration of former agreements which the emperor seldom observed, but because the Byzantine principle was to stand by the weaker side that the stronger might be the more completely destroyed. The Gepids who demanded support or, at least, neutrality, on the grounds of a former treaty promising them Roman help in case of war, were refused, and a Roman army consisting of some ten thousand horsemen and fifteen hundred Herulian warriors advanced against them. Before they met, the imperial troops destroyed a division of three thousand Herulians, who were allies of the Gepids, and compelled them to conclude a separate peace with the Lombards. As a security for the newly formed friendly relations Audoin summoned the king of the Gepids, Thorisind, to surrender Hildichis; meanwhile the latter had escaped and for a long time wandered as an adventurer through various lands.

[548-555 A.D.]

The first war of the Lombards and Gepids was soon followed by another (549), which also found a speedy ending without any decision being arrived at.

According to Procopius a panic seems to have seized both armies before the battle and put them to disorderly flight. The kings, therefore, again met and concluded a two years' armistice; at the close of that time hostilities began again. This time also Justinian placed himself on the side of the Lombards—he broke the treaty formed shortly before with the Gepids—and sent troops to the field, a division of which was under the command of Amalafrid; only the latter and his soldiers reached the Lombards; the other troops remained in Ulpiana at the imperial command, evidently for the purpose of quelling disturbances there. Nevertheless the Lombards succeeded in invading the Gepidean territory and in completely beating their adversaries; the seat of war was probably Sirmium. Procopius places this battle in the seventeenth year of the war, probably July, 551. It is very probably the same which Paulus² describes and during which Alboin, Audoin's son, unhorsed the son of the Gepidean king, Torismond, in single combat. The terrible defeat compelled the Gepids to seek peace, which was granted them through the mediation of Justinian.

As conditions the Lombards and the emperor demanded the surrender of Hildichis; for after his flight from the Gepids in 548,—after he had first wandered about Italy with Byzantine troops, had then lived amongst a Slav people, and as leader of a troop had served in the imperial palace guard in Constantinople,—he had lately returned to them that he might again assert his claims to the Lombard throne. But as the Gepids were determined not to violate the laws of hospitality and for the same reason the Lombards would not surrender Ostrogothus who had sought refuge with them, after Thorisind had expelled him from his rightful throne, and whose surrender was now demanded in return, Hildichis was not given up; soon after the two princes, not without the connivance of the king, were assassinated (552), that there might be no more occasion for the rupture of the peace just concluded.

Before the outbreak of the war, Audoin at the request of Justinian sent twenty-five hundred picked Lombard warriors as well as three thousand troops to Italy to the army of Narses; with them they went through the famous campaign against Totila, but, owing to their licentiousness after the decisive battle at Taginæ (autumn, 552), they were richly rewarded and sent home under an escort.

The peace concluded with the Gepids lasted as long as Audoin and Thorisind lived; but when they both died and Alboin was ruler of the Lombards (555), while Cunimund had become king of the Gepids, the enmity restrained with difficulty burst out again with redoubled violence.

ALBOIN ANNIHILATES THE GEPID POWER

According to the tradition, the *Origin* relates that after the battle in which he had become so famous, Alboin went directly into the hostile country to King Thorisind, to fetch the arms according to ancient custom; on this visit he for the first time saw the lovely Rosamund, the youngest daughter of the late king Cunimund, with whom he fell passionately in love (551).

But political considerations now obliged him to take Clotsuinda, daughter of the Frank king Clotaire I, to wife; when she died his thoughts

turned once more to the love of his youth, and as she would not follow him voluntarily he had her brought to his kingdom by force.

Cunimund demanded his daughter back as he did not approve of the union with the hated Lombard: finally war broke out. At first the Lombards had the advantage, but were defeated in the end, when the Gepids succeeded in winning over the emperor Justinus II (Nov. 14, 565); the result was the release of Rosamund. To avenge the defeat and to free himself from oppression, Alboin now sought allies on all sides; he found them at last in the powerful and universally dreaded Avars (settled east of the Pruth on the Black Sea), who only consented to help after long pleading and on very heavy conditions; the Lombards were to give the tenth part of their cattle, and to promise after the victory was obtained to give up half the booty and renounce the whole district of the Gepids. That these demands were granted shows better than any direct proofs in what need the Lombards then were. When Cunimund heard of this formidable alliance, he turned to the emperor Justinus to ask the latter to send him auxiliary troops in accordance with the treaty; he also promised to yield Sirmium, and the land this side of the Drave to the Eastern Roman Empire. Justinus did not at once directly refuse the request, but he wilfully made every kind of delay in sending the troops and finally kept them back, not only for the reason given by Menander, but probably because he did not wish to compromise himself and allow the formidable power of the Avars and Lombards, which was superior to that of the Byzantines and Gepids together, to rule his empire. Therefore, he remained a neutral and idle spectator of the unequal strife; he seems to have taken advantage of a favourable opportunity to win possession of the town of Sirmium, as at the fall of the kingdom of the Gepids it appears as already among the Byzantine possessions. The war was opened by the simultaneous invasion of the kingdom of the Gepids by the allies from two sides.

Cunimund first marched against the Lombards to prevent their union with the Avars; but he was beaten by his adversaries in a bloody battle and his army almost completely destroyed. He himself fell in the battle by Alboin's hand, as his brother Torismond had done many years before; his daughter Rosamund with many others fell as prisoners into the power of the Lombards, and their king now made her his wife without any fear of the paternal opposition.

The booty was immeasurable; nevertheless, the bishop Trasaric and the grandson of the fallen king Reptila succeeded in bringing the royal treasure to Constantinople in safety.

But by this defeat the kingdom of the Gepids was completely destroyed; for what the Lombards did not bring under their sway, fell beneath the harsh yoke of the Avars; and in presumptuous tones the Byzantines rejoiced over the quick destruction of their dangerous foes."

ALBOIN PLANS TO INVADE ITALY

The destruction of a mighty kingdom established the fame of Alboin. In the days of Charlemagne, the Bavarians, the Saxons, and the other tribes of the Teutonic language, still repeated the songs which described the heroic virtues, the valour, liberality, and fortune of the king of the Lombards. But his ambition was yet unsatisfied; and the conqueror of the Gepids turned his eyes from the Danube to the richer banks of the Po and the Tiber.

[565-568 A.D.]

Fifteen years had not elapsed since his subjects, the confederates of Narses, had visited the pleasant climate of Italy; the mountains, the rivers, the highways, were familiar to their memory; the report of their success, perhaps the view of their spoils, had kindled in the rising generation the flame of emulation and enterprise. Their hopes were encouraged by the spirit and eloquence of Alboin; and it is affirmed that he spoke to their senses, by producing at the royal feast the fairest and most exquisite fruits that grew spontaneously in the garden of the world.

No sooner had he erected his standard, than the native strength of the Lombards was multiplied by the adventurous youth of Germany and Scythia. The robust peasantry of Noricum and Pannonia had resumed the manners of barbarians; and the names of the Gepids, Bulgarians, Sarmatians (or Slavs), and Bavarians, may be distinctly traced in the provinces of Italy. Of the Saxons, the old allies of the Lombards, twenty thousand warriors, with their wives and children, accepted the invitation of Alboin. Their bravery contributed to his success; but the accession or the absence of their numbers was not sensibly felt in the magnitude of his host. Every mode of religion was freely practised by its respective votaries. The king of the Lombards had been educated in the Arian heresy; but the Catholics, in their public worship, were allowed to pray for his conversion; while the more stubborn barbarians sacrificed a she-goat, or perhaps a captive, to the gods of their fathers. The Lombards and their confederates were united by their common attachment to a chief, who excelled in all the virtues and vices of a savage hero; and the vigilance of Alboin provided an ample magazine of offensive and defensive arms for the use of the expedition. The portable wealth of the Lombards attended the march (April 2nd, 568); their lands they cheerfully relinquished to the Avars, on the solemn promise, which was made and accepted without a smile, that if they failed in the conquest of Italy, these voluntary exiles should be reinstated in their former possessions.

THE END OF NARSES

They might have failed, if Narses had been the antagonist of the Lombards; and the veteran warriors, the associates of his Gothic victory, would have encountered with reluctance an enemy whom they dreaded and esteemed. But the weakness of the Byzantine court was subservient to the barbarian cause; and it was for the ruin of Italy that the emperor once listened to the complaints of his subjects. The virtues of Narses were stained with avarice; and in his provincial reign of fifteen years he accumulated a treasure of gold and silver which surpassed the modesty of a private fortune. His government was oppressive or unpopular, and the general discontent was expressed with freedom by the deputies of Rome. Before the throne of Justin they boldly declared, that their Gothic servitude had been more tolerable than the despotism of a Greek eunuch; and that, unless their tyrant were instantly removed, they would consult their own happiness in the choice of a master. The apprehension of a revolt was urged by the voice of envy and detraction, which had so recently triumphed over the merit of Belisarius.

A new exarch, Longinus, was appointed (565) to supersede the conqueror of Italy; and the base motives of his recall were revealed in the insulting mandate of the empress Sophia, "that he should leave to men the exercise of arms, and return to his proper station among the maidens of the palace, where a distaff should be again placed in the hand of the eunuch."

[565-569 A.D.]

"I will spin her such a thread as she shall not easily unravel!" is said to have been the reply which indignation and conscious virtue extorted from the hero. Instead of attending, a slave and a victim, at the gate of the Byzantine palace, he retired to Naples, from whence (if any credit is due to the belief of the times) Narses invited the Lombards to chastise the ingratitude of the prince and people.¹ But the passions of the people are furious and changeable; and the Romans soon recollected the merits, or dreaded the resentment, of their victorious general. By the mediation of the pope, who



A LOMBARD COSTUME

undertook a special pilgrimage to Naples, their repentance was accepted; and Narses, assuming a milder aspect and a more dutiful language, consented to fix his residence in the Capitol. His death (572 or 573), though in the extreme period of old age, was unseasonable and premature, since his genius alone could have repaired the last and fatal error of his life. The reality, or the suspicion, of a conspiracy disarmed and disunited the Italians. The soldiers resented the disgrace, and bewailed the loss of their general. They were ignorant of their new exarch; and Longinus was himself ignorant of the state of the army and the province. In the preceding years Italy had been desolated by pestilence and famine; and a disaffected people ascribed the calamities of nature to the guilt or folly of their rulers.

THE LOMBARDS ENTER ITALY

Whatever might be the grounds of his security, Alboin neither expected nor encountered a Roman army in the field. He ascended the Julian Alps and looked down with contempt and desire on the fruitful plains to which his victory communicated the perpetual appellation of Lombardy. A faithful chieftain and a select band were stationed at Forum Julii, the modern Friuli, to guard the passes of the mountains. The Lombards respected the strength of Pavia, and listened to the prayers of the Trevisans: their slow and heavy multitudes proceeded to occupy the palace and city of Verona; and Milan, now rising from her ashes, was invested by the powers of Alboin (September 3, 569).

Terror preceded his march; he found everywhere, or he left, a dreary solitude;² and the pusillanimous Italians presumed, without a trial, that the stranger was invincible. Escaping to lakes, or rocks, or morasses, the affrighted crowds concealed some fragments of their wealth, and delayed the moment of their servitude. Paulinus, the patriarch of Aquileia, removed

[¹ The distaff story is told by Paulus^{us} Diaconus, who wrote two centuries later and quoted a work a century earlier. Isidore of Seville,^o however, who wrote only half a century after Narses' recall, accuses him of calling in the Lombards. The story is none the less somewhat dubious.]

[² Hodgkin^s says of the Lombards: "They are the anarchists of the Volkerwanderung, whose delight is only in destruction, and who seem incapable of culture. Yet this is the race from which, in the fullness of time, under the transmuting power of the old Italian civilisation, were to spring Anselm and Lanfranc, Hildebrand and Dante Alighieri."]

[569-573 A.D.]

his treasures, sacred and profane, to the isle of Grado, and his successors were adopted by the infant republic of Venice, which was continually enriched by the public calamities. Honoratus, who filled the chair of St. Ambrose, had credulously accepted the faithless offers of a capitulation; and the archbishop, with the clergy and nobles of Milan, were driven by the perfidy of Alboin to seek a refuge in the less accessible ramparts of Genoa. Along the maritime coast, the courage of the inhabitants was supported by the facility of supply, the hopes of relief, and the power of escape; but from the Trentine hills to the gates of Ravenna and Rome, the inland regions of Italy became, without a battle or a siege, the lasting patrimony of the Lombards. The submission of the people invited the barbarian to assume the character of a lawful sovereign, and the helpless exarch was confined to the office of announcing to the emperor Justin, the rapid and irretrievable loss of his provinces and cities.

One city which had been diligently fortified by the Goths, resisted the arms of a new invader; and while Italy was subdued by the flying detachments of the Lombards, the royal camp was fixed above three years before the western gate of Ticinum, or Pavia. The same courage which obtains the esteem of a civilised enemy, provokes the fury of a savage, and the impatient besieger had bound himself by a tremendous oath, that age, and sex, and dignity, should be confounded in a general massacre. The aid of famine at length enabled him to execute his bloody vow; but as Alboin entered the gate, his horse stumbled, fell, and could not be raised from the ground. One of his attendants was prompted by compassion, or piety, to interpret this miraculous sign as the wrath of heaven: the conqueror paused and relented; he sheathed his sword, and, peacefully reposing himself in the palace of Theodoric, proclaimed to the trembling multitude, that they should live and obey. Delighted with the situation of a city, which was endeared to his pride by the difficulty of the purchase, the prince of the Lombards disdained the ancient glories of Milan; and Pavia, during some ages, was respected as the capital of the kingdom of Italy.

THE END OF ALBOIN (573 A.D.)

The reign of the founder was splendid and transient; and before he could regulate his new conquests, Alboin fell a sacrifice to domestic treason and female revenge. In a palace near Verona, which had not been erected for the barbarians, he feasted the companions of his arms; intoxication was the reward of valour, and the king himself was tempted by appetite, or vanity, to exceed the ordinary measure of his intemperance. After draining many capacious bowls of Rætian or Falernian wine, he called for the skull of Cunimund [the late Gepid king, his wife's father], the noblest and most precious ornament of his sideboard. This cup of victory¹ was accepted with horrid applause by the circle of the Lombard chiefs.

[¹ This custom of making a drinking cup of an enemy's skull originally came from Asiatic Scythia, and was widely diffused in northern Europe: nowhere was it more religiously observed than in Scandinavia, the cradle of the Lombards. Their historian avers that he had seen the cup with his own eyes *Hoc ne cui videretur impossibile, — veritatem in Christo loquor — ego hoc poculum vidi in quodam die festo*, etc. *Paulus Diaconus*, p. lib. ii. cap. 28.

A modern Italian historian (Botta), totally unacquainted with the manners of the north, expresses great surprise at this act of Alboin. *La naturale ferocia pel vino e per la vittoria a oltraggio fatta insolente, lo menava a tal atto di cui non è memoria nelle storie delle più barbare nazioni*, etc. The thing was common enough, as abundantly appears from the Scandinavian records.]

"Fill it again with wine," exclaimed the inhuman conqueror, "fill it to the brim; carry this goblet to the queen, and request in my name that she would rejoice with her father." In an agony of grief and rage, Rosamund had strength to utter, "Let the will of my lord be obeyed," and, touching it with her lips, pronounced a silent imprecation, that the insult should be washed away in the blood of Alboin.

Some indulgence might be due to the resentment of a daughter, if she had not already violated the duties of a wife. Implacable in her enmity, or inconstant in her love, the queen of Italy had stooped from the throne to the arms of a subject; and Helmichis, the king's armour-bearer, was the secret minister of her pleasure and revenge. Against the proposal of the murder he could no longer urge the scruples of fidelity or gratitude; but Helmichis trembled when he revolved the danger, as well as the guilt, when he recollected the matchless strength and intrepidity of a warrior whom he had so often attended in the field of battle. He pressed and obtained that one of the bravest champions of the Lombards should be associated to the enterprise; but no more than a promise of secrecy could be drawn from the gallant Peredeo; and the mode of seduction employed by Rosamund betrays her shameless insensibility both to honour and love. She supplied the place of one of her female attendants, who was beloved by Peredeo, and contrived some excuse for darkness and silence, till she could inform her companion that he had enjoyed the queen of the Lombards, and that his own death, or the death of Alboin, must be the consequence of such treasonable adultery. In this alternative, he chose rather to be the accomplice than the victim of Rosamund, whose undaunted spirit was incapable of fear or remorse. She expected, and soon found, a favourable moment, when the king, oppressed with wine, had retired from the table to his afternoon slumbers. His faithless spouse was anxious for his health and repose; the gates of the palace were shut, the arms removed, the attendants dismissed, and Rosamund, after lulling him to rest by her tender caresses, unbolted the chamber door and urged the reluctant conspirators to the deed.

On the first alarm the warrior started from his couch. His sword, which he attempted to draw, had been fastened to the scabbard by the hand of Rosamund; and a small stool, his only weapon, could not long protect him from the spears of the assassins. The daughter of Cunimund smiled in his fall; his body was buried under the staircase of the palace, and the grateful posterity of the Lombards revered the tomb and the memory of their victorious leader.

The ambitious Rosamund aspired to reign in the name of her lover. The city and palace of Verona were awed by her power, and a faithful band of her native Gepids was prepared to applaud the revenge and to second the wishes of their sovereign. But the Lombard chiefs, who fled in the first moments of consternation and disorder, had resumed their courage and collected their powers; and the nation, instead of submitting to her reign, demanded, with unanimous cries, that justice should be executed on the guilty spouse and the murderers of their king. She sought a refuge among the enemies of her country, and a criminal who deserved the abhorrence of mankind was protected by the selfish policy of the exarch. With her daughter, the heiress of the Lombard throne, her two lovers, her trusty Gepids, and the spoils of the palace of Verona, Rosamund descended the Adige and the Po, and was transported by a Greek vessel to the safe harbour of Ravenna. Longinus beheld with delight the charms and the treasures of the widow of Alboin: her situation and her past conduct might justify the most licentious

[573-590 A.D.]

proposals; and she readily listened to the passion of a minister who, even in the decline of the empire, was respected as the equal of kings. The death of a jealous lover was an easy and grateful sacrifice; and as Helmichis issued from the bath, he received the deadly potion from the hand of his mistress. The taste of the liquor, its speedy operation, and his experience of the character of Rosamund convinced him that he was poisoned. He pointed his dagger to her breast, compelled her to drain the remainder of the cup, and expired in a few minutes, with the consolation that she could not survive to enjoy the fruits of her wickedness. The daughter of Alboin and Rosamund, with the richest spoils of the Lombards, was embarked for Constantinople. The surprising strength of Peredeo amused and terrified the imperial court; his blindness and revenge exhibited an imperfect copy of the adventures of Samson. By the free suffrage of the nation, in the assembly of Pavia, Cleph, one of their noblest chiefs, was elected as the successor of Alboin. Before the end of eighteen months the throne was polluted by a second murder,—Cleph was stabbed by the hand of a domestic. The regal office was suspended above ten years, during the minority of his son Authari, and Italy was divided and oppressed by a ducal aristocracy of thirty tyrants."

Hard as was the rule of these "guests," they took only a third of the produce of the country, while the Visigoths had taken two-thirds, and the Burgundians nearly as much. Then the 26,000 Saxons, weary of the presumption of their Lombard allies, decided to evacuate Italy for Gaul. On their first visit to Dauphiné, the Roman general Mummolus drove them back with slaughter. About a year later the Saxons tried again at harvest time. Mummolus allowed them to pass through only on payment of a heavy toll. The Saxons went back to their old home; but the Swabians had moved in, and being driven to bay, slew almost all the host.

The Lombards had soon drifted round Rome; and in 574, under Cleph, had the city besieged. The emperor Justin sent a corn fleet to save the city from starvation; and in 575 sent an army under his son-in-law Braduarius, who lost both the battle and his life.

Still in 579 the popes are crying eastward for help. In 578 the new emperor, Tiberius II, sent money to buy a little respite. Meanwhile, between 568 and 575, the Lombards had five times gone raiding into Gaul. Twice the brave Mummolus threw them back. In 584 the Austrasians, bribed by the emperor Maurice, invaded Italy under their young leader Childebert, and the Lombards were forced to pay them to leave the country. This convinced the Lombards that their ducal oligarchy was a failure; and they made a king of Cleph's son Authari, giving him the prenomén of Flavius, which thereafter all the Lombard kings retained."

Under the standard of their new king, the conquerors of Italy withstood three successive invasions, one of which was led by Childebert himself, the last of the Merovingian race who descended from the Alps. The first expedition was defeated by the jealous animosity of the Franks and Alamanni. In the second they were vanquished in a bloody battle, with more loss and dishonour than they had sustained since the foundation of their monarchy. Impatient for revenge, they returned a third time with accumulated force, and Authari yielded to the fury of the torrent. The troops and treasures of the Lombards were distributed in the walled towns between the Alps and the Apennine. A nation, less sensible of danger than of fatigue and delay, soon murmured against the folly of their twenty commanders; and the hot vapours of an Italian sun infected with disease those tramontane bodies which had already suffered the vicissitudes of intemperance and famine. The powers

that were inadequate to the conquest were more than sufficient for the desolation of the country; nor could the trembling natives distinguish between their enemies and their deliverers. If the junction of the Merovingian and imperial forces had been effected in the neighbourhood of Milan, perhaps they might have subverted the throne of the Lombards; but the Franks awaited six days the signal of a flaming village, and the arms of the Greeks were idly employed in the reduction of Modena and Parma, which were torn from them after the retreat of their transalpine allies. The victorious Authari asserted his claim to the dominion of Italy. At the foot of the Rætian Alps, he subdued the resistance, and rifled the hidden treasures, of a sequestered island in the lake of Comum. At the extreme point of Calabria he touched with his spear a column on the seashore of Rhegium, proclaiming that ancient landmark to stand the immovable boundary of his kingdom.

EXTENT OF LOMBARD SWAY

During a period of two hundred years, Italy was unequally divided between the kingdom of the Lombards and the exarchate of Ravenna. The offices and professions, which the jealousy of Constantine had separated, were united by the indulgence of Justinian; and eighteen successive exarchs were invested, in the decline of the empire, with the full remains of civil, of military, and even of ecclesiastical power. Their immediate jurisdiction, which was afterwards consecrated as the patrimony of St. Peter, extended over the modern Romagna, the marshes or valleys of Ferrara and Commachio; five maritime cities from Rimini to Ancona, and a second inland Pentapolis, between the Adriatic coast and the hills of the Apennine. Three subordinate provinces, of Rome, of Venice, and of Naples, which were divided by hostile lands from the palace of Ravenna, acknowledged, both in peace and war, the supremacy of the exarch. The duchy of Rome appears to have included the Tuscan, Sabine, and Latian conquests of the first four hundred years of the city, and the limits may be distinctly traced along the coast from Civita Vecchia, to Tarracina, and with the course of the Tiber from Ameria and Narni to the port of Ostia. The numerous islands from Grado to Chiozza, composed the infant dominion of Venice; but the more accessible towns on the continent were overthrown by the Lombards, who beheld with impotent fury a new capital rising from the waves. The power of the dukes of Naples was circumscribed by the bay and the adjacent isles, by the hostile territory of Capua, and by the Roman colony of Amalfi, whose industrious citizens, by the invention of the mariner's compass, have unveiled the face of the globe. The three islands of Sardinia, Corsica, and Sicily, still adhered to the empire; and the acquisition of the farther Calabria removed the landmark of Authari from the shore of Rhegium to the isthmus of Consentia. In Sardinia, the savage mountaineers preserved the liberty and religion of their ancestors; but the husbandmen of Sicily were chained to their rich and cultivated soil. Rome was oppressed by the iron sceptre of the exarchs, and a Greek, perhaps a eunuch, insulted with impunity the ruins of the Capitol. But Naples soon acquired the privilege of electing her own dukes; the independence of Amalfi was the fruit of commerce; and the voluntary attachment of Venice was finally ennobled by an equal alliance with the Eastern Empire. On the map of Italy, the measure of the exarchate occupies a very inadequate space, but it included an ample proportion of wealth, industry, and population.

[568-774 A.D.]

The most faithful and valuable subjects escaped from the barbarian yoke; and the banners of Pavia and Verona, of Milan and Padua, were displayed in their respective quarters by the new inhabitants of Ravenna. The remainder of Italy was possessed by the Lombards; and from Pavia, the royal seat, their kingdom was extended to the east, the north, and the west, as far as the confines of the Avars, the Bavarians, and the Franks of Austrasia and Burgundy. In the language of modern geography, it is now represented by the Terra Firma of the Venetian republic, Tyrol, the Milanese, Piedmont, the coast of Genoa, Mantua, Parma, and Modena, the grand duchy of Tuscany, and a large portion of the ecclesiastical state from Perugia to the Adriatic. The dukes, and at length the princes, of Benevento survived the monarchy, and propagated the name of the Lombards. From Capua to Tarentum they reigned near five hundred years.

In comparing the proportion of the victorious and the vanquished people, the change of language will afford the most probable inference. According to this standard it will appear, that the Lombards of Italy, and the Visigoths of Spain, were less numerous than the Franks or Burgundians; and the conquerors of Gaul must yield, in their turn, to the multitude of Saxons and Angles who almost eradicated the idioms of Britain. The modern Italian has been insensibly formed by the mixture of nations: the awkwardness of the barbarians in the nice management of declensions and conjugations, reduced them to the use of articles and auxiliary verbs; and many new ideas have been expressed by Teutonic appellations. Yet the principal stock of technical and familiar words is found to be of Latin derivation; and if we were sufficiently conversant with the obsolete, the rustic, and the municipal dialects of ancient Italy, we should trace the origin of many terms which might, perhaps, be rejected by the classic purity of Rome.

A numerous army constitutes but a small nation, and the powers of the Lombards were soon diminished by the retreat of the twenty thousand Saxons. When Alboin descended from the Alps, he invested his nephew, the first duke of Friuli, with the command of the province and the people; but the prudent Gisulf would have declined the dangerous office, unless he had been permitted to choose, among the nobles of the Lombards, a sufficient number of families to form a perpetual colony of soldiers and subjects. In the progress of conquest, the same option could not be granted to the dukes of Breseia or Bergamo, of Pavia or Turin, of Spoleto or Benevento; but each of these, and each of their colleagues, settled in his appointed district with a band of followers who resorted to his standard in war and his tribunal in peace. Their attachment was free and honourable: resigning the gifts and benefits which they had accepted, they might emigrate with their families into the jurisdiction of another duke; but their absence from the kingdom was punished with death, as a crime of military desertion.

The posterity of the first conquerors struck a deeper root into the soil, which, by every motive of interest and honour, they were bound to defend. A Lombard was born the soldier of his king and his duke; and the civil assemblies of the nation displayed the banners, and assumed the appellation of a regular army. Of this army, the pay and the rewards were drawn from the conquered provinces; and the distribution, which was not effected till after the death of Alboin, is disgraced by the foul marks of injustice and rapine.

Many of the most wealthy Italians were slain or banished; the remainder were divided among the strangers; and a tributary obligation was imposed (under the name of hospitality), of paying to the Lombards a third part of

the fruits of the earth. Within less than seventy years, this artificial system was abolished by a more simple and solid tenure. Either the Roman landlord was expelled by his strong and insolent guest; or the annual payment, a third of the produce, was exchanged by a more equitable transaction for an adequate proportion of landed property. Under these foreign masters, the business of agriculture, in the cultivation of corn, vines, and olives, was exercised with degenerate skill and industry by the labour of the slaves and natives. But the occupations of a pastoral life were more pleasing to the idleness of the barbarians. In the rich meadows of Venetia, they restored and improved the breed of horses for which that province had once been illustrious.

THE REIGN AND WOOING OF AUTHARI

So rapid was the influence of climate and example, that the Lombards of the fourth generation surveyed with curiosity and affright the portraits of their savage forefathers. Their heads were shaven behind, but the shaggy locks hung over their eyes and mouths, and a long beard represented the name and character of the nation. Their dress consisted of loose linen garments, after the fashion of the Anglo-Saxons, which were decorated, in their opinion, with broad stripes of variegated colours. The legs and feet were clothed in long hose, and open sandals; and even in the security of peace a trusty sword was constantly girt to their side. Yet this strange apparel, and horrid aspect, often concealed a gentle and generous disposition: and as soon as the rage of battle had subsided, the captives and subjects were sometimes surprised by the humanity of the victor. The vices of the Lombards were the effect of passion, of ignorance, of intoxication; their virtues are the more laudable, as they were not affected by the hypocrisy of social manners, nor imposed by the rigid constraint of laws and education. The adventurous gallantry of Authari breathes the true spirit of chivalry and romance. After the loss of his promised bride, a Merovingian princess, he sought in marriage the daughter of the king of Bavaria; and Garibald accepted the alliance of the Italian monarch. Impatient of the slow progress of negotiation, the ardent lover escaped from his palace and visited the court of Bavaria in the train of his own embassy. At the public audience, the unknown stranger advanced to the throne, and informed Garibald that the ambassador was indeed the minister of state, but that he alone was the friend of Authari, who had trusted him with the delicate commission of making a faithful report of the charms of his spouse.

Theudelinda was summoned to undergo this important examination; and after a pause of silent rapture, he hailed her as the queen of Italy, and humbly requested that, according to the custom of the nation, she would present a cup of wine to the first of her new subjects. By the command of her father she obeyed: Authari received the cup in his turn, and, in restoring it to the princess, he secretly touched her hand, and drew his own finger over his face and lips. In the evening, Theudelinda imparted to her nurse the indiscreet familiarity of the stranger, and was comforted by the assurance that such boldness could proceed only from the king, her husband, who, by his beauty and courage, appeared worthy of her love. The ambassadors were dismissed; no sooner did they reach the confines of Italy than Authari, raising himself on his horse, darted his battle-axe against a tree with incomparable strength and dexterity. "Such," said he to the astonished Bavarians, "such are the strokes of the king of the Lombards." On the approach

[568-774 A.D.]

of a French army, Garibald and his daughter took refuge in the dominions of their ally; and the marriage was consummated in the palace of Verona. At the end of one year, it was dissolved by the death of Authari (Sept. 5th, 590), but the virtues of Theudelinda had endeared her to the nation, and she was permitted to bestow, with her hand, the sceptre of the Italian kingdom.

LOMBARD GOVERNMENT AND LAW

From this fact, as well as from similar events, it is certain that the Lombards possessed freedom to elect their sovereign, and sense to decline the frequent use of that dangerous privilege. The public revenue arose from the produce of land, and the profits of justice. When the independent dukes agreed that Authari should ascend the throne of his father, they endowed the regal office with a fair moiety of their respective domains. The proudest nobles aspired to the honours of servitude near the person of their prince: he rewarded the fidelity of his vassals by the precarious gift of pensions and "benefices"; and atoned for the injuries of war by the rich foundation of monasteries and churches. In peace a judge, a leader in war, he never usurped the powers of a sole and absolute legislator. The king of Italy convened the national assemblies in the palace, or more probably in the fields of Pavia: his great council was composed of the persons most eminent by their birth and dignities; but the validity, as well as the execution, of their decrees, depended on the approbation of the "faithful" people, the "fortunate" army of the Lombards.

About fourscore years after the conquest of Italy, their traditional customs were transcribed in Teutonic Latin, and ratified by the consent of the prince and people: some new regulations were introduced, more suitable to their present condition; the example of Rothari was imitated by the wisest of his successors, and the laws of the Lombards have been esteemed the least imperfect of the barbaric codes. Secure by their courage in the possession of liberty, these rude and hasty legislators were incapable of balancing the powers of the constitution, or of discussing the nice theory of political government.

Such crimes as threatened the life of the sovereign, or the safety of the state, were adjudged worthy of death; but their attention was principally confined to the defence of the person and property of the subject. According to the strange jurisprudence of the times, the guilt of blood might be redeemed by a fine; yet the high price of nine hundred pieces of gold declares a just sense of the value of a simple citizen. Less atrocious injuries, a wound, a fracture, a blow, an opprobrious word, were measured with scrupulous and almost ridiculous diligence; and the prudence of the legislator encouraged the ignoble practice of bartering honour and revenge for a pecuniary compensation.

The ignorance of the Lombards, in the state of paganism or Christianity, gave implicit credit to the malice and mischief of witchcraft; but the judges of the seventeenth century might have been instructed and confounded by the wisdom of Rothari, who derides the absurd superstition, and protects the wretched victims of popular or judicial cruelty. The same spirit of a legislator, superior to his age and country, may be ascribed to Liutprand, who condemns, while he tolerates, the impious and inveterate abuse of duels, observing from his own experience, that the juster cause had often been oppressed by successful violence.

Whatever merit may be discovered in the laws of the Lombards, they are the genuine fruit of the reason of the barbarians, who never admitted the bishops of Italy to a seat in their legislative councils. But the succession of their kings is marked with virtue and ability; the troubled series of their annals is adorned with fair intervals of peace, order, and domestic happiness; and the Italians enjoyed a milder and more equitable government than any of the other kingdoms which had been founded on the ruins of the Western Empire.

THE DECAY OF ROME

Amidst the arms of the Lombards, and under the despotism of the Greeks, we again inquire into the fate of Rome, which had reached, about the close of the sixth century, the lowest period of her depression. By the removal of the seat of empire, and the successive loss of the provinces, the sources of public and private opulence were exhausted; the lofty tree under whose shade the nations of the earth had reposed, was deprived of its leaves and branches, and the sapless trunk was left to wither on the ground. The ministers of command, and the messengers of victory, no longer met on the Appian or Flaminian way; and the hostile approach of the Lombards was often felt, and continually feared. The inhabitants shut or opened their gates with a trembling hand, beheld from the walls the flames of their houses, and heard the lamentations of their brethren, who were coupled together like dogs, and dragged away into distant slavery beyond the sea and the mountains. The Campagna of Rome was speedily reduced to the state of a dreary wilderness, in which the land is barren, the waters are impure, and the air is infectious.

Curiosity and ambition no longer attracted the nations to the capital of the world: but if chance or necessity directed the steps of a wandering stranger, he contemplated with horror the vacancy and solitude of the city, and might be tempted to ask, Where is the senate, and where are the people? In a season of excessive rains, the Tiber swelled above its banks, and rushed with irresistible violence into the valleys of the Seven Hills. A pestilential disease arose from the stagnation of the deluge, and so rapid was the contagion, that fourscore persons expired in an hour, in the midst of a solemn procession which implored the mercy of Heaven.

A society in which marriage is encouraged and industry prevails, soon repairs the accidental losses of pestilence and war; but as the far greater part of the Romans was condemned to hopeless indigence and celibacy, the depopulation was constant and visible, and the gloomy enthusiasts might expect the approaching failure of the human race. Yet the number of citizens still exceeded the measure of subsistence: their precarious food was supplied from the harvests of Sicily or Egypt; and the frequent repetition of famine betrays the inattention of the emperor to a distant province. The edifices of Rome were exposed to the same ruin and decay; the mouldering fabrics were easily overthrown by inundations, tempests, and earthquakes; and the monks, who had occupied the most advantageous stations, exulted in their base triumph over the ruins of antiquity.

It is commonly believed, that Pope Gregory I attacked the temples, and mutilated the statues, of the city; that by the command of the barbarian, the Palatine library was reduced to ashes; and that the history of Livy was the peculiar mark of his absurd and mischievous fanaticism. The writings of Gregory himself reveal his implacable aversion to the monuments of classic

[590-671 A.D.]

genius : and he points his severest censure against the profane learning of a bishop, who taught the art of grammar, studied the Latin poets, and pronounced with the same voice the praises of Jupiter and those of Christ. But the evidence of his destructive rage is doubtful and recent ; the temple of Peace, or the theatre of Marcellus, have been demolished by the slow operation of ages, and a formal proscription would have multiplied the copies of Virgil and Livy in the countries which were not subject to the ecclesiastical dictator.

Like Thebes, or Babylon, or Carthage, the name of Rome might have been erased from the earth, if the city had not been animated by a vital principle, which again restored her to honour and dominion."

THE LOMBARD KINGS (636-712 A.D.)

Theudelinda had chosen for her husband and co-ruler, the Thuringian duke Agilulf who reigned from 590 to 615. Under these two the Arian Lombards kept peace with the Catholic church, and Pope Gregory the Great, who is more fully treated under the history of the papacy, deserves honour for arranging the peace and preventing a conspiracy to massacre the Lombards as the French were butchered on the day of the Sicilian Vespers.

Agilulf was followed by Adalwald (Adeloald), 615-624, and he by Ariwald (Arioald), 624-636, who was followed by Rothari (636-652)."

From the time when Rothari established the Lombard monarchy by his strong hand, to the reign of Liutprand, the first king who deliberately conceived the design of uniting the whole of Italy under his sceptre, the throne of Pavia passed through many vicissitudes, and the monarchy could only maintain its authority with difficulty against the power of the aspiring nobles, and of the dukes in particular. Rodwald, the son of Rothari, having been assassinated, after a reign of barely six months (652), by a Lombard whom he had grievously insulted, loyalty to the memory of Queen Theudelinda led the nation to set her nephew Aribert, the son of Gundwald of Asti, on the throne. The reign of this monarch (653-661), the first Catholic king of the Lombards, is shrouded in obscurity. According to the dispositions made by him on his deathbed, his two youthful sons, Godebert and Perctarit, were to divide his dominions, one fixing his capital at Pavia and the other at Milan. The consequence of this ill-judged arrangement was a fratricidal civil war. Both belligerents appealed for aid to Grimwald, duke of Benevento, and thus gave this powerful and ambitious ruler the opportunity of placing the crown on his own head (662-671). He entered Pavia as the ally of Godebert; but seized the first favourable moment to murder the young king. Thereupon Perctarit of Milan, the other brother, dreading a like fate for himself, fled to the Avars, leaving his wife Rodelinda and his infant son Cuninebert behind him.

Grimwald, who had married the daughter of Aribert, then ruled the Lombard kingdom for ten years with vigour and prudence, and successfully repelled the attacks of the Franks on the west and of the Greeks on the east. When a Lombard duke, Lupus of Friuli by name, refused to swear allegiance to him, he instigated the chagan of the Avars to make war on the recalcitrant noble. The disloyal governor and the majority of his comrades in arms fell in a four days' battle against the barbarians (663). The Avars, however, obstinately refused to evacuate the territory which they had purchased with their blood. Grimwald was forced to muster an army to coerce them, but

he avoided giving battle and ultimately succeeded by artifice in inducing his savage visitors to withdraw. In order to secure himself against revolt and disloyalty for the future, he conferred the most important dukedoms on his own adherents and friends, taking care to bestow the municipal territories (*civitates*) upon persons who were not native to the respective cities and so had no ties to the soil. Accordingly Benevento fell to the share of his son Romwald; Spoleto to his faithful comrade Transamund, on whom he also bestowed his daughter in marriage; and the duchy of Friuli to Wechtari of Vicenza.

Grimwald was nevertheless unable to secure the crown for his own line. Death had barely closed the formidable monarch's eyes before Perctarit was conducted from the frontier to Pavia and proclaimed king amidst loud rejoicings, while Garibald, Grimwald's son, disappeared from the scene. Of Perctarit's subsequent reign (671-686), in which he associated his son Cunincbert (686-700) with him in the government, we know nothing except that he waged a protracted war with Alahis, duke of Trient, who had rebelled against him. After the death of Perctarit the struggle took a turn so unfavourable to the royal cause that Alahis, who in the meantime had added the duchy of Brescia to that of Trient, marched into Pavia, forced the king to take refuge on an island in Lake Como, and proclaimed himself king. His reign was brief. Desertion and treachery weakened his cause, and he fell in a decisive battle against Cunincbert not far from Como. Cunincbert then took up his residence once more in the royal palace at Pavia.

DECLINE OF THE LOMBARD KINGDOM

Under Cunincbert's son Liutbert, who succeeded as a minor under the guardianship of Duke Ansprand, the kingdom of Lombardy fell on evil days. Raginbert, the son of Godebert, a scion of the royal house, who had risen in the reign of Cunincbert to the rank of Duke of Turin, now advanced pretensions to the throne. Ansprand and his ally, Rothari of Bergamo, were defeated on the field of Novara, where the fortunes of Italy have so often been decided. Raginbert did not long survive his victory; but his son Aribert maintained his claims and won a second victory over the opposite party at Pavia. Ansprand escaped to the island in Lake Como where Cunincbert had formerly found refuge; the young king fell into the hands of the victors. Rothari withdrew to his own duchy of Bergamo, but expiated his short-lived dream of sovereignty (for he had aspired to the throne himself) by an untimely death in prison at Turin. The ill-starred Liutbert was murdered in his bath about the same time, and Ansprand was forced to leave his last refuge on Italian soil and flee across the Alps.

Aribert now reigned at Pavia without a rival (701-712). But strenuously as he strove to curb the power of the dukes and to win popularity by the justice of his administration, he was unable to maintain his sovereignty. For eight years Ansprand had waited in vain at the court of the duke of Bavaria for the aid he desired. In the ninth it was granted. He entered upper Italy at the head of an imposing force "to set upon his own head the crown he had not been able to keep for his ward." Aribert, though not defeated in the field, lost heart and absconded to Pavia. A mutiny arose in the army in consequence, the king's life seemed to be in danger, and he resolved upon flight. He tried to swim the Ticino, but the weight of the gold he had taken with him dragged him down and he was drowned. The reins

[712-724 A.D.]

of government were then assumed (712) by Ansprand, "a man of conspicuous valour and rare wisdom." He had only three months to enjoy the good fortune for which he had striven so long; but on his death-bed he had the joy of seeing his son Liutprand raised to the throne and acknowledged king in a solemn assembly of the people.²

REIGN OF LIUTPRAND (712-744 A.D.)

Between the 6th and 13th of June, 712, which is the date, as nearly as we can fix it, when Flavius Liutprand came to the throne, he was, according to all records, in the prime of his manhood. He took to wife a Bavarian princess, Guntrud, the child of Theudibert, who bore him a daughter, their only offspring. The exact time of his marriage is not known. It took place not long after Aribert of the Cottian Alps made his donation to the Roman church; the year in which Gregory II became pope. If this circumstance is taken in connection with the fact that between 715-716 the Bavarian duke, Theodo I (Theudibert's father), undertook a journey to Rome, highly important to the clerical interests of Bavaria, it cannot be doubted that this duke, whose house had so long been allied in friendship with Liutprand, must have tarried in Pavia to see the king, and that at this interview the further tie of a marriage alliance was first discussed.

The intimate relations between the Bavarians and Lombards lasted up to a late period; they were at one time neighbours in Pannonia, and earlier still there are authenticated accounts of their being related as is shown by the close resemblance in their customs and speech. Most of our information drawn from the earliest Bavarian chronicles, we owe to Paulus,³ the historian of the Lombards. Even before these latter wandered into Italy the marriage of Walderada, widow of Theudebald of Austrasia and daughter of the Lombard Wacho, had taken place with Garibald, the first duke of Bavaria, under whose reign that country became in fact a dependency of France.

The earlier theory that the Bavarians were once among the Alboin peoples has, it is true, been energetically opposed, but, as the author of this history believes, without grounds. Even as far back as the three kings in Italy, Authari took to wife a Bavarian princess, the much-chronicled Theodelinda, who gave to the kingdom a new dynasty, — if such a word can be used in speaking of the Lombards — and to a certain extent, a new faith.

Many traces are to be found of the subsequent intercourse between the two races, but a close and really important connection did not, so far as can be discovered from the scanty sources of information at our disposal, occur until the time of King Ansprand.

Theodo I had divided his country into five parts, of which he kept one for himself, assigning the remaining four divisions to his four sons — Theudibert, Grimwald, Tassilo II, and Theodobald. Rudhart's supposition was that Theudibert, with whom the Lombards came almost exclusively into touch, kept the south division, adjoining Liutprand's kingdom, together with the see of Salzburg.

After Theodobald's early death his inheritance fell to his surviving brothers; and the same was the case with Theodo's land after his death in 717 or in 722.

In the year 724 Theudibert also died. He seems to have exercised a kind of supremacy over his brother. He left behind him a son, Hugpert,

brother-in-law to Liutprand; when, as presently happened, Grimwald wished to make himself supreme ruler in Bavaria, and to overthrow Hucpert, he turned to his neighbours over the border for help. He received it, and it was on this occasion that Liutprand built some forts on the Etsch (Adige).

LIUTPRAND AND MARTEL

The wanderings of the Bavarian dukes had given another powerful neighbour, Charles Martel, the ruler of the Franks, the opportunity of interfering with them. There are proofs that friendly intercourse existed between the Franks and the Lombards, even before the latter migrated to Italy. Theudebert I, one of the few descendants of Clovis who has left an honourable name in history, was wedded to Wisigarda, a daughter of King Wacho, whose second daughter, Walderada, was the first wife of Theudebald, the illegitimate son of the successor of Theudebert. All friendly relations between these two peoples ceased with Alboin, who, before he married the notorious Rosamund, took to wife a daughter of Clotair I, named either Clotsuinda or Flutswinda, and after his time we find them opposed and hostile to one another. At first during the years 568, 571, 572, 574, and 575, there were only insignificant battles, brought about by the incursions of the Lombard tribes who were not yet settled in the Frankish territory. More serious, and not exactly conducive to fame or success for the Franks, were the wars which Childebert II, in pursuance of an agreement made by him with the East Roman emperor, himself conducted against Authari down to the year 590. It was only under Agilulf that peace was actually secured in 591.

In 605, in connection with the marriage of King Adalwald with a daughter of Theudebert II, a bond of "everlasting peace between the Franks and Lombards" was sworn to. We are also told by Paulus that King Grimwald almost completely annihilated a Frankish host, which had passed from Provence into upper Italy, but no exact date is furnished. It was only when under the strong rule of the first Carolingians on the one hand and of Liutprand on the other, when order was to some extent restored in both kingdoms, that the two rulers once more approached one another with a view to the discussion of a foreign policy. In 725 Charles Martel undertook his first campaign, in order to put the Bavarians in mind of their long-forgotten dependence on the Franks. There are no chronicles which tell us whether or not Liutprand then came into communication with his great contemporary. But it is certain that a good understanding existed between them in the years which followed, a friendship which only grew closer with time. This is proved chiefly by the fact that Charles Martel, in his thirties, sent his youthful son Pepin (born 714 or 715) to the Lombard king that the king might cut off his hair "according to the custom." Thus Liutprand did, assuming by this act the place of second father to the young man, afterwards sending him home, enriched by many presents. According to two later chroniclers Charles had then already concluded an alliance with Liutprand, an assertion which the historian has rather deduced from later occurrences, than based upon any exact knowledge of the actual facts.

When the Saracens again invaded Gaul, and had pushed on into Provence, Charles sent envoys bearing presents to Liutprand, and asked him for assistance, which was granted. The report of a Lombard army in the neighbourhood was sufficient to induce the "unbelievers," who had reached the valley of Susa, to retreat, and to the abandonment of Arles (Arelate).

[731-744 A.D.]

LIUTPRAND AND THE ITALIAN POWERS

The expeditions to Bavaria and France are the only ones Liutprand undertook outside of Italy. Even within the peninsula his predecessors had not left him very much to do. The change of rulers repeatedly enforced in the second half of the seventh and the beginning of the eighth century was, of course, anything but advantageous to the aggrandisement of the Lombard royal house. The leading forces in the country, the dukes, whose power dated from the earliest monarchical times in Italy, made what use they could of the internecine discord to assert their own authority.

At the extreme point of independence of the crown stood the Beneventine dukes, who from time immemorial had maintained a unique position in the south, being indeed recognised by constitutional law as almost independent of the kingly power. They traced back their origin to royal blood, to Duke Gisulf of Friuli, a brother of Alboin.

In 731 Liutprand found an opportunity to interfere in Beneventine affairs. He came in person to Benevento, and took away with him his grand-nephew who was not of age, whilst in his place he installed his nephew Gregory, leaving him peacefully established before he returned.

Gregory, after a reign of about seven years, met his death by violence in 738. By this time the opponents in south Lombardy had chosen a duke for themselves in the person of the otherwise unknown Gottschalk. Whether he had any connection and if so, of what kind, with the native princely house is not to be learned from any of the records. According to Paulus² he ruled for three years, 738 or 739 to 742. In the last year, as Liutprand having completely subjugated Spoleto betook himself to an expedition against Benevento, Gottschalk was attacked by the Beneventines, who were hostile to him, and killed. Thus Liutprand on his arrival found his way clear, and placed his great-nephew, now grown to man's estate, upon the ducal throne as Gisulf II. He then returned to Pavia, and from that time had no occasion to interfere further in Benevento. In Spoleto a similar state of things was the consequence of similar circumstances.

The Friulian princes owe their distinguished position to the province which Alboin "lent to his cousin Gisulf, his *marpahis*," and which was occupied by the flower of the Lombard warriors, and more particularly owing to the circumstance that it formed the frontier which was so much exposed to the attacks of the Avars. After the frightful defeat, which Gisulf had once sustained from the Avars, the Lombards bore themselves manfully under constantly recurring attacks; the sons and successors of the first dukes, Taso and Cacco, succeeding in extending their territory as far as what was afterwards called the Windisch boundary-land, the Slav inhabitants of which paid tribute to Friuli up to the time of the duke Ratchis. A second great defeat which Duke Ferdulf suffered at the turn of the seventh century seemed to have no further consequences.

Not long after Ferdulf's death, which was followed by a short interregnum, Pemmo, father of two kings of widely different characters, King Ratchis and Aistulf, received the dukedom from Aribert II. His reign seems to have been a long one, extending over forty years — that is, far into the time of Liutprand. His first endeavour was to heal the wounds which Ferdulf's rashness had inflicted upon his country. By a victory in the neighbourhood of Villach he succeeded in sending home a newly arrived tribe of Slavs (Avars) after they had been severely punished. He concluded a peace with his enemy, who from that time forward cherished a salutary

respect for the Friulian arms. In later years, however, by his conflict with Callistus, patriarch of Aquileia, he drew on himself the serious displeasure of the king which eventually led to the loss of his dukedom. Till then, the patriarchs, not being secure in their own dominions from the enmity of the East Romans, had always resided at Cormona, but Callistus, who was a "very elegant nobleman" and moreover a particular favourite of Liutprand, who had assisted him to the attainment of his dignity, found the residence of his predecessors in authority too undistinguished, and decided to remove to Friuli, which appeared to him far more suitable. Unfortunately, there already resided here, with the consent of the dukes, the bishop of the neighbouring Tula Carnica, whose see was at that time held by Amater. The ambitious, high-spirited patriarch drove him, without ceremony, from his own house, and coolly took possession of it. Pemmo, who witnessed this proceeding, but with great disfavour, was not prepared to allow such a thing to happen in his own town. He arrested Callistus, whose life was for some time in danger, kept him in prison, and "let him eat the bread of sorrow." When Liutprand was informed of the oppression of one of his protégés he took energetic measures, deposed the reigning duke and installed in his stead, Ratchis, the duke's elder son.

Soon after his appointment, he undertook a successful expedition to devastate the Slav population in Carinthia, with the intention of giving them a warning against any invasion of his territory. With this our information concerning the history of Friuli during the reign of Liutprand comes to an end.

LIUTPRAND, THE POPE, AND CONSTANTINOPLE

When Liutprand came to the throne, Peter Constantine was pope at Rome (708-715) and appeared to have no relations with the Lombard king. The first hint of any communication between the two powers relates to a donation of ecclesiastical properties from the Cottian Alps, which King Aribert II had once made to Pope John VII (705-707) and which Liutprand, on his accession, now confirmed to Constantine I, after whose death the gift was revoked, but finally, on the request of Gregory II, again renewed.

Somewhere about this year (717-718) may be dated the first split between the East Romans and the Lombards, and indeed it was the Beneventines who were responsible for the first hostilities. It appears that Constantinople possessed a not inconsiderable district in the heart of the Benevento territory, a duchy which comprised among other towns Naples, Amalfi, Sorrento, Misenum, Puteoli, and Cumæ. In a time of peace, Romwald II seized upon the last-named town which was fortified and therefore of some importance. Gregory II, who at this time, previous to the dispute about iconoclasm, was well disposed towards the Byzantines, interposed with argument, threats of displeasure, and demands for restitution, but in vain. Finally he induced the Greek duke, John of Naples, to intervene, which was from the first his obvious duty. John marched into Cumæ in the dead of night and took possession of the place; three hundred Lombards, among them one Gastald, met their death, and five hundred were led captive to Naples. As a reward Gregory gave John of Naples 70 pounds in gold, which he had promised him if he would undertake the business.

Liutprand was not personally affected by this proceeding, as Benevento had at that time nothing to do with the Lombard kingdom and existed as an independent duchy.

[712-728 A.D.]

Since the open outbreak of the quarrel about the images, (as described previously under the history of Leo the Isaurian and more fully under the papacy), however, he showed himself inimical first to the extension of the emperor's possessions in Italy, and in pursuance of the same policy, to Rome as well, which nominally at least was still under imperial rule.

The sides taken in the conflicts which followed, although varying from time to time, may be given briefly as follows: On one side Liutprand against East Rome—the lawful emperor and he never being on friendly terms; on the other the pope—an unequivocal enemy to the emperor ever since the image quarrel, but none the less no sincere ally of the Lombard king, whose ever-extending power he worked in every way to counteract, whilst keeping on the alert lest his machinations to this end should advance the Byzantine interests. He also, when occasion offered, called in the aid of the Beneventine and Spoletine dukes.

The conflict was initiated by Liutprand at a time highly favourable to his main desire which, there can be no doubt, was that all Italy should be united into one kingdom under a Lombard king,—namely in the year 726, when by his energetic attack upon the iconodules in his own territory, the emperor had raised about him an atmosphere of bitterness and insurrection, had especially made a lasting enemy of the bishop in Rome who was regarded by western Europe as the head of the Christian church and was by no means in a position to combat the rebellions in his Italian provinces, or to keep his unwilling vassals under his empire. All these circumstances combined to

help Liutprand in his enterprise—the extension of his own power at the cost of that of the empire. No one could have understood better how to turn the mistakes made in Rome and Constantinople to account.

About 726 the Lombards possessed themselves of the fortified town of Narnia (Narni), which at that time belonged to Eastern Rome. After that Liutprand himself marched at the head of the united forces of his kingdom (*generali motione facta*) upon Ravenna, the centre of the Byzantine power in Italy. After a siege lasting many days he succeeded at least in taking Classis, the port of Ravenna, which he destroyed, after sacking it with great profit to himself.

The emperor, instead of yielding to Gregory II, at least in appearance, and so securing his assistance in resisting the encroachments made by Liutprand, still further widened the gulf between the pope and himself by his stubborn and ungracious demeanour. The consequences were not slow to follow. Even if the many attempts against his life and position described



COAT OF MAIL OF A KING IN THE EIGHTH CENTURY

in the biography of the pope are rather imaginary (and due to the dread felt in Rome of Leo III) than attacks which actually occurred, they nevertheless give us the right idea of the temper in Rome at that time; there is no doubt that the appointment of a new pope favoured by the emperor and who might be removed to Constantinople, was contemplated in Italy. The fact of a later successful understanding between the two, such as Gregorovius^{aa} and Schlosser^{bb} would have us accept, has no authenticated probability. In 728-729 Liutprand and Eutychius were still acting in concert against the pope and his friends; and the imperial edict of 728, wherein "all images of angels, saints, and martyrs were proscribed under penalties" shows no inclination towards reconciliation. Whether the Lombards, who defended the pope at the Ponte Salaro against the forces of Eutychius and the exarch Paulus, which were approaching to depose him from the papal chair, acted under instructions from Liutprand, or from Transamund II, duke of Spoleto, or on their own initiative, we cannot discover from the *Vita Gregorii*,^c which contains the record.

Accordingly whilst a state of great confusion and warfare prevailed both in the east and west of Italy, as well as in the district surrounding Naples, Liutprand continued his victorious career.

To favour the Greeks was not his idea, so long as the pope gave him no offence; moreover he had a certain awe of the church, and of its head, which he never uprooted from his inner nature. Besides, his situation, independent of both sides and therefore alternately feared and courted by both, was the best possible for facilitating the execution of his ambitious and far-reaching projects.

In September of the year 727 till September 728 he addressed himself to a neighbourhood quite dangerously in the vicinity of Rome, seizing the town of Sutrium (Sutri), which, like the strip of country between the dukedoms of Spoleto and Tuscany was not yet incorporated with the Lombard kingdom. By dint of much persuasion and still more gold, he consented 140 days later to return this piece of territory, and leave the pope in possession, "the first presentation of a town to the church" — "the first germ of the pontifical state outside the walls of Rome."

The following year after the subjection already mentioned, of Spoleto and Benevento, he followed Eutychius against Rome, and encamped on the Neronian meadows to the great dismay of the inhabitants. Nevertheless the matter was conducted to a peaceable issue. After a touching conference with Gregory II the Lombard king not only commenced no hostilities, but showed all possible respect to the papal throne, at the same time cautioning the pope to place himself on a better footing with Eutychius, and his (Liutprand's) other allies. For this reason the idea of a serious alliance having existed between Liutprand and the emperor cannot be entertained.

Not long after, on the 11th of February, 731, Gregory II died. Under the rule of his successor, Gregory III, an enthusiastic image-worshipper, whose life in the *Liber Pontificalis*^d is very scantily and unsatisfactorily told, "the Roman district was brought under the control of the accursed Lombards, under the king Liutprand himself," a sentence which must not, of course, be taken literally, and which unfortunately stands without further explanation.

Probably the decade in which Gregory III sat on the stool of St. Peter, was the period during which these events took place which are only related by Paulus Diaconus.^e To give an even moderately correct chronology of the sequence of events would be a hopeless endeavour. The battles against the East Romans which are here mentioned, are confined to those in the

[738-740 A.D.]

exarchate of Ravenna. Wherever the king himself led the fight, he always came off victor (according to Paulus), whilst in his absence the Lombards sustained many rebuffs. In the last year of Gregory III the complications between Rome and Liutprand assumed a very serious aspect, the intervention of the pope in Lombard affairs, which were purely secular, costing him dear.

It now appears to have been only by lavish expenditure that he was able to establish a friendly understanding. The fortress Gallese, north of Nepi on the Tiber, till now the object of so much desire, was resigned by Spoleto to the Ducatus Romanus, *i.e.*, nominally to the East Roman kingdom, but in reality to the Patrimonium Petri. We have definite information that a formal treaty followed between the pope on the one side and the dukes of Spoleto and Benevento on the other, with the express purpose of restoring and protecting the autonomous rights of the dukes and safe-guarding both the eastern and western possessions of the pope from the clutches of Liutprand.

When, therefore, in 738, the king commenced a campaign in the Roman district in which the neighbourhood, particularly the church property in it, was not spared, the two dukes refused to answer the summons of Liutprand to follow and take part in the spoliation. Thereupon Liutprand abandoned the idea of Rome, and marched next against the insurrectionary duke of Spoleto through the devastated territory of Campania. Transamund did not venture to make any stand against him, but fled in the direction of Rome to Gregory III. Hilderic was promoted by the king to be duke in his stead, and assumed control, probably during June, 739. Liutprand next appealed urgently to the pope for the surrender of the insurrectionary vassals, but, as might have been expected, without success, Patricius the East Roman, and Duke Stephanus the commander of the troops in the Roman duchy both setting themselves in keen opposition to Liutprand's desires. The latter avenged himself by seizing four towns. After accomplishing this as well as a siege of the Holy City, he returned in August, 739, to Pavia. A letter, the second written by Gregory III in 739 to Charles Martel, which has been preserved, gives a description of the poverty and anxiety in the Papal dominions, and is a veritable masterpiece of the meanest perfidy, in which he adjures Charles Martel by the keys of the Holy Sepulchre, which he had presented to him, to lend his help and strength against the dreaded Liutprand.

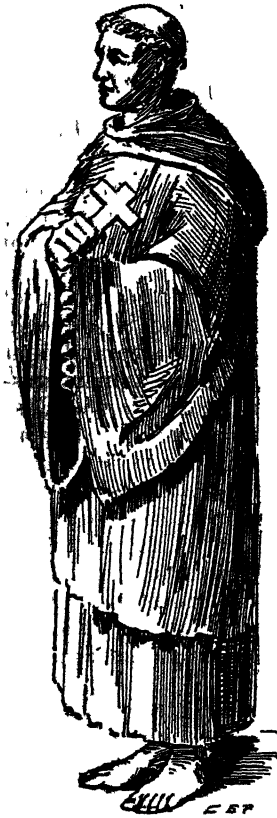
Scarcely had the king withdrawn when Transamund II, aided by the troops of the Roman duchy which were left with him in the confidence that he would regain the towns lost to the Romans, applied himself to re-assuming the sovereign power. The entire Roman military force invaded the dukedom of Spoleto in two columns, one town after another surrendered after a short resistance, and in December, 739, Transamund entered his capital in state; Hilderic being removed by murder. "And at this time there was a great disquietude among the Lombardians, as the Beneventines and Spoletines allied themselves with the Romans."

Now that Transamund again felt himself in some measure secure in his duchy it was in vain that the pope and Patricius admonished him to fulfil his promise, and wrest from the king the four towns which had been lost through his means. The endeavour was next made to gain possession of them by friendly means, through the mediation of the Lombardian bishop, to whom on the 15th of October, 740, Gregory III despatched a pressing letter. All was in vain. Already there were new portents of evil, already Liut-

prand was arming himself for a new campaign against Rome, when, before the storm broke, came the death of Gregory III on the 29th of November, 741, five weeks after Charles Martel, five months after the emperor Leo III, the Isaurian, his implacable foe; Zacharias, his successor, consecrated on December 3rd, being left behind to quench the fire want of foresight had allowed to break out.

Zacharias, a Greek, and, as his chronicler² tells us, an unusually mild and virtuous ruler, was wise enough to see that, with a man of Liutprand's character, the sensible and most advantageous course was to get upon good terms.

The new pope, not long after his consecration, sent a legation to Pavia, whose special mission was to negotiate the restitution of the four towns which two years previously had been wrung from the Roman duchy. Liutprand put no great difficulties in the way, and promised the desired concession. In exchange he demanded that the pope should place the Roman troops at his disposal for the campaign he was planning to subdue the faithless Transamund. By this combination Transamund was bereft of all hope that he might be able to maintain his position. He saw himself that there was nothing more to be done, and, renouncing all thought of resistance, marched to meet Liutprand to whom he yielded himself captive. It is probable that he intended by this voluntary submission to appeal once more to the king's gentle disposition. But Liutprand dared make no second attempt to rely upon the faith of his vanquished enemy, and Transamund found himself consigned to a cloister. Liutprand's nephew took, probably some few years later, the place thus left vacant. Gottschalk's exit from Benevento, which according to Paulus followed close upon Transamund's, has been already related. All this occurred between February and September, 742. Thus the unity of the kingdom of Lombardy was at length restored, and an end put to the arrogant insubordination of the crown vassals.



A FRIAR, EIGHTH CENTURY

PEACE WITH ROME

No haste was evinced in Pavia to carry out the promised restitution of the four towns, this tardiness causing the pope great concern. In order to put an end to this uncertainty, and find out whether there really was any chance of the matter being amicably arranged, Zacharias, "like a true shepherd of the flock entrusted to him by God," set out from the Holy City at the head of his spiritual cortège and marched "full of confidence and brave in heart" to the charmingly situated Interamna (Terni), at that time the headquarters of the Lombards, in order to try what his personal influence would do towards effecting the desired arrangement. Liutprand showed him all honour. "Moved by the pious speech, and full of admiration for the firm courage and admonitions of the holy man," Liutprand conceded everything he asked, "thanks to the influence

[743-744 A.D.]

of the Holy Spirit," and gave the four disputed towns, which he had taken on account of the Transamund quarrel, together with their inhabitants, as a present to the church of Holy Peter.

It is noticeable that, as Gregorovius^{aa} points out, this restitution did not at all effect the Byzantine emperor, but only the successor of Peter. And in order that the pope might enjoy complete ease of mind, he was further guaranteed a twenty years' peace. To gratify him Liutprand even set free all the Greek and Roman prisoners of war he had taken in Tuscany and in the territory north of the river Po, amongst whom were men of high rank, such as the consuls Sergius, Leo, Victor, and Agnellus. Thus a final reconciliation was effected, the conditions of which were all Rome could possibly desire.

On the same day the Sunday, after the solemn celebration of the mass, the pope invited his royal friend to his table in order that he, the pope, might impart the apostolic blessing. Liutprand ate on this occasion with such a hearty appetite as to call forth the jovial remark from him that he had never before eaten so well at a midday meal. The next day, Monday, they bade each other farewell.

Liutprand now turned his attention in another direction. The quarrels about the throne, in which the successor to Leo III, Emperor Constantine V (Copronymus), was embroiled with his brother-in-law Artavasdes, incited him to a renewed attack upon the East Roman possession in Italy. The Ravenna district felt the weight of his displeasure, and he found all preparations made for laying siege a second time to the principal town, when Patricius, the exarch Euty chius, and the archbishop John of Ravenna with the people of that city, sought the mediation of the pope, first by letter and then through envoys.

On the 28th of June, 743, the pope reached the river Po. Here he was met by the high vassals of the Lombard crown and conducted to their capital.

The pope disburdened his mind of his desire that the king would not further oppress the province of Ravenna by devastation and yet further that he would restore the towns taken from the Ravenna including the fortress of Cesena. The naïveté of such demands is certainly astonishing, but still more amazing are the unknown circumstances which induced Liutprand to concede so much. At first, it is true, he met them with a stout refusal. But what remained for him, if he would avoid the open conflict he dreaded with the church and its consequences, except submission, unless he sacrificed the security and peace of his realm, the result of years of activity in extending his foreign dominion? In spite of his promise given to the pope, Liutprand appears to have continued harassing the exarchate.

In January, 744, after a reign of thirty-one years and seven months, Liutprand concluded his eventful life. He was buried in the church of St. Adrian, where his father too had found his last resting-place. In the year 1173 his bones were removed to the church of St. Peter's monastery, so often referred to as "Ecclesia di Ciel d'Oro," a monastery which owed its existence to him.^y

HODGKIN'S ESTIMATE OF LIUTPRAND

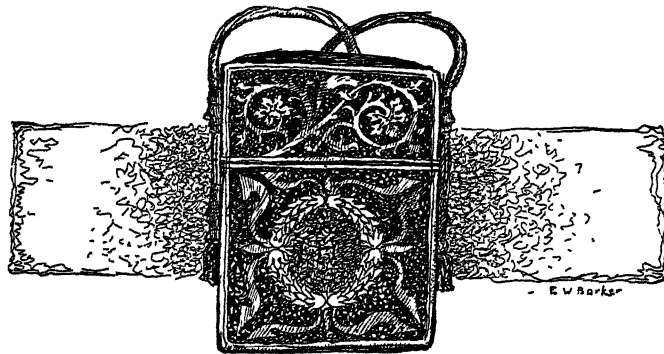
In some respects the statesmanship of Liutprand seems to me to have been too highly praised. The one aim which he seems to have consistently and successfully pursued was the consolidation of the Lombard monarchy and the reduction of the great dukes into a condition of real subjection to

his crown. He availed himself (and what Lombard king would not have done so?) of any opportunity which offered itself for cutting yet shorter the reduced and fragmentary territories which still called themselves parts of "the Roman Republic." But both from policy and from his own devout temperament he was disinclined to do anything which might cause a rupture with the see of Rome, and the popes perceiving this, often induced him to abandon hardly earned conquests by appealing to "his devotion to St. Peter."

I cannot better close this chapter than by quoting the character of Liutprand given us by the loving yet faithful hand of Paulus Diaconus² in the concluding words of that history, which has been our chief guide through two dark and troubled centuries:

"He was a man of great wisdom, prudent in counsel and a lover of peace, mighty in war, clement towards offenders, chaste, modest, one who prayed through the night-watches, generous in his almsgiving, ignorant it is true of literature, but a man who might be compared to the philosophers, a fosterer of his people, an augments of their laws."³

For the present we must leave the fortunes of the Lombards to trace the origins and the rise of the Frankish people who now loom large across the horizons of Italy and to whom the papacy appeals for help against the powers that threaten its enormous and greedy ambition.⁴





CHAPTER III

THE FRANKS TO THE TIME OF CHARLES MARTEL

[55 B.C.—732 A.D.]

IT is well known that the name of "Frank" is not to be found in the long list of German tribes preserved to us in the *Germania* of Tacitus.^b Little or nothing is heard of them before the reign of Gordian III. In 240 A.D. Aurelian,¹ then a tribune of the sixth legion stationed on the Rhine, encountered a body of marauding Franks near Mogontiacum, and drove them back into their marshes. The word "Francia" is also found at a still earlier date, in the old Roman chart called the *Charta Peutingeria*, and occupies on the map the right bank of the Rhine from opposite Coblenz to the sea. The origin of the Franks has been the subject of frequent debate, to which French patriotism has occasionally lent some asperity. At the time when they first appear in history, the Romans had neither the taste nor the means for historical research, and we are therefore obliged to depend in a great measure upon conjecture and combination. It has been disputed whether the word "Frank" was the original designation of a tribe, which by a change of habitation emerged at the period above mentioned into the light of history, or that of a new league, formed for some common object of aggression or defence by nations hitherto familiar to us under other names.

We can in this place do little more than refer to a controversy, the value and interest of which has been rendered obsolete by the progress of historical investigation. The darkness and void of history have as usual been filled with spectral theories, which vanish at the challenge of criticism and before the gradually increasing light of knowledge.

We need hardly say that the origin of the Franks has been traced to fugitive colonists from Troy; for what nation under heaven has not sought to connect itself, in some way or other, with the glorified heroes of the immortal

[¹ His soldiers sang a song which Vopiscus^c quotes.

"*Mille Sarmatas, mille Francos, semel et semel occidimus
Mille mille mille mille Persas quærimus.*"

This song which became a street song in Rome is perhaps the first appearance of the name in Roman history.]

song? Nor is it surprising that French writers, desirous of transferring from the Germans to themselves the honours of the Frankish name, should have made of them a tribe of Gauls, whom some unknown cause had induced to settle in Germany, and who afterwards sought to recover their ancient country from the Roman conquerors. At the present day, however, historians of every nation, including the French, are fairly agreed in considering the Franks as a powerful confederacy of German tribes, who in the time of Tacitus inhabited the northwestern parts of Germany bordering on the Rhine. And this theory is so well supported by many scattered notices, slight in themselves but powerful when combined, that we can only wonder that it should ever have been called in question. Nor was this aggregation of tribes under the new name of Franks a singular instance; the same took place in the case of the Alamanni and Saxons.

The actuating causes of these new unions are unknown. They may be sought for either in external circumstances, such as the pressure of powerful enemies from without, or in an extension of their own desires and plans, requiring the command of greater means, and inducing a wider co-operation of those whose similarity of language and character rendered it most easy for them to unite. But perhaps we need look no further for an efficient cause than the spirit of amalgamation which naturally arises among tribes of kindred race and language, when their growing numbers, and an increased facility of moving from place to place, bring them into more frequent contact. The same phenomenon may be observed at certain periods in the history of almost every nation, and the spirit which gives rise to it has generally been found strong enough to overcome the force of particular interests and petty nationalities.

The etymology of the name adopted by the new confederacy is also uncertain. The conjecture which has most probability in its favour is that adopted long ago by Gibbon,^d and confirmed in recent times by the authority of Grimm,^e which connects it with the German word *frank* (free). The derivation preferred by Adelung^f from *frak* (in modern German *frech*, bold), with the inserted nasal, differs from that of Grimm only in appearance. No small countenance is given to this derivation by the constant recurrence in after times of the epithet *truces*, *feroces*, which the Franks were so fond of applying to themselves, and which they certainly did everything to deserve. Tacitus^g speaks of nearly all the tribes, whose various appellations were afterwards merged in that of Frank, as living in the neighbourhood of the Rhine. Of these the principal were the Sugambri (the chief people of the old Istævonian tribe), who, as there is reason to believe, were identical with the Salian Franks. The confederation further comprised the Bructeri, the Chamavi, Ansibarii, Tubantes, Marsi, and Chasuari, of whom the five last had formerly belonged to the celebrated Cheruscan league, which, under the hero Arminius, destroyed three Roman legions in the Teutoburg forest.

The strongest evidence of the identity of these tribes with the Franks, is the fact that, long after their settlement in Gaul, the distinctive names of the original people were still occasionally used as synonymous with that of the confederation. The Sugambri [or Sicambri] are known in Roman history for their active and enterprising spirit, and the determined opposition which they offered to the greatest generals of Rome. It was on their account that Cæsar bridged the Rhine in the neighbourhood of Bonn, and spent eighteen days, as he informs us with significant minuteness, on the German side of that river. Drusus made a similar attempt against them with little better success. Tiberius was the first who obtained any decided advantage over

[12-240 A.D.]

them; and even he, by his own confession, was obliged to have recourse to treachery. An immense number of them were then transported by the command of Augustus to the left bank of the Rhine, "that," as the panegyrist expresses it, "they might be compelled to lay aside not only their arms, but their ferocity." That they were not, however, even then so utterly destroyed or expatriated as the flatterers of the emperor would have us believe, is evident from the fact that they appear again under the same name, in less than three centuries afterwards, as the most powerful tribe in the Frankish confederacy.

The league thus formed was subject to two strong motives, either of which might alone have been sufficient to impel a brave and active people into a career of migration and conquest. The first of these was necessity, — the actual want of the necessaries of life for their increasing population, — and the second desire, excited to the utmost by the spectacle of the wealth and civilisation of the Gallic provinces.

As long as the Romans held firm possession of Gaul, the Germans could do little to gratify their longings; they could only obtain a settlement in that country by the consent of the emperor and on certain conditions. Examples of such merely tolerated colonisation were the Tribocci, the Vangiones, and the Ubii at Colonia Agrippina (Cologne). But when the Roman Empire began to feel the numbness of approaching dissolution, and, as is usually the case, first in its extremities, the Franks were amongst the most active and successful assailants of their enfeebled foe: and if they were attracted towards the West by the abundance they beheld of all that could relieve their necessities and gratify their lust of spoil, they were also impelled in the same direction by the Saxons, the rival league, a people as brave and perhaps more barbarous than themselves. A glance at the map of Germany of that period will do much to explain to us the migration of the Franks, and that long and bloody feud between them and the Saxons, which began with the Chatti and Cherusci, and needed all the power and energy of a Charlemagne to bring to a successful close. The Saxons formed behind the Franks, and could only reach the provinces of Gaul by sea. It was natural therefore that they should look with the intensest hatred upon a people who barred their progress to a more genial climate and excluded them from their share in the spoils of the Roman world.

The Franks advanced upon Gaul from two different directions, and under the different names of Salians and Ripuarians, the former of whom we have reason to connect more particularly with the Sugambrian tribe. The



EARLY FRANKISH WARRIORS

origin of the words Salian and Ripuarian, which are first used respectively by Ammianus Marcellinus^b and Jordanes,^c is very obscure, and has served to exercise the ingenuity of ethnographers. There are, however, no sufficient grounds for a decided opinion. At the same time it is by no means improbable that the river Yssel, Isala, or Sal (for it has borne all these appellations) may have given its name to that portion of the Franks who lived along its course. With still greater probability may the name Ripuarii or Riparii be derived from Ripa, a term used by the Romans to signify the Rhine. These dwellers on the "bank" were those that remained in their ancient settlements while their Salian kinsmen were advancing into the heart of Gaul.

FIRST CONFLICTS WITH ROME

It would extend the introductory portion of this chapter beyond its proper limits to refer, however briefly, to all the successive efforts of the Franks to gain a permanent footing upon Roman ground. Though often defeated, they perpetually renewed the contest; and when Roman historians and panegyrists inform us that the whole nation was several times "utterly destroyed," the numbers and geographical position in which we find them a short time after every such annihilation prove to us the vanity of such accounts. Aurelian, as we have seen, defeated them at Mainz, in 242 A.D., and drove them into the swamps of Holland. They were routed again about twelve years afterwards by Gallienus; but they quickly recovered from this blow, for in 276 A.D. we find them in possession of sixty Gallic cities, of which Probus is said to have deprived them, and to have destroyed four hundred thousand of them and their allies on Roman ground. In 280 A.D., they gave their aid to the usurper Proculus, who claimed to be of Frankish blood, but was nevertheless betrayed by them; and in 288 A.D., Carausius the Menapian was sent to clear the seas of their roving barks. But the latter found it more agreeable to shut his eyes to their piracies, in return for a share of the booty, and they afterwards aided in protecting him from the chastisement due to his treachery, and in investing him with the imperial purple in Britain.

In the reign of Maximian, we find a Frankish army, probably of Ripuarians, at Trèves, where they were defeated by that emperor; and both he and Diocletian adopted the title of "Francicus," which many succeeding emperors were proud to bear. The first appearance of the Salian Franks with whom we are chiefly concerned is in the occupation of the Batavian Islands, in the lower Rhine. They were attacked in that territory in 292 A.D., by Constantius Chlorus, who, as is said, not only drove them out of Batavia, but marched, triumphant and unopposed, through their own country as far as the Danube. The latter part of this story has little foundation either in history or probability.

The most determined and successful resistance to their progress was made by Constantine the Great, in the first part of the fourth century. We must, however, receive the extravagant accounts of the imperial annalists with considerable caution. It is evident, even from their own language, that the great emperor effected more by stratagem than by force. He found the Salians once more in Batavia, and, after defeating them in a great battle, carried off a large number of captives to Augusta Trevirorum (Trèves), the residence of the emperor, and a rival of Rome itself in the splendour of its public buildings.

[321-355 A.D.]

It was in the circus of this city, and in the presence of Constantine, that the notorious "Ludi Francici" was celebrated; at which several thousand Franks, including their kings Regaisus and Ascaricus, were compelled to fight with wild beasts, to the inexpressible delight of the Christian spectators. "Those of the Frankish prisoners," says Eumenius,⁹ "whose perfidy unfitted them for military service, and their ferocity for servitude, were given to the wild beasts as a show, and wearied the raging monsters by their multitude." "This magnificent spectacle," Nazarius⁹ praises, some twenty years after it had taken place, in the most enthusiastic terms, comparing Constantine to a youthful Hercules who had strangled two serpents in the cradle of his empire. Eumenius calls it a "daily and eternal victory," and says that Constantine had erected terror as a bulwark against his barbarian enemies. This terror did not, however, prevent the Franks from taking up arms to revenge their butchered countrymen, nor the Alamanni from joining in the insurrection. The skill and fortune of Constantine generally prevailed; he destroyed great numbers of the Franks and the *innumera gentes* who fought on their side, and really appears for a time to have checked their progress.

It is impossible to read the brief yet confused account of these incessant encounters between the Romans and barbarians, without coming to the conclusion that only half the truth is told; that while every advantage gained by the former is greatly exaggerated, the successes of the latter are passed over in silence. The most glorious victory of a Roman general procures him only a few months' repose, and the destruction of "hundreds of thousands" of Franks and Alamanni seems but to increase their numbers. We may fairly say of the Franks, what Julian¹ and Eutropius² have said respecting the Goths, that they were not so utterly annihilated as the Panegyrist⁹ pretend, and that many of the victories gained over them cost "more money than blood."

The death of Constantine was the signal for a fresh advance on the part of the Franks. Libanius,¹ the Greek rhetorician, when extolling the deeds of Constans, the youngest son of Constantine the Great, says that the emperor stemmed the impetuous torrent of barbarians "by a love of war even greater than their own." He also says that they received overseers; but this was no doubt on Roman ground, which would account for their submission, as we know that the Franks were more solicitous about real than nominal possession. During the frequent struggles for the purple which took place at this period, the aid of the Franks was sought for by the different pretenders, and rewarded, in case of success, by large grants of land within the limits of the empire. The barbarians consented, in fact, to receive as a gift what had really been won by their own valour, and could not have been withheld. Even previous to the reign of Constantine, some Frankish generals had risen to high posts in the service of Roman emperors. Magnentius, himself a German, endeavoured to support his usurpation by Frankish and Saxon missionaries; and Silvanus, who was driven into rebellion by the ingratitude of Constantius, whom he had faithfully served, was a Frank.

The state of confusion into which the empire was thrown by the turbulence and insolence of the Roman armies, and the selfish ambition of their leaders, was highly favourable to the progress of the Franks in Gaul. Their next great and general movement took place in 355 A.D., when, along the whole Roman frontier from Strasburg to the sea, they began to cross the Rhine, and to throw themselves in vast numbers upon the Gallic provinces,

with the full determination of forming permanent settlements. But again the relenting fates of Rome raised up a hero in the person of the emperor Julian, worthy to have lived in the most glorious period of her history. After one or two unsuccessful efforts, Julian succeeded in retaking Colonia Agrippina (Cologne) and other places which the Germans, true to their traditional hatred of walled towns, had laid bare of all defences.

FRANKS IN THE ROMAN ARMY

In the last general advance of the Franks in 355 A.D., the Salians had not only once more recovered Batavia, but had spread into Toxandria, in which they firmly fixed themselves. It is important to mark the date of this event, because it was at this time that the Salians made their first permanent settlement on the left bank of the Rhine, and by the acquisition of Toxandria laid the foundation of the kingdom of Clovis. Julian indeed attacked them there in 358 A.D., but he had probably good reasons for not reducing them to despair, as we find that they were permitted to retain their newly acquired lands, on condition of acknowledging themselves subjects of the empire. He was better pleased to have them as soldiers than as enemies, and they, having felt the weight of his arm, were by no means averse to serve in his ranks, and to enrich themselves by the plunder of the East. Once in undisputed possession of Toxandria, they gradually spread themselves further and further, until, at the beginning of the fifth century, we find them occupying the left bank of the Rhine. The Ripuarians, meanwhile, were extending themselves from Andernach downwards along the middle Rhine, and gained possession of Cologne about the time of the conquest of Torna-cum by their Salian brethren.

We shall be the less surprised that some of the fairest portions of the Roman Empire should thus fall an almost unresisting prey to barbarian invaders, when we remember that the defence of the empire itself was sometimes committed to the hands of Frankish soldiers. Those of the Franks who were already settled in Gaul were often engaged in endeavouring to drive back the ever increasing multitude of fresh barbarians, who hurried across the Rhine to share in the bettered fortunes of their kinsmen, or even to plunder them of their newly acquired riches. Thus Mallobaudes, who is called king of the Franks, and held the office of *domesticorum comes* under Gratian, commanded in the imperial army which defeated the Alamanni at Argentaria. And again, in the short reign of Maximus, who assumed the purple in Gaul, Spain, and Britain, near the end of the fourth century, we are told that three Frankish kings, Genobaudes, Marcomeres, and Sunno, crossed the lower Rhine, and plundered the country along the river as far as Cologne; although the whole of northern Gaul was already in possession of their countrymen.

The generals Nonnius and Quintinus, whom Maximus had left behind him at Augusta Trevirorum, the seat of the imperial government in Gaul, hastened to Colonia Agrippina, from which the marauding Franks had already retired with their booty. Quintinus crossed the Rhine in pursuit at Neus, and, unmindful of the fate of Varus in the Teutoburg forest, followed the retreating enemy into the morasses. The Franks, once more upon friendly and familiar ground, turned upon their pursuers, and are said to have destroyed nearly the whole Roman army with poisoned arrows. The war continued, and was only brought to a successful conclusion for the Romans by

[388-425 A.D.]

the courage and conduct of Arbogastes, a Frank in the service of Theodosius. Unable to make peace with his barbarous countrymen, and sometimes defeated by them, this general crossed the Rhine when the woods were leafless, ravaged the country of the Chamavi, Bructeri, and Chatti, and having slain two of their chiefs named Priam and Genobaudes, compelled Marcomeres and Sunno to give hostages. The submission of the Franks must have been of short continuance, for we read that in 398 A.D. these same kings, Marcomeres and Sunno, were again found ravaging the left bank of the Rhine by Stilicho. This famous warrior defeated them in a great battle, and sent the former, or perhaps both of them, in chains to Italy, where Marcomeres died in prison.

The first few years of the fifth century are occupied in the struggle between Alaric the Goth and Stilicho, which ended in the sacking of Rome by the former in the year 410 A.D., the same in which he died.

While the Goths were inflicting deadly wounds on the very heart of the empire, the distant provinces of Germany and Gaul presented a scene of indescribable confusion. Innumerable hosts of Astingians, Vandals, Alani, Suevi, and Burgundiones threw themselves like robbers upon the prostrate body of imperial Rome, and scrambled for the gems which fell from her costly diadem. In such a storm the Franks could no longer sustain the part of champions of the empire, but doubtless had enough to do to defend themselves and hold their own. We can only guess at the fortune which befell the nations in that dark period, from the state in which we find them when the glimmering light of history once more dawns upon the chaos.

EARLY KINGS AND THE SALIC LAWS

Of the internal state of the Frankish league in these times, we learn from ancient authorities absolutely nothing on which we can safely depend. The blank is filled up by popular fable. It is in this period, about 417 A.D., that the reign of Pharamond is placed, of whom we may more than doubt whether he ever existed at all. To this hero were afterwards ascribed not only the permanent conquests made at this juncture by the various tribes of Franks, but the establishment of the monarchy and the collection and publication of the well-known Salic laws. The sole foundation for this harmonious fabric is a passage interpolated into an ancient chronicle (Prosper^m) of the fifth century; and, with this single exception, Pharamond's name is never mentioned before the seventh century. The whole story is perfected and rounded off by the author of the *Gesta Francorum*,ⁿ according to whom Pharamond was the son of Marcomeres, the prince who ended his days in the Italian prison. The fact that nothing is known of him by Gregory of Tours^o or Fredegarius^p is sufficient to prevent our regarding him as an historical personage. To this may be added that he is not mentioned in the prologue of the Salic law, with which his name has been so intimately associated by later writers.

Though well authenticated names of persons and places fail us at this time, it is not difficult to conjecture what must have been the main facts of the case. Great changes took place among the Franks in the first half of the fifth century, which did much to prepare them for their subsequent career. The greater portion of them had been mere marauders, like their German brethren of other nations: they now began to assume the character of settlers; and as the idea of founding an extensive empire was still far

from their thoughts, they occupied in preference the lands which lay nearest to their ancient homes. There are many incidental reasons which make this change in their mode of life a natural and inevitable one. The country whose surface had once afforded a rich and easily collected booty, and well repaid the hasty foray of weeks, and even days, had been stripped of its movable wealth by repeated incursions of barbarians still fiercer than themselves.



A FRANKISH OFFICER

All that was above the surface the Alan and the Vandal had swept away, the treasures which remained had to be sought for with the plough. The Franks were compelled to turn their attention to that agriculture which their indolent and warlike fathers had hated; which required fixed settlements, and all the laws of property and person indissolubly connected therewith. Again, though there is no sufficient reason to connect the Salic laws with the mythical name of Pharamond, or to suppose that they were altogether the work of this age (since we know from Tacitus^b that the Germans had similar laws in their ancient forests), it is very probable that this celebrated code now received the form in which it has come down to us.

This view of the case is strongly supported by internal evidence in the laws themselves, which, according to the *Prologue*, were written while the Franks were still heathens, and are peculiarly suited to the simple wants of a barbarous people. Even the fiction of the foundation of the Frankish monarchy by Pharamond may

indicate some real and important change in the structure of the state.

That there was at that time but a single king "in Francia" is of course untrue; but nevertheless it seems highly probable, when taken in connection with the subsequent history, that the princes who reigned over the different Frankish tribes established in Gaul belonged, at this period, to one family. And this is the truth which appears to lie at the foundation of the story of this mythical personage.

The next important and well-established historical fact which we meet with in this dreary waste of doubt and conjecture, is the conquest of Cameracum (Cambray) by Clodion, in 429 A.D. This acquisition forms the third stage in the progress of the Salian Franks towards the complete possession of Gaul.

The foremost among the kindred chiefs of the different Frankish tribes at this period was Clodion, whom some modern historians, and among them Gibbon,^d have represented, on the slenderest foundation, as the father of Merovæus, and first of the race of long-haired kings. Gregory of Tours^e gives no countenance to the statement thus boldly made; he does not know

[429-451 A.D.]

that Merovæus was the son of Clodion, nor has he anything to say about Merovæus himself. That the power of Clodion was considerable is evinced by the magnitude of his undertakings. The growing numbers of the Franks in Gaul, continually increased by fresh swarms of settlers from their ancient seats, made an extension of their territory not merely desirable, but even necessary to their existence. Clodion therefore boldly undertook the conquest of the Belgica Secunda, a part of which was still in possession of the Romans. Having sent forward spies to Cameracum, and learned from them that it was insufficiently defended, he advanced upon that city, and succeeded in taking it. After spending a few days within the walls of his new acquisition, he marched as far as the river Samara (Somme). His progress was checked by Aëtius and Majorian, who surprised him in the neighbourhood of Arras, at a place called Helena (Lens), while celebrating a marriage, and forced him to retire. Yet at the end of the war, the Franks remained in full possession of the country which Clodion had overrun; and the Samara became the boundary of the Salian land upon the southwest, as it continued to be until the time of Clovis.

Clodion died in 447 A.D., and was thus saved from the equally pernicious alliance or enmity of the ruthless conqueror Attila. This "Scourge of God," as he delighted to be called, appeared in Gaul about the year 450 A.D. at the head of an innumerable host of mounted Huns; a race so singular in their aspect and habits as to seem scarcely human, and compared with whom the wildest Franks and Goths must have appeared rational and civilised beings.

The time of Attila's descent upon the Rhine was well chosen for the prosecution of his scheme of universal dominion. Between the fragment of the Roman Empire, governed by Aëtius, and the Franks under the successors of Clodion, there was either open war or a hollow truce. The succession to the chief power in the Salian tribe was the subject of a violent dispute between two Frankish princes, the elder of whom is supposed by some to have been called Merovæus.

We have seen that there is some reason to doubt the existence of a prince of this name; and there is no evidence that either of the rival candidates was a son of Clodion. Whatever their parentage or name may have been, the one took part with Attila, and the other with the Roman Aëtius, on condition, no doubt, of having their respective claims allowed and supported by their allies. In the bloody and decisive battle of the Catalaunian Fields round Châlons, Franks, under the name of Leti and Ripuarii, served under the so-called Merovæus in the army of Aëtius, together with Theodoric and his Visigoths. Among the forces of Attila another body of Franks was arrayed, either by compulsion, or instigated to this unnatural course by the fierce hatred of party spirit. From the result of the battle of Châlons, we must suppose that the ally of Aëtius succeeded to the throne of Clodion (451).

The effects of the invasion of Gaul by Attila were neither great nor lasting, and his retreat left the German and Roman parties in much the same condition as he found them. The Roman Empire indeed was at an end in that province, yet the valour and wisdom of Ægidius enabled him to maintain, as an independent chief, the authority which he had faithfully exercised as master-general of Gaul, under the noble and virtuous Majorian. The extent of his territory is not clearly defined, but it must have been, in part at least, identical with that of which his son and successor, Syagrius, was deprived by Clovis. Common opinion limits this to the country

between the Oise, the Marne, and the Seine, to which some writers have added Auxerre and Troyes. The respect in which Ægidius was held by the Franks, as well as his own countrymen, enabled him to set at defiance the threats and machinations of the barbarian Ricimer, who virtually ruled at Rome, though in another's name. The strongest proof of the high opinion they entertained of the merits of Ægidius, is said to have been given by the Salians in the reign of their next king. The prince, to whom the name Merovæus has been arbitrarily assigned, was succeeded by his son Childeric, in 458 A.D. The conduct of this licentious youth was such as to disgust and alienate his subjects, who had not yet ceased to value female honour, nor adopted the loose manners of the Romans and their Gallic imitators.

The authority of the Salian kings over their fierce warriors was held by a precarious tenure. The loyalty which distinguished the Franks in later times had not yet arisen in their minds, and they did not scruple to send the corrupter of their wives and daughters into ignominious exile. Childeric took refuge with Bissinus (or Bassinus), king of the Thuringians, a people dwelling on the river Unstrut. It was then that the Franks, according to the somewhat improbable account of Gregory,^o unanimously chose Ægidius for their king, and actually submitted to his rule for the space of eight years. At the end of that period, returning affection for their native prince, the mere love of change, or the machinations of a party, induced the Franks to recall Childeric from exile, or, at all events, to allow him to return.

Whatever may have been the cause of his restoration, it does not appear to have been the consequence of an improvement in his morals. The period of his exile had been characteristically employed in the seduction of Basina, the wife of his hospitable protector at the Thuringian court. This royal lady, whose character may perhaps do something to diminish the guilt of Childeric in our eyes, was unwilling to be left behind on the restoration of her lover to his native country. Scarcely had he re-established his authority when he was unexpectedly followed by Basina, whom he immediately married. The offspring of this questionable alliance was Clovis, who was born in the year 466 A.D. The remainder of Childeric's reign was chiefly spent in a struggle with the Visigoths, in which Franks and Romans, under their respective leaders Childeric and Ægidius, were amicably united against the common foe.

We hasten to the reign of Clovis,¹ who, during a rule of about thirty years, not only united the various tribes of Franks under one powerful dynasty, and founded a kingdom in Gaul on a broad and enduring basis, but made his throne the centre of union to by far the greater portion of the whole German race.

THE REIGN OF CLOVIS

When Clovis succeeded his father as king of the Salians, at the early age of fifteen, the extent of his territory and the number of his subjects were, as we know, extremely small; at his death, he left to his successors a kingdom more extensive than that of modern France.

The influence of the grateful partiality discernible in the works of Catholic historians and chroniclers towards "the eldest son of the church," who secured for them the victory over heathens on the one side, and heretics on the other, prevents us from looking to them for an unbiassed estimate of his

[¹ He is also called Hlodowig and Chlodwig, and succeeded his father in 481.]

[481-486 A.D.]

character. Many of his crimes appeared to be committed in the cause of Catholicity itself, and these they could hardly see in their proper light. Pagans and Arians would have painted him in different colours; and had any of their works come down to us, we might have sought the truth between the positive of partiality and the negative of hatred. But fortunately, while the chroniclers praise his actions in the highest terms, they tell us what those actions were, and thus compel us to form a very different judgment from their own. It would not be easy to extract from the pages of his greatest admirers the slightest evidence of his possessing any qualities but those which are necessary to a conqueror. In the hands of providence he was an instrument of the greatest good to the country he subdued, inasmuch as he freed it from the curse of division into petty states, and furthered the spread of Christianity in the very heart of Europe. But of any word or action that could make us admire or love the man, there is not a single trace in history. His undeniable courage is debased by a degree of cruelty unusual even in his times; and his consummate skill and prudence, which did more to raise him to his high position than even his military qualities, are rendered odious by the forms they take of unscrupulous falsehood, meanness, cunning, and hypocrisy.

It will add to the perspicuity of our brief narrative of the conquests of Clovis, if we pause for a moment to consider the extent and situation of the different portions into which Gaul was divided at his accession.

There were in all six independent states: (1) that of the Salians; (2) that of the Ripuarians; (3) that of the Visigoths; (4) that of the Burgundiones; (5) the kingdom of Syagrius; and (6) Armorica (by which the whole sea coast between Seine and Loire was then signified). Of the first two we have already spoken. The Visigoths held the whole of southern Gaul. It is important to bear these geographical divisions in mind, because they coincide with the successive Frankish conquests made under Clovis and his sons.

It would be unphilosophical to ascribe to Clovis a preconceived plan of making himself master of these several independent states, and of not only overthrowing the sole remaining pillar of the Roman Empire in Gaul, but, what was far more difficult, of subduing other German tribes, as fierce and independent, and in some cases more numerous than his own. In what he did, he was merely gratifying a passion for the excitements of war and acquisition, and that desire of expanding itself to its utmost limits, which is natural to every active, powerful, and imperious mind. He must indeed have been more than human to foresee, through all the obstacles that lay in his path, the career he was destined by providence to run. He was not even master of the whole Salian tribe; and besides the Salians, there were other Franks on the Rhine, the Scaldis (Schelde), the Mosa, and the Mosella, in no way inferior to his own subjects, and governed by kings of the same family as himself.

Nor was Syagrius, to whom the anomalous power of his father Ægidius had descended, a despicable foe. His merits, indeed, were rather those of an able lawyer and a righteous judge than of a warrior; but he had acquired by his civil virtues a reputation which made him an object of envy to Clovis, who dreaded perhaps the permanent establishment of a Roman dynasty in Gaul. There were reasons for attacking Syagrius first, which can hardly have escaped the cunning of Clovis, and which doubtless guided him in the choice of his earliest victim. The very integrity of the noble Roman's character was one of these reasons. Had Clovis commenced the work of destruction

by attacking his kinsmen Sigebert of Cologne and Ragnachar of Cambray (Cameracum) he would not only have received no aid from Syagrius in his unrighteous aggression, but might have found him ready to oppose it. But against Syagrius it was easy for Clovis to excite the national spirit of his brother Franks, both in and out of his own territory. In such an expedition,



CLOVIS I

[Based on an old French print]

even had the kings declined to take an active part, he might reckon on crowds of volunteers from every Frankish *gau*.

As soon therefore as he had emerged from the forced inactivity of extreme youth (a period in which, fortunately for him, he was left undisturbed by his less grasping and unscrupulous neighbours), he determined to bring the question of pre-eminence between the Franks and Romans to as early an issue as possible. Without waiting for a plausible ground of quarrel, he challenged Syagrius, *more Germanico*, to the field, that their respective fates might be determined by the god of battles. Ragnachar of Cambray was solicited to accompany his treacherous relative on this expedition, and agreed to do so. Chararic, another Frankish prince, whose alliance had been looked for, preferred waiting until fortune had decided, with the prudent intention of siding with the winner, and coming fresh into the field in time to spoil the vanquished.

Syagrius was at Soissons (Augusta Suessionum), which he had inherited from his father, when Clovis, with characteristic decision and rapidity, passed through the wood of Ardennes, and fell upon him with resistless force. The Roman was completely defeated, and the victor, having taken possession of Soissons, Rheims, Durocortorum, and other Roman towns in the *Belgica Secunda*, extended his frontier to the river Loire, the boundary of the Visigoths. This battle took place in 486 A.D.

We know little or nothing of the materials of which the Roman army was composed. If it consisted entirely of Gauls, accustomed to depend on Roman aid, and destitute of the spirit of freemen, the ease with which Syagrius was defeated will cause us less surprise. Having lost all in a single battle, the unfortunate Roman fled for refuge to Toulouse (Tolosa), the court of Alaric king of the Visigoths, who basely yielded him to the threats of the youthful conqueror. But one fate awaited those who stood in the way of Clovis: Syagrius was immediately put to death, less in anger than from the calculating policy which guided all the movements of the Salian's unfeeling heart.

[486-496 A.D.]

During the next ten years after the death of Syagrius, there is less to relate of Clovis than might be expected from the commencement of his career. We cannot suppose that such a spirit was really at rest: he was probably nursing his strength and watching his opportunities; for, with all his impetuosity, he was not a man to engage in an undertaking without good assurance of success. In the year 496 A.D. the Salians began that career of conquest, which they followed up with scarcely any intermission until the death of their warrior king.

The Alamanni, extending themselves from their original seats on the right bank of the Rhine, between the Main and the Danube, had pushed forward into Germanica Prima, where they came into collision with the Frankish subjects of King Sigebert of Cologne. Clovis flew to the assistance of his kinsman, and defeated the Alamanni in a great battle in the neighbourhood of Zulpich. He then established a considerable number of his Franks in the territory of the Alamanni, the traces of whose residences are found in the names of Franconia and Frankfort.

CLOVIS TURNS CHRISTIAN (496 A.D.)

The same year is rendered remarkable in ecclesiastical history by the conversion of Clovis to Christianity. In 493 A.D., he had married Clotilda,¹ Chilperic the king of Burgundy's daughter, who, being herself a Christian, was naturally anxious to turn away her warlike spouse from the rude faith of his forefathers. The real result of her endeavours it is impossible to estimate, but, at all events, she has not received from history the credit of success. The mere suggestions of an affectionate wife would be considered as too simple and prosaic a means of accounting for a change involving such mighty consequences. The conversion of Clovis was so vitally important to the interests of the Catholic church, that the chroniclers of that wonder-loving age, profuse in the employment of extraordinary means for the smallest ends, could never be brought to believe that this great event was the result of anything but a miracle of the most public and striking character.

The way in which the convictions of Clovis were changed is unknown to us, but there were natural agencies at work, and his conversion is not, under the circumstances, a thing to excite surprise. According to the common belief, however, in the Roman church, it was in the battle of Zulpich² that the heart of Clovis, callous to the pious solicitude of his wife, and the powerful and alluring influence of the Catholic ritual, was touched by a special interposition of providence in his behalf. When the fortune of the battle seemed turning against him, he thought of the God whom his wife adored, of whose power and majesty he had heard so much, and vowed that if he escaped the present danger, and came off victorious, he would suffer himself to be baptised, and become the champion of the Christian faith. Like another Constantine, he saw written on the face of heaven that his prayer was heard; he conquered, and fulfilled his promise at Christmas in the same year, when he was baptised by Remigius at Rheims, with three thousand of his followers.

The sincerity of Clovis' conversion has been called in question for many reasons—such as the unsuitability of his subsequent life to Christian principles; but chiefly on the ground of the many political advantages to be

[¹ Also spelled Hlothelild and Clothildis.]

[² Clovis defeated the Alamanni in 496, but not, as is wrongly stated, at Tolbiacum or Zulpich.]

derived from a public profession of the Catholic faith. We are too ready with such explanations of the actions of distinguished characters, too apt to forget that politicians are also men, and to overlook the very powerful influences which lie nearer to their hearts than even political calculation. A spirit was abroad in the world, drawing men away from the graves of a dead faith to the life and light of the Gospel—a spirit which not even the coldest and sternest heart could altogether resist. There was something, too, peculiarly imposing in the attitude of the Christian Church at that period. All else in the Roman world seemed dying of mere weakness and old age; the Christian church was still in the vigour of youth, and its professors were animated by indomitable perseverance and boundless zeal. All else fell down in terror before the barbarian conqueror; the fabric of the church seemed indestructible, and its ministers stood erect in his presence, as if depending for strength and aid upon a power, which was the more terrible because indefinite in its nature and uncertain in its mode of operation.

And Clovis was as likely to be worked upon by such means as the meanest of his followers. We must not suppose that the discrepancy between his Christian profession and his public and private actions, which we discern so clearly, was equally evident to himself. How should it be so? His own conscience was not specially enlightened beyond the measure of his age. The bravest warriors of his nation hailed him as a patriot and hero, and the ministers of God assured him that his victories were won in the service of truth and heaven. It is always dangerous to judge of the sincerity of men's religious—perhaps we should say theological—convictions by the tenor of their moral conduct, and this even in our own age and nation; but far more so in respect to men of other times and countries, at a different stage of civilisation and religious development, at which the scale of morality was not only lower, but differently graduated from our own.

The conscience of a Clovis remained undisturbed in the midst of deeds whose enormity makes us shudder; and, on the other hand, how trivial in our eyes are some of those offences which loaded him with the heaviest sense of guilt! The eternal laws of the God of justice and mercy might be broken with impunity; and means which we should call the basest treachery and the most odious cruelty were employed to compass the destruction of an heretical or pagan enemy; but woe to him who offended St. Martin, or laid a finger on the property of the meanest of his servants! When Clovis was seeking to gratify his lust of power, he believed, no doubt, that he was at the same time fighting under the banner of Christ, and destroying the enemies of God. And no wonder, for many a priest and bishop thought the same, and told him what they thought.

We are, however, far from affirming that the political advantages to be gained from an open avowal of the Catholic faith at this juncture escaped the notice of so astute a mind as that of Clovis. No one was more sensible of those advantages than he. The immediate consequences were indeed apparently disastrous. He was himself fearful of the effect which his change of religion might have upon his Franks, and we are told that many of them left him and joined his kinsman Ragnaric. But the ill effects, though immediate, were slight and transient, while the good results went on accumulating from year to year. In the first place, his baptism into the Catholic church conciliated for him the zealous affection of his Gallo-Roman subjects, whose number and wealth, and above all whose superior knowledge and intelligence rendered their aid of the utmost value. With respect to his own

HOMAGE TO CLOVIS II



FRANKS, we are justified in supposing that, removed as they were from the sacred localities with which their faith was intimately connected, they either viewed the change with indifference, or, wavering between old associations and present influences, needed only the example of the king to decide their choice, and induce them to enlist under the banner of the cross.

The German neighbours of Clovis had either preserved their ancient faith or adopted the Arian heresy. His conversion therefore was advantageous or disadvantageous to him, as regarded them, according to the objects he had in view. Had he really desired to live with his compatriot kings on terms of equality and friendship, his reception into a hostile church would certainly not have furthered his views. But nothing was more foreign to his thoughts than friendship and alliance with any of the neighbouring tribes. His desire was to reduce them all to a state of subjection to himself. He had the genuine spirit of the conqueror, which cannot brook the sight of independence; and his keen intellect and unflinching boldness enabled him to see his advantages and to turn them to the best account.

Even in those countries in which heathenism or Arian Christianity prevailed, there was generally a zealous and united community of Catholic Christians (including all the Romance inhabitants), who, being outnumbered and sometimes persecuted, were inclined to look for aid abroad. Clovis became by his conversion the object of hope and attachment to such a party in almost every country on the continent of Europe. He had the powerful support of the whole body of the Catholic clergy, in whose hearts the interests of their church far outweighed all other considerations.

In other times and lands (in our own for instance) the spirit of loyalty and the love of country have often sufficed to counteract the influence of theological opinions, and have made men patriots in the hour of trial, when their spiritual allegiance to an alien head tempted them to be traitors. But what patriotism could Gallo-Romans feel, who for ages had been the slaves of slaves, or what loyalty to barbarian oppressors, whom they despised as well as feared?

The happy effects of Clovis' conversion were not long in showing themselves. In the very next year after that event (497 A.D.) the Armoricans, inhabiting the country between the Seine and Loire, who had stoutly defended themselves against the heathen Franks, submitted with the utmost readiness to the royal convert, whom bishops delighted to honour; and in almost every succeeding struggle the advantages he derived from the strenuous support of the Catholic party became more and more clearly evident.



WEAPONS OF THE FRANKS

[These were used for throwing and for scalping after the manner of the American Indians.]

In 500 A.D. Clovis reduced the Burgundiones to a state of semi-dependence, after a fierce and bloody battle with Gundobald, their king, at Dijon on the Ouche. In this conflict, as in almost every other, Clovis attained his ends in a great measure by turning to account the dissensions of his enemies. Gundobald had called upon his brother Godegisil, who ruled over one division of their tribe, to aid him in repelling the attack of the Franks. The call was answered, in appearance at least; but in the decisive struggle Godegisil, according to a secret understanding, deserted with all his forces to the enemy. Gundobald was of course defeated, and submitted to conditions which, however galling to his pride and patriotism, could not have been very severe, since we find him immediately afterwards punishing the treachery of his brother, whom he besieged in the city of Vienne (the Roman Vienna), and put to death in an Arian church.

The circumstances of the times, rather than the moderation of Clovis, prevented him from calling Gundobald to account. A far more arduous struggle was at hand, which needed all the wily Salian's resources of power and policy to bring to a successful issue—the struggle with the powerful king and people of the Visigoths, whose immediate neighbour he had become after the voluntary submission of the Armoricans in 497 A.D. The valour and conduct of their renowned king Euric had put the western Goths in full possession of all that portion of Gaul which lay between the rivers Loire and Rhone, together with nearly the whole of Spain. That distinguished monarch had lately been succeeded by his son Alaric II, who was now in the flower of youth. It was in the war with this ill-starred prince—the most difficult and doubtful in which he had been engaged—that Clovis experienced the full advantages of his recent change of faith. King Euric, who was an Arian, wise and great as he appears to have been in many respects, had alienated the affections of multitudes of his people by persecuting the Catholic minority; and though the same charge does not appear to lie against Alaric, it is evident that the hearts of his orthodox subjects beat with no true allegiance towards their heretical king. The baptism of Clovis had turned their eyes towards him, as one who would not only free them from the persecution of their theological enemies, but procure for them and their church a speedy victory and a secure predominance. The hopes they had formed, and the aid they were ready to afford him, were not unknown to Clovis, whose eager rapacity was only checked by the consideration of the part which his brother-in-law Theodoric, king of the Ostrogoths, was likely to take in the matter.

This great and enlightened Goth, whose refined magnificence renders the contemptuous sense in which we use the term Gothic more than usually inappropriate, was ever ready to mediate between kindred tribes of Germans, whom on every suitable occasion he exhorted to live in unity, mindful of their common origin. He is said on this occasion to have brought about a meeting between Clovis and Alaric on a small island in the Loire in the neighbourhood of Amboise. The story is very doubtful, to say the least. Had he done so much, he would probably have done more, and have shielded his youthful kinsman with his strong right arm. Whatever he did was done in vain. The Frankish conqueror knew his own advantages and determined to use them to the utmost. He received the aid not only of his kinsman Sigebert of Cologne, who sent an army to his support under Chararic, but of the king of the Burgundians (Burgundiones), who was also a Catholic. With an army thus united by a common faith, inspired by religious zeal, and no less so by the Frankish love of booty, Clovis marched to almost

[507 A.D.]

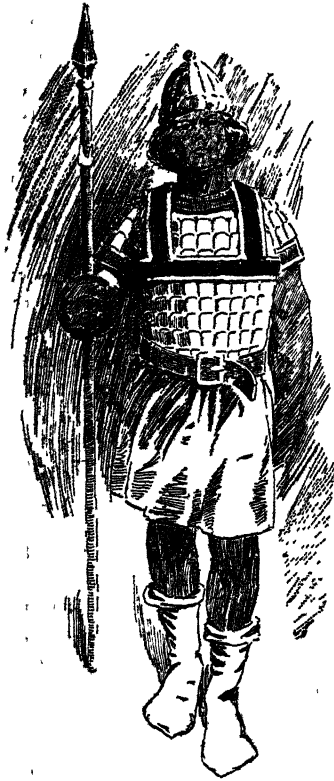
certain victory over an inexperienced leader and a kingdom divided against itself.

It is evident, from the language of Gregory of Tours,^o that this conflict between the Franks and Visigoths was regarded by the orthodox party of his own and preceding ages as a religious war, on which, humanly speaking, the prevalence of the Catholic or the Arian creed in western Europe depended. Clovis did everything in his power to deepen this impression. He could not, he said, endure the thought that "those Arians" held a part of his beautiful Gaul. As he passed through the territory of Tours, which was supposed to be under the peculiar protection of St. Martin, he was careful to preserve the strictest discipline among his soldiers, that he might further conciliate the church and sanctify his undertaking. On his arrival at the city of Tours, he publicly displayed his reverence for the patron saint, and received the thanks and good wishes of a whole chorus of priests assembled in St. Martin's church. He was guided (according to one of the legends by which his progress has been so profusely adorned) through the swollen waters of the river Vienne by "a hind of wonderful magnitude"; and, as he approached the city of Poitiers, a pillar of fire (whose origin we may trace, as suits our views, to the favour of heaven or the treachery of man) shone forth from the cathedral, to give him the assurance of success, and to throw light upon his nocturnal march. The Catholic bishops in the kingdom of Alaric were universally favourable to the cause of Clovis, and several of them, who had not the patience to postpone the manifestation of their sympathies, were expelled by Alaric from their sees. The majority indeed made a virtue of necessity, and prayed continually and loudly, if not sincerely, for their lawful monarch. Perhaps they had even in that age learned to appreciate the efficacy of mental reservation.

Conscious of his own weakness, Alaric retired before his terrible and implacable foe, in the vain hope of receiving assistance from the Ostrogoths. He halted at last in the plains of Voulon, behind Poitiers, but even then rather in compliance with the wishes of his soldiers than from his own deliberate judgment. His soldiers, drawn from a generation as yet unacquainted with war and full of that overweening confidence which results from inexperience, were eager to meet the enemy. Treachery also was at work to prevent him from adopting the only means of safety, which lay in deferring as long as possible the too unequal contest. The Franks came on with their usual impetuosity, and with a well-founded confidence in their own prowess; and the issue of the battle was in accordance with the auspices on either side. Clovis, no less strenuous in actual fight than wise and cunning in council, exposed himself to every danger, and fought hand to hand with Alaric himself. Yet the latter was not slain in the field, but in the disorderly flight into which the Goths were quickly driven. Thé victorious Franks pursued them as far as Bordeaux (Burdigala), where Clovis passed the winter, while Thierry, his son, was overrunning Auvergne, Quincy, and Rouergue. The Goths, whose new king was a minor, made no further resistance; and in the following year the Salian chief took possession of the royal treasure at Toulouse. He also took the town of Angoulême, at the capture of which he was doubly rewarded for his services to the church; for not only did the inhabitants of that place rise in his favour against the Visigothic garrison, but the very walls, like those of Jericho, fell down at his approach!

A short time after these events, Clovis received the titles and dignity of Roman patricius and consul from the Greek emperor Anastasius; who

appears to have been prompted to this act more by motives of jealousy and hatred towards Theodoric the Ostrogoth, than by any love he bore the restless and encroaching Frank. The meaning of these obsolete titles, as applied to those who stood in no direct relation to either division of the Roman Empire, has never been sufficiently explained. We are at first surprised that successful warriors and powerful kings, like Clovis, Pepin, and Charlemagne himself, should condescend to accept such empty honours at the hands of the



A FRANKISH OFFICER

miserable eunuch-ridden monarchs of the East. That the Byzantine emperors should affect a superiority over contemporary sovereigns is intelligible enough; the weakest idiot among them, who lived at the mercy of his women and his slaves, had never resigned one tittle of his pretensions to that universal empire which an Augustus and a Trajan once possessed. But whence the acquiescence of Clovis and his great successors in this arrogant assumption? We may best account for it by remarking how long the prestige of power survives the strength that gave it. The sun of Rome was set, but the twilight of her greatness still rested on the world. The German kings and warriors received with pleasure, and wore with pride, a title which brought them into connection with that imperial city, of whose universal dominion, of whose skill in arms and arts, the traces lay everywhere around them.

Nor was it without some solid advantages in the circumstances in which Clovis was placed. He ruled over a vast population, which had not long ceased to be subjects of the empire, and still rejoiced in the Roman name. He fully appreciated their intellectual superiority, and had already experienced the value of their assistance. Whatever tended to increase his personal dignity in their eyes (and no doubt the solemn proclamation of his Roman titles had this tendency) he deemed of no small importance.

In the same year that he was invested with the diadem and purple robe in the church of St. Martin at Tours, the encroaching Franks had the southern and eastern limits of their kingdom marked out for them by the powerful hand of Theodoric the Great. The brave but peace-loving Goth had trusted too much to his influence with Clovis, and had hoped to the last to save the unhappy Alaric, by warning and mediation. The slaughter of the Visigoths, the death of Alaric himself, the fall of Angoulême and Toulouse, the advance of the Franks upon the Rhone, where they were now besieging Arles (Arelate), had effectually undeceived him. He now prepared to bring forward the only arguments to which the ear of a Clovis is ever open—the battle-cry of a superior army. His faithful Ostrogoths were summoned to meet in the month of June, 508 A.D., and he placed a powerful army under the command of Eva (Ibba or Hebba), who led his forces into Gaul over the southern Alps. The Franks and Burgundians, who were investing Arles and Carcassonne, raised the siege and retired, but whether without or in consequence

[508-509 A.D.]

of a battle is rendered doubtful by the conflicting testimony of the annalists. The subsequent territorial position of the combatants, however, favours the account given by Julian¹ that a battle did take place, in which Clovis and his allies received a most decided and bloody defeat.

The check thus given to the extension of his kingdom at the expense of other German nations, and the desire perhaps of collecting fresh strength for a more successful struggle thereafter, seem to have induced Clovis to turn his attention to the destruction of his Merovingian kindred. The manner in which he effected his purpose is related with a fulness which naturally excites suspicion. But though it is easy to detect both absurdity and inconsistency in many of the romantic details with which Gregory has furnished us, we see no reason to deny to his statements a foundation of historical truth.

Clovis was still but one of several Frankish kings; and of these Sigebert of Cologne, king of the Ripuarians, was little inferior to him in the extent of his dominions and the number of his subjects. But in other respects—in mental activity and bodily prowess—"the lame" Sigebert was no match for his Salian brother. The other Frankish rulers were Chararic, of whom mention has been made in connection with Syagrius, and Ragnachar (or Ragnachas), who held his court at Cambray. The kingdom of Sigebert extended along both banks of the Rhine, from Mogontiacum (Mainz) down to Cologne; to the west along the Moselle as far as Treves; and on the east to the river Fulda and the borders of Thuringia. The Franks who occupied this country are supposed to have taken possession of it in the reign of Valentinian III, when Mainz, Cologne, and Treves were conquered by a host of Ripuarians. Sigebert, as we have seen, had come to the aid of Clovis, in two very important battles with the Alamanni and the Visigoths, and had shown himself a ready and faithful friend whenever his co-operation was required. But gratitude was not included among the graces of the champion of catholicity, who only waited for a suitable opportunity to deprive his ally of throne and life. The present juncture was favourable to his wishes, and enabled him to rid himself of his benefactor in a manner peculiarly suited to his taste. An attempt to conquer the kingdom of Cologne by force of arms would have been but feebly seconded by his own subjects, and would have met with a stout resistance from the Ripuarians, who were conscious of no inferiority to the Salian tribe. His efforts were therefore directed to the destruction of the royal house, the downfall of which was hastened by internal divisions.

Clotaire (or Clotaric), the expectant heir of Sigebert, weary of hope deferred, gave a ready ear to the hellish suggestions of Clovis, who urged him, by the strongest appeals to his ambition and cupidity, to the murder of his father. Sigebert was slain by his own son in the Buchonian forest near Fulda. The wretched parricide endeavoured to secure the further connivance of his tempter, by offering him a share of the blood-stained treasure he had acquired. But Clovis, whose part in the transaction was probably unknown, affected a feeling of horror at the unnatural crime, and procured the immediate assassinating of Clotaire—an act which rid him of a rival, silenced an embarrassing accomplice, and tended rather to raise than to lower him in the opinion of the Ripuarians. It is not surprising, therefore, that when Clovis proposed himself as the successor of Sigebert, and promised the full recognition of all existing rights, his offer should be joyfully accepted. In 509 A.D. he was elected king by the Ripuarians, and raised upon a shield in the city of Cologne, according to the Frankish custom, amid general acclamation.

"And thus," says Gregory of Tours,^o in the same chapter in which he relates the twofold murder of his kindred, "God daily prostrated his enemies before him and increased his kingdom, because he walked before him with an upright heart, and did what was pleasing in his eyes!"—so completely did his services to the Catholic church conceal his moral deformities from the eyes of even the best of the ecclesiastical historians.

To the destruction of his next victim, Chararic, whose power was far less formidable than that of Sigebert, he was impelled by vengeance as well as ambition. That cautious prince, instead of joining the other Franks in their attack upon Syagrius, had stood aloof and waited upon fortune. Yet we can hardly attribute the conduct of Clovis towards him chiefly to revenge, for his most faithful ally had been his earliest victim; and friend and foe were alike to him, if they did but cross the path of his ambition. After getting possession of Chararic and his son, by tampering with their followers, Clovis compelled them to cut off their royal locks and become priests; subsequently, however, he caused them to be put to death.

Ragnachar of Cambray, whose kingdom lay to the north of the Somme, and extended through Flanders and Artois, might have proved a more formidable antagonist, had he not become unpopular among his own subjects by the disgusting licentiousness of his manners. The account which Gregory gives of the manner in which his ruin was effected is more curious than credible, and adds the charge of swindling to the black list of crimes recorded against the man who "walked before God with an upright heart." According to the historian, Clovis bribed the followers of Ragnachar with armour of gilded iron, which they mistook, as he intended they should, for gold. Having thus crippled by treachery the strength of his enemy, Clovis led an army over the Somme, for the purpose of attacking him in his own territory. Ragnachar prepared to meet him, but was betrayed by his own soldiers and delivered into the hands of the invader. Clovis, with facetious cruelty, reproached the fallen monarch for having disgraced their common family by suffering himself to be bound, and then split his skull with an axe. The same absurd charge was brought against Richar, the brother of Ragnachar, and the same punishment inflicted on him. A third brother was put to death at Mans.

Gregory refers, though not by name, to other kings of the same family, who were all destroyed by Clovis. "Having killed many other kings," he says, "who were his kinsmen, because he feared they might deprive him of his power, he extended his kingdom through the whole of Gaul." He also tells us that the royal hypocrite, having summoned a general assembly, complained before it, with tears in his eyes, that he was "alone in the world." "Alas, for me!" he said, "I am left as an alien among strangers, and have no relatives who can assist me." This he did, according to Gregory, "not from any real love of his kindred, or from remorse at the thought of his crimes, but that he might find out any more relatives and put them also to death."

Clovis died at Paris, in 511 A.D., in the forty-fifth year of his age and the thirtieth of his active, blood-stained, and eventful reign. He lived therefore only five years after the decisive battle of Voulon.

Did we not know, from the judgment he passes on other characters in his history, that Gregory of Tours was capable of appreciating the nobler and gentler qualities of human nature, we might easily imagine as we read what he says of Clovis that, Christian bishop as he was, he had an altogether different standard of right and wrong from ourselves. Not a single virtuous or generous action has the panegyrist found to record of his favoured hero, while

[511-531 A.D.]

all that he does relate of him tends to deepen our conviction that this favourite of heaven, in whose behalf miracles were freely worked, whom departed saints led on to victory and living ministers of God delighted to honour, was quite a phenomenon of evil in the moral world, from his combining in himself the opposite and apparently incompatible vices of the meanest treachery and the most audacious wickedness.

We can only account for this amazing obliquity of moral vision in such a man as Gregory, by ascribing it to the extraordinary value attached in those times (and would that we could say in those times only) to external acts of devotion, and to every service rendered to the Roman church. If, in far happier ages than those of which we speak, the most polluted consciences have purchased consolation and even hope by building churches, endowing monasteries, and paying reverential homage to the dispensers of God's mercy, can we wonder that the extraordinary services of a Clovis to Catholic Christianity should cover even his foul sins as with a cloak of snow?

He had, indeed, without the slightest provocation, deprived a noble and peaceable neighbour of his power and life. He had treacherously murdered his royal kindred, and deprived their children of their birthright. He had on all occasions shown himself the heartless ruffian, the greedy conqueror, the blood-thirsty tyrant; but by his conversion he had led the way to the triumph of Catholicism; he had saved the Roman church from the Scylla and Charybdis of heresy and paganism, planted it on a rock in the very centre of Europe, and fixed its doctrines and traditions in the hearts of the conquerors of the West.

Other reasons, again, may serve to reconcile the politician to his memory. The importance of the task which he performed (though from the basest motives), and the influence of his reign on the destinies of Europe, can hardly be overrated. He founded the monarchy on a firm and enduring basis. He levelled, with a strong though bloody hand, the barriers which separated Franks from Franks, and consolidated a number of isolated and hostile tribes into a powerful and united nation. It is true, indeed, that this unity was soon disturbed by divisions of a different nature; yet the idea of its feasibility and desirableness was deeply fixed in the national mind; a return to it was often aimed at, and sometimes accomplished.

"The only conceivable palliation for any of the crimes which Clovis committed," says Hodgkin, "would have been the advantage of securing the unity of the Frankish state. Yet that unity was immediately impaired by the division of his dominions among his four sons."

SUCCESSORS OF CLOVIS TO PEPIN

In the reign of Clovis a new monarchy had been formed beyond the Rhine, that of the Thuringians, who, after their incorporation with other tribes, fell on the trans-Rhemsh Franks. The latter implored the aid of their kindred tribes in Gaul: Thierry, the eldest, and Clotaire, another son of Clovis, carried the war into Thuringia. These princes triumphed over the enemy, whose rulers they exterminated, and whose country Thierry added to his possessions. Some of King Hermanfrid's children, however, escaped into Italy, whence, in the sequel, they appear to have returned and to have given rise to the ducal house of Thuringia. In the same manner the duchies of Swabia and Bavaria were added to the domains of Thierry; so that the empire of the Franks now extended from Bohemia to the British Channel,

[531-555 A.D.]

and from the mouth of the Elbe to Languedoc and Toulouse. But it did not satisfy their ambition, which next turned towards Burgundy (532).

Clotilda, the widow of Clovis, whom superstition has canonised, remembered the massacre of her parents and brothers, and the dangers of her own infancy, and she instigated her sons to vengeance. Sigismund, the son of her uncle Gundebald, now occupied the throne of Burgundy. He too is honoured as a saint, though soon after his accession he had murdered his own son at the instigation of a second wife. Through the exhortations of the holy widow, her three sons Childebert, Clotaire, and Clodomir (Thierry, who was not her son, refused to have any part in the war) invaded the province, and defeated Sigismund. Clodomir took him captive, and threw him, with his wife and children, into a well. Godemar, brother of Sigismund, collected



CLOTAIRE

[Based on an old print]

another army, defeated the Franks, and having gained possession of Clodomir—such is fate's retributive justice!—beheaded him. After the death of Clodomir, Clotaire, the second brother, who had two wives already, married the widow, and became the protector of his two infant sons.

Resolved to keep their inheritance, Childebert and Clotaire sent to Clotilda, their grandmother, a sword and a pair of scissors, wishing to know whether she preferred their death or their seclusion in the cloister. In the passion of the moment, she declared that she would rather see them dead than deprived of their rightful inheritance; and her words sealed their fate. Clotaire seized the elder, not ten years of age, and plunged a knife into his heart; the younger, who was not seven, terrified at the sight, knelt before Childebert, and patheti-

cally prayed for life. Childebert was suddenly sensible of pity; and, with tears in his eyes, he begged that the child's life might be spared. "It was thyself that urged me to this!" replied the fiendish Clotaire: "give me the child, or die in his stead!" The survivor was immediately murdered; their nurses, pages, and servants shared the same fate, and the kingdom of Clodomir was divided between the two royal assassins. With an increased army, they again invaded Burgundy, which they conquered and divided between them, as they had before divided that of their brother Clodomir.

On the death of Thierry, in 534, he was succeeded by his son Theudibert, who inherited his martial character, and was consequently too formidable to be served like the sons of Clodomir. He headed several expeditions into Italy and Spain, which, however, were not distinguished by much success;

[553-575 A.D.]

nor was his son and successor Theudebald (548-555) more fortunate. On the death of the latter, Clotaire, his uncle, married his widow and seized his kingdom, without dividing it with Childebert: the whole kingdom of the Franks was consequently in the hands of the two sons of Clovis. In revenge, Childebert excited a civil war; but dying before its conclusion (558), his kingdom was forcibly seized by Clotaire, now sole monarch of the Franks, who exiled his wife and daughters. A year before his death, Clotaire condemned to the fire his eldest son, who had rebelled against him, and that prince's wife and daughters, with as much coolness as he could have ordered the execution of the most guilty stranger. In fact, in the wide catalogue of human vices, there is scarcely one which was not practised by the abominable princes of this dynasty, whose memory will be held in everlasting execration.

To follow in detail the actions, in other words the crimes, of this detestable dynasty, would neither suit our limits nor gratify the reader: we must rapidly glance at the chief resolutions of the Frankish Empire. Like his father, Clotaire I at his death left four sons, and all four divided his states among them. This division was effected by lot. Austrasia, or eastern France, comprehending the provinces on both sides of the Rhine, and extending from Bar-sur-Aube into Bohemia, fell to Sigebert, who removed his capital from Rheims to Metz. Neustria, or western France, which extended from Bar to the channel, and even to the confines of Aquitaine, fell to Chilperic, whose court was at Soissons. Gontram, who had Burgundy, established himself at Châlons-sur-Saône; and Charibert, from Paris his capital, ruled over Aquitaine and a narrow slip of the intermediate country. But Charibert soon died, leaving his states to be divided among his three brothers.

The reader's mind is no doubt prepared for the same dissensions among the sons of Clotaire as among those of Clovis; he might peruse far more horrors, if either our limits or inclination disposed us to withdraw the veil which covered them. We will raise one corner. Sigebert and Chilperic were unusually hostile to each other, not so much through ambition as through the enmity of their wives, the famous Brunehild and Fredegund: the former was daughter of Athanagild, Visigothic king of Spain; the latter a low Frenchwoman, who, seeing herself rejected by Chilperic for Galeswintha, a sister of Brunehild, swore revenge not only against her rival but also against Sigebert and Brunehild.

Soon renewing her empire over the heart of Chilperic, Fredegund procured the murder of Galeswintha, and her own elevation as queen. She then incited her husband to a long war with Sigebert; but, as it was not so successful as she wished; and as Sigebert came near to dethroning herself and her husband, she avoided that fate by the dagger: in 575, the victor fell by one of her hired assassins. The victim was succeeded in the kingdom of Austrasia by his son Childebert II; but, as the prince was too young to govern, the administration devolved on a new functionary—the mayor of the palace, a grand judge and general of the kingdom. Brunehild was taken captive; and her fate would soon have been decided, had not Merovæus, the son of Chilperic, but not of Fredegund, fallen in love with her, and married her.

The newly married couple took sanctuary in the church of St. Martin at Tours, and were protected by the historian and bishop St. Gregory. Chilperic, however, separated them: he restored Brunehild to the Austrasians, who were arming in the cause of their monarch's mother, but Merovæus soon fell a victim to the persecutions of Fredegund. Clovis, another son of her husband by a former queen, Fredegund, no doubt with Chilperic's consent,

[575-654 A.D.]

caused to perish by the dagger: so that now her own children only remained to inherit the kingdom of Neustria. But on the assassination of her husband, in 584, though she proclaimed her son Clotaire II, the army, detesting both her and her offspring, hailed Gundowald, a bastard of the deceased monarch, as their chief. Gundowald, however, who could not support his elevation, perished miserably; and his firmest support, St. Prætextatus, bishop of Rouen, fell under the sword of an assassin hired by Fredegund. In 593, Gontram, who was childless, paid the debt of nature, and Childebert of Austrasia seized Burgundy, to the prejudice of Clotaire II, the reputed heir.¹



CLOVIS II

(From a French print, 1832)

On the death of Childebert, probably by poison, Austrasia fell to his eldest son Theudebert, aged only ten years; and Burgundy to his second, Thierry II, aged only nine. As Clotaire II, king of Neustria, was only eleven, the monarchy of the Franks was subject to three minors, or rather to the three mayors of the palace who governed in their name. In 612, Thierry II, with the aid of Clotaire, vanquished his brother Theudebert of Austrasia, whom he calmly put to death; the following year he suddenly died; his sons fell into the power of Clotaire, who was not likely to show much mercy to the offspring of his mother Fredegund's enemy. Two of the sons he murdered; a third, whom he had held over the baptismal font, he consented to save; and Brunehild, their grandmother, who at the same time became his captive, he caused to expire in the most cruel torments. [He tied

her to the heels of a wild horse.] By these bloody executions he was, in 613, at the head of the whole Frankish Empire in Germany and Gaul.

Some years before his death, he caused Dagobert, his elder son, to be crowned king of Austrasia; and after that event (628), Aquitaine fell to his second, Charibert; but in three years Charibert died, his infant son was murdered by Dagobert, and unity was once more restored to the monarchy. But Dagobert, like all the princes of his name during the last century and a half of its existence, was as feeble in body as he was cruel in heart; like them, through his early vices he was overtaken by old age in the prime of life. On his death in 638, his states were divided between his two infant sons. Austrasia fell to Sigebert III; Neustria and Burgundy to Clovis II. The former was governed by the mayor, Pepin, subsequently by Grimwald, the son of Pepin; the latter by Erwinwald. Both princes died about the usual age, between twenty and twenty-five.²

[¹ The absorption of the Burgundian kingdom by the Franks is vaguely reflected in the great German epic, the *Nibelungenlied*.]

THE RISE OF PEPIN

The accession of the five-year-old Childebert II to the kingdom of Austrasia in 575 proved an excellent opportunity for the vassals to increase their power at the expense of the throne: and they elected a high palace official to assume the charge of rearing the young king and maintaining the peace.

It was not a new institution that the Austrasian nobles thus created. Since the house of the petty chief of Tournay had become the palace of the king of Gaul and his support a nursery of great officials and royal dignitaries, the antrustions, sometimes dispersed over the conquered territories, and again gathered around their prince, had preserved their relations with him and between themselves. The chief and his companions had grown great together, and men, become rich and powerful, continued to fill in the communal household the functions of *seneskalk* (seneschal), of *mariskalk* (marshal), and of *skanke* (cupbearer); while he among the antrustions who exercised a general surveillance over the household, who took charge of the public welfare, and who sat in judgment over quarrels arising between vassals, was quite naturally the first officer of the palace, the intendant general of the crown domains, the prime minister, and the highest personage of the state after the king himself. We are not sure of the Germanic title of this official; it would seem that he was commonly called in the Teutonic language the *herzog*, the duke or leader *par excellence*. The Gallo-Romans called him the *major domus*, "the greatest, the first of the house," a qualification formerly given among the wealthy Romans to the freedman, or even the slave, who had authority over the other slaves and directed the management of the household.

Up to Childebert's accession, this mayor of the palace had been the creature of the king and his representative before the vassals, but now the Austrasian nobility made him the representative of the vassals before the king and the overseer of royalty. In this there was a complete revolution.^w

On the death of Dagobert, 638 A.D., his son, Clovis II, a child of six years old, succeeded him. During his minority the government of Neustria and Burgundy was carried on by his mother Nanthildis, and the *major-domus* Aega, while Pepin and others shared the supreme power in Austrasia. Pepin died 639 or 640 A.D., and a long and ferocious contest ensued for the vacant mayoralty, which was finally taken possession of by Pepin's own son Grimwald. So low had the power of the nominal monarchs already sunk, that, on the death of Sigebert III, in 654 A.D., Grimwald ventured to shear the locks of the rightful heir, Dagobert II, and, giving out that he was dead, sent him to Ireland; he then proposed his own son for the vacant throne, under the pretence that Sigebert had adopted him. But the time was not yet ripe for so daring an usurpation, nor does Grimwald appear to have been the man to take the lead in a revolution. Both the attempt itself, and its miserable issue, go to prove that the son of Pepin did not inherit the wisdom and energy of the illustrious stock to which he belonged. The king of Burgundy and Neustria, pretending to acquiesce in the accession of Grimwald's son, summoned the father to Paris, and caused him to be seized during his journey by some Franks — who are represented as being highly indignant at his presumption — and put to death.

The whole Frankish Empire was thus once more united, at least in name, under Clovis II (who died in 656 A.D.), and under his son and successor, Clotaire III, whose mother, Balthildis, an Anglo-Saxon by birth, administered the kingdom with great ability and success. But the interests and

feelings of the German provinces were too distinct from those of Burgundy and Neustria to allow of their long remaining even nominally under one head. The Austrasians were eager to have a king of their own, and accordingly another son of Clovis was raised to the throne of Austrasia under the title of Childeric II, with Wulfwald as his major-domus.

At the death of Clotaire III in Neustria (in 670 A.D.) the whole empire was thrown into confusion by the ambitious projects of Ebroin, his major-domus, who sought to place Thierry III, Clothaire's youngest brother, who was still a mere child, on the throne, that he might continue to reign in his name. Ebroin appears to have proceeded towards his object with too little regard for the opinions and feelings of the other seigneurs, who rose against him and his puppet king, and drove them from the seat of power. The successful conspirators then offered the crown of Neustria to Childeric II, king of Austrasia, who immediately proceeded to take possession, while Ebroin sought refuge in a monastery. Childeric ascended the Neustrian throne without opposition; but his attempts to control the seigneurs, one of whom, named Badilo, he is said to have scourged, gave rise to a formidable conspiracy; and he was soon afterwards assassinated, together with his queen and son, at Chelles. Wulfwald escaped with difficulty, and returned to Austrasia. Another son of Childeric, Childebert III, was then raised upon the shield by the seigneurs, while the royal party brought forward Thierry III from the monastery to which he had retired, and succeeded in making good his claim. The turbulent and unscrupulous but able Ebroin ventured once more to leave his place of refuge, and by a long series of the most treacherous murders, and by setting up a pretender—as Clovis, a son of Clotaire III—he succeeded (in 673 or 674 A.D.) in forcing himself upon Thierry as major-domus of Neustria.

In the meantime Dagobert II, whom Grimwald had sent as a child to Ireland, and who had subsequently found a faithful friend in the well-known St. Wilfrid, bishop of York, was recalled and placed on the Austrasian throne. But the restored prince soon (in 679 A.D.) fell a victim to the intrigues of Ebroin, and the Neustrian faction among the seigneurs, who aimed at bringing the whole empire under their own arbitrary power. Nor does it seem at all improbable that the ability and audacity of Ebroin might have enabled them to carry out their designs, had not Austrasia possessed a leader fully equal to the emergency.

PEPIN OF HERISTAL

Pepin, surnamed “of Heristal” from a castle belonging to his family in the neighbourhood of Liège, was the son of Ansegisus by Begga, the illustrious daughter of Pepin of Landen. This great man, who proved himself worthy of his grandsire and his mother, was at this time associated with Duke Martin in the government of Austrasia, which up to 678 A.D. had been administered by Wulfwald. Martin and Pepin summoned their followers to arms to meet the expected attack of the Neustrians. In the first instance, however, the Austrasians were surprised by the activity of Ebroin, who fell upon them before they had completed their preparations, and totally defeated them in the neighbourhood of Luco-Fago.¹ Martin fled to

[¹ Henri Martin says that *Luco-Fago* appears to be the same as *Latofao*, where a great battle had already been fought in 596, and which is identified with the village of *Lafaux* between Laon and Soissons.]

[679-687 A.D.]

the town of Laon; and the artifices by which his enemies lured him from this retreat to his destruction are worthy of notice, as giving us a remarkable picture of the manners of the period in general and of the sad state of the church in particular.

Ebroin, hearing that his intended victim had reached a place of safety, despatched Agilbert bishop of Paris, and Probus bishop of Rheims, to persuade Martin to repair to the Neustrian camp. In order to dispel the apprehensions with which he listened to them, these holy men went through the not unusual ceremony of swearing, upon a receptacle containing sacred relics, that he should suffer no injury by following their advice. The bishops, however, to save themselves from the guilt of perjury, had taken care that the vessels, which were covered, should be left empty. Martin, whom they omitted to inform of this important fact, was satisfied with their oaths, and accompanied them to Ecri, where he and his followers were immediately assassinated, without, as was thought, any detriment to the faith of the envoys! Pepin, however, was neither to be cajoled nor frightened into submission, and soon found himself at the head of a powerful force, consisting in part of Neustrian exiles, whom the tyranny of Ebroin had ruined or offended. A collision seemed inevitable, when the position of affairs was suddenly changed by the death of Ebroin, who was assassinated in 681 A.D. by Hermenfrid, a distinguished Neustrian Frank. Waratto followed him in the mayoralty of Neustria, and seemed inclined to live on friendly terms with Pepin: but Ghislemar, his son, who headed the party most hostile to Pepin, succeeded in getting possession of the government for a time, and renewed the war against the Austrasians. Ghislemar's death (in 684 A.D.), which the annalists attributed to the divine anger, restored Waratto to his former power; and hostilities ceased for a time. When Waratto also died, about two years after his undutiful son, he was succeeded by Berchar, his son-in-law, whom the annalist pithily describes as *statura parvus, intellectu modicus*.

The insolent disregard which this man showed for the feelings and wishes of the most powerful Neustrians, induced many of them to make common cause with Pepin, to whom they are said to have bound themselves by hostages. In 687 A.D. Pepin was strong enough to assume the offensive; and, yielding to the entreaties of the Neustrian refugees, he sent an embassy to Thierry III to demand the restoration of the exiles to their confiscated lands. The king of Neustria, prompted by Berchar, his major-domus, haughtily replied that he would come himself and fetch his runaway slaves. Pepin then prepared for war, with the unanimous consent of the Austrasian seigneurs, whose wishes he scrupulously consulted. Marching through the Silva Carbonaria he entered the Neustrian territory, and took post at Textri



A LOMBARD KING

[687-717 A.D.]

(Testry) on the river Somme. Thierry and Berchar also collected a large army and marched to meet the invaders. The two armies encamped in sight of each other near the village of Textri, on opposite sides of the little river Daumignon, the Neustrians on the southern and the Austrasians on the northern bank. Whether from policy or a higher motive, Pepin displayed great unwillingness, even then, to bring the matter to extremities; and, sending emissaries into the camp of Thierry, he once more endeavoured to negotiate; demanding, amongst other things, that the property of which the churches had been "despoiled by wicked tyrants" should be restored to them. He promised that, if his conditions of peace were accepted and the effusion of kindred blood prevented, he would give the king a large amount of silver and gold.

The wise and humane reluctance of Pepin was naturally construed by Thierry and his "little-minded" mayor into fear, and distrust of his army, which was inferior to their own in numbers; a haughty answer was returned, and all negotiations were broken off. Both sides then prepared for the morrow's battle. Pepin, having passed the night in forming his plans, crossed the river before daybreak and drew up his army to the east of Thierry's position, that the rising sun might blind the enemy. The spies of Thierry reported that the Austrasian camp was deserted, on which the Neustrians were led out to pursue the flying foe. The mistake of the scouts was soon made clear by the vigorous onset of Pepin; and after a fierce but brief combat the Neustrians were totally defeated, and Thierry and Berchar fled from the field. The latter was slain by his own followers; the king was taken prisoner, but his life was mercifully spared.

The battle of Textri is notable in Frankish history as that in which the death-stroke was given to the Merovingian dynasty, by an ancestor of a far more glorious race of monarchs. "From this time forward," says the chronicler Erchanbertus,^y "the kings began to have only the royal name, and not the royal dignity." A very striking picture of the *Rois Fainéants* has been handed down to us by Einhard^u (Eginhard), in his famous biography of Charlemagne which we quote in Chapter V. "The race of the Merovingians," he says, "from which the Franks were formerly accustomed to choose their kings, is generally considered to have ended with Chilperic; who, at the command of the Roman pontiff Stephen, was deposed, shorn of his locks, and sent into a monastery. But although the stock died out with him, it had long been entirely without life and vigour, and had no distinction beyond the empty title of king; for the authority and government were in the hands of the highest officers of the palace, who were called *maiores-domus*, and had the entire administration of affairs. Nothing was left to the king, except that, contenting himself with the mere royal name, he was allowed to sit on the throne with long hair and unshorn beard, to play the part of a ruler, to hear the ambassadors from whatever part they might come, and at their departure to communicate to them the answers which he had been taught or even commanded to make, as if by his own authority. Besides the worthless title of king and a scanty maintenance, which the *major-domus* meted out according to his pleasure, the king possessed only one farm, and that by no means a lucrative one, on which he had a dwelling-house and a few servants, just sufficient to supply his most urgent necessities. Wherever he had to go, he travelled in a carriage drawn by a yoke of oxen and driven by a cowherd in rustic fashion. It was thus that he went to the palace, to the public assembly of the people, which met every year for the good of the kingdom; after which he returned home. But the whole

[687-697 A.D.]

administration of the state, and everything which had to be regulated or executed, either at home or abroad, was carried on by the mayors."

The whole power of the three kingdoms was thus suddenly thrown into the hands of Pepin, who showed in his subsequent career that he was equal to the far more difficult task of keeping, by his wisdom and moderation, what he had gained by the vigour of his intellect and his undaunted valour. He, too, was happily free from the little vanity which takes more delight in the pomp than in the realities of power, and, provided he possessed the substantial authority, was contented to leave the royal name to others. He must have felt himself strong enough to do what his uncle Grimwald had vainly attempted, and his grandson happily accomplished; but he saw that by grasping at the shadow he might lose the substance. He was surrounded by proud and suspicious seigneurs, whose jealousy would have been more excited by his taking the title than by his exercising the powers of a king; and, strange though it may seem, the reverence for the ancient race, and the notion of their exclusive and inalienable rights, were far from being extinguished in the breasts of the common people. By keeping Thierry upon the throne and ruling in his name, he united both reason and prejudice in support of his government. Yet some approach was made, though probably not by his own desire, towards acknowledged sovereignty in the case of Pepin. He was called *dux et princeps Francorum*, and the years of his office were reckoned, as well as those of the king, in all public documents.

Having fixed the seat of his government in Austrasia, as the more German and warlike portion of his dominions, he named dependents of his own, and subsequently his two sons, Drogo and Grimwald, to rule as mayors in the two other divisions of the empire. He gave the greatest proof of his power and popularity by restoring the assemblies of the Campus Martius, a purely German institution, which under the romanising Merovingian monarchs had gradually declined. At these annual meetings, which were held on the 1st of March, the whole nation assembled for the purpose of discussing measures for the ensuing year. None but a ruler who was conscious of his own strength, and of an honest desire for the welfare of his people, would have voluntarily submitted himself and his actions to the chances of such an ordeal.

As soon as he had firmly fixed himself in his seat, and secured the submission of the envious seigneurs, and the love of the people, who looked to him as the only man who could save them from the evils of anarchy, he turned his attention to the re-establishment of the Frankish Empire in its full extent. The neighbouring tribes, which had with difficulty, and for the most part imperfectly, been subdued by Clovis and his successors, were ready to seize upon every favourable occasion of ridding themselves of the hated yoke. Nor were the poor imbecile boys who bore the name of kings, nor the turbulent mayors and seigneurs who were wholly occupied with plotting and counterplotting, railing and fighting against one another, at all in a position to call the subject states to account, or to excite in them the desire of being incorporated with an empire harassed and torn by intestine dissensions. The Frankish Empire was in process of dissolution, and all the more distant tribes, as the Bavarians, the Alamanni, Frisians, Bretons, and Gascons, had virtually recovered their independence. But this partial decline of the Frankish power was simply the result of misgovernment, and the domestic feuds which absorbed the martial vigour of the nation; and by no means indicated the decline of a military spirit in the Frankish people. They only needed a centre of union and a leader worthy of them,

both of which they found in Pepin, to give them once more the hegemony over all the German tribes, and prepare them for the conquest of Europe. The Frisians were subdued, or rather repressed for a time, in 697 A.D., after a gallant resistance under their king Ratbod; and about twelve years afterwards we find the son of Pepin, Grimwald, forming a matrimonial alliance with Theudelinda, daughter of the Frisian monarch; a fact which plainly implies that Pepin desired to cultivate the friendship of his warlike neighbours. The Swabians, or Alamanni, were also attacked and defeated by Pepin on their own territories; but their final subjection was completed by his son Charles Martel.

The wars carried on by Pepin with the above-mentioned nations, to which in this place we can only briefly allude, occupied him nearly twenty years; and were greatly instrumental in preserving peace at home, and consolidating the foundations of the Carolingian throne. The stubborn resistance he met with from the still heathen Germans, was animated with something of that zeal, against which his great descendant Charlemagne had to contend in his interminable Saxon wars; for the adoption of Christianity, which was hated, not only as being hostile to the superstitions of their forefathers, but on account of the heavy taxes by which it was accompanied, was always made by Pepin the indispensable condition of mercy and peace. But, happily for the cause of Gospel truth, other means were used for the spread of Christianity than the sword and the scourge; and the labours of many a zealous and self-sacrificing missionary from Ireland and England served to convince the rude German tribes that the warrior-priests whom they had met on the battle-field, and the greedy tax-gatherers who infested their homes, were not the true ambassadors of the Prince of peace. And Pepin, who was by no means a mere warrior, was well aware of the value of these peaceful efforts; and afforded zealous aid to all who ventured their lives in the holy cause of human improvement and salvation. The civil governors whom he established in the conquered provinces were directed to do all in their power to promote the spread of Christianity by peaceful means; and, to give effect to his instructions, Pepin warned them that he should hold them responsible for the lives of his pious missionaries.

During these same twenty years, in which Pepin was playing the important and brilliant part assigned to him by providence, the pale and bloodless shadows of four Merovingian kings flit gloomily across the scene. We know little or nothing of them except their names, and the order in which they followed each other. Thierry III died in 691 A.D., and was succeeded by Clovis III, who reigned till 695 A.D. and was followed by Childebert III. On the death of Childebert in 711 A.D., Pepin raised Dagobert III to the nominal throne, where he left him when he himself departed from the scene of his labours and triumphs; and this is really all that we feel called upon to say of the descendants of the conquerors of Gaul and founders of the Western Empire; *inclitum et notum olim, nunc tantum auditur!*

The extraordinary power which Pepin exercised at a period when law was weak, and authority extended no further than the sword could reach; when the struggles of the rising feudal aristocracy for independence had convulsed the empire and brought it to the verge of anarchy, sufficiently attests the ability and courage, the wisdom and moderation, with which he ruled. His triumphs over the ancient dynasty, and the Neustrian faction, were far from being the most difficult of his achievements. He had to control the very class to which he himself belonged; to curb the turbulent spirits of the very men who had raised him to his proud pre-eminence; and

[687-714 A.D.]

to establish regal authority over those by whose aid he had humbled the ancient kings: and all this he succeeded in doing by the extraordinary influence of his personal character. So firmly indeed had he established his government, and subdued the wills of the envious seigneurs by whom he was surrounded, that even when he showed his intention of making his power hereditary in his family, they dared not, at the time, oppose his will. On the death of Norbert, major-domus at the court of Childebert III, Pepin—in all probability without even consulting the seigneurs, in whom the right of election rested—appointed his second son Grimwald to the vacant office. To his eldest son Drogo he had already given the mayoralty of Burgundy, with the title of duke of Campania. But though they dared not make any opposition at the time, it is evident from what followed that the fear of Pepin alone restrained the rage they felt at this open usurpation. In 714 A.D., when Pepin's life was drawing to a close, and he lay at Jupille near Liège upon a bed of sickness, awaiting patiently his approaching end, the great vassals took heart, and conspired to deprive his descendants of the mayoralty. They employed the usual means for effecting their purpose—treachery and murder. Grimwald was assassinated, while praying in the church of St. Lambert at Jupille, by a Frisian of the name of Rantgar, who relied, no doubt, on the complicity of the seigneurs and the weakness of Pepin for impunity. But the conspirators had miscalculated the waning sands of the old warrior's life, and little knew the effect which the sight of his son's blood would have upon him. He suddenly recovered from the sickness to which he seemed to be succumbing. Like another Priam, he once more seized his unaccustomed arms, though, unlike the royal Trojan, he used them with terrible effect. After taking an ample revenge upon the murderers of his son, and quenching the spirit of resistance in the blood of the conspirators, he was so far from giving up his purpose, or manifesting any consciousness of weakness, that he nominated the infant and illegitimate son of Grimwald, as if by hereditary right, to the joint mayoralty of Burgundy and Neustria—an office which the highest persons in the land would have been proud to exercise. By his very last act, therefore, he showed the absolute mastery he had obtained, not only over the “do-nothing” kings, but over the factious seigneurs, who shrank in terror before the wrath of one, who had, as it were, repassed the gates of death, to hurl destruction on their heads. His actual demise took place in the same year, on the 16th of December, 714 A.D.

Pepin had two wives, the first of whom, Plectrudis, bore him two sons, Drogo and Grimwald, neither of whom survived their father. In 688 A.D. he married a second wife, the “noble and elegant” Alpaïda, though Plectrudis was still alive. From this second marriage sprang the real successor of the



CLOVIS III

(From a French print of 1892)

[714 A.D.]

Pepins, whom his father named in his own language Karl, and who is renowned in history as Charles Martel, the bulwark of Christendom, the father of kings and emperors.

Our estimate of the personal greatness of the Carlovingian mayors is greatly raised when we observe that each of them in turn, instead of taking quiet possession of what his predecessors had won, has to reconquer his position in the face of numerous, powerful, and exasperated enemies. It was so with Pepin of Landen, with Pepin of Heristal, and most of all in the case of Charles Martel.

THE CAREER OF CHARLES MARTEL (714-732 A.D.)

At the death of Pepin the storm which had long been gathering, and of which many forebodings had appeared in his lifetime, broke forth with tremendous fury. The bands of government were suddenly loosened, and the powers which Pepin had wielded with such strength and dexterity became the objects of a ferocious struggle. Plectrudis, his first wife, an ambitious and daring woman, had resolved to reign as the guardian of her grandchild, Theudwald, with whom she was at that time residing at Cologne. Theudwald had at least the advantage of being the only candidate for power installed by Pepin himself, and it was no doubt upon his quasi-hereditary claims that Plectrudis based her hopes. She manifested her foresight, discrimination, and energy, at the commencement of the contest which ensued by seizing the person of Charles, her stepson, and most formidable rival. But Charles and his party were not her only opponents. The Neustrians and Burgundians, whom their recollections of Brunehild and Fredegund by no means inclined to acquiesce in another female regency, refused obedience to her commands; and endeavoured to excite the puppet-monarch Dagobert to an independent exercise of his authority. Their zeal as Neustrians too was quickened by the desire of throwing off the Austrasian or German yoke, which they considered to have been fixed upon them by the victories and energetic rule of Pepin.

It was owing to this hostile feeling between the Romance and the German portions of the empire that many even of Pepin's partisans took side with Theudwald and Plectrudis, although the latter held their chief incarcerated. The revolted Neustrians and the army of Plectrudis encountered each other in the forest of Guise, near Compiègne; and, as far as one can conjecture from the confused and contradictory accounts of the annalists, Plectrudis and Theudwald suffered a defeat. The Neustrians having obtained the mastery over the hated Germans in their own country, prepared to extend their authority to Austrasia itself. Having chosen Raginfrid as their major-domus, they suddenly marched into the Austrasian territory, and laid it waste with fire and sword as far as the river Maas. In spite of their Christian profession they sought further to strengthen themselves by an alliance with Ratbod, the heathen king of the Frisians, who at the death of Pepin had recovered his independence, and the greater portion of his territory.

In the meantime, the whole aspect of affairs was suddenly changed by the escape of Charles from custody. The defeated army of Plectrudis, and many of the Austrasian seigneurs, who were unwilling to support her cause even against the Neustrians, now rallied with the greatest alacrity around the youthful hero, and proclaimed him *Dux Francorum* by the title of his glorious father. In a very short time after the recovery of his freedom,

[714-717 A.D.]

Charles found himself at the head of a very efficient, though not numerous army. He was still, however, surrounded by dangers and difficulties, under which a man of less extraordinary powers must inevitably have sunk.

Dagobert III died soon after the battle of Compiègne; and the Neustrians, who had felt the disadvantage of his imbecility, neglected the claims of his son, and raised a priest called Daniel, a reputed son of Childeric, to the throne, with the title of Chilperic II. This monarch, who appears to have had a greater degree of energy than his immediate predecessors, formed a plan with the Frisian king for a combined attack upon Cologne, by which he hoped at once to bring the war to a successful issue. Ratbod, true to his engagements, advanced with a numerous fleet of vessels up the Rhine, while Chilperic and Raginfrid were marching towards Cologne through the forest of Ardennes. To prevent this well-planned junction, Charles determined to fall upon the Frisians before they reached Cologne. His position must have been rendered still more critical by the failure of this attack. We read that after both parties had suffered considerable loss in a hard-fought battle, they retreated on equal terms.

The short time which elapsed before the arrival of the Neustrians was spent by Charles in summoning his friends from every quarter, to assist him in the desperate struggle in which he was engaged. In the meantime Chilperic came up, and, encamping in the neighbourhood of Cologne, effected a junction with the Frisians. Contrary to expectation, however, no attack was made upon Plectrudis, who is said to have bribed the Frisians to retire. A better reason for the precipitate retreat of the Neustrians and Frisians (which now took place) was the danger which the former ran of having their retreat cut off by Charles, who had taken up a strong position in their rear, with continually increasing forces; as it was, they were not permitted to retire in safety. Charles attacked them at Amblava, near Stablo, in the Ardennes, and gave them a total defeat. This victory put him in possession of Cologne, and the person of Plectrudis, who restored to him his father's treasures.

In the following year, 717 A.D., Charles assumed the offensive, and, marching through the *Silva Carbonaria*, began to lay waste the Neustrian territory. Chilperic and Raginfrid advanced to meet him, doubtless with far less confidence than before; and both armies encamped at Vincy, in the territory of Cambray. Charles, with an hereditary moderation peculiarly admirable in a man of his warlike spirit, sent envoys to the Neustrian camp to offer conditions of peace; and to induce Chilperic to acknowledge his claim to the office of major-domus in Austrasia, "that the blood of so many noble Franks might not be shed." Charles himself can have expected no other fruit from these overtures than the convincing of his own followers of the unreasonableness of their enemies. The Neustrian king and his evil adviser rejected the proffered terms with indignation, and declared their intention of taking from Charles even that portion of his inheritance which had already fallen into his hands. Both sides then prepared for battle; Charles, as we are expressly told, having first communicated to the chief men in his camp the haughty and threatening answer of the king. Chilperic relied on his great superiority in numbers, though his army was drawn, for the most part, from the dregs of the people: Charles prepared to meet him with a small but highly disciplined force of well-armed and skilful warriors. In the battle which ensued on the 21st of March, the Neustrians were routed with tremendous loss, and pursued by the victors to the very gates of Paris. But Charles was not yet in a condition to keep possession of Neustria, and he therefore led

his army back to Cologne, and ascended the "throne of his kingdom," as the annalist already calls it, the *dignissimus hæres* of his mighty father.

The unfortunate Chilperic, unequal as he must have felt himself to cope with a warrior like Charles, was once more induced by evil counsellors to renew the war. With this view he sought the alliance of the imperfectly subjected neighbouring states, whom the death of Pepin had awakened to dreams of independence. Of these the foremost was Aquitaine, which had completely emancipated itself from Frankish rule. The Aquitania of the Roman Empire extended, as is well known, from the Pyrenees to the river Loire. This country, at the dissolution of the Western Empire, had fallen into the hands of the Visigoths, and was subsequently conquered, and to a certain extent subjugated, by the earlier Merovingians. But, though nominally part of the Frankish Empire, it continued to enjoy a semi-independence under its native dukes, and remained for many ages a stone of offence to the Frankish rulers. Its population, notwithstanding the admixture of German blood consequent on the Gothic conquest, had remained pre-eminently Roman in its character, and had attained in the seventh century to an unusual degree of wealth and civilisation. The southern part of Aquitaine had been occupied by a people called Vascones or Gascons, who extended themselves as far as the Garonne, and had also submitted to the Frankish rule during the better days of the elder dynasty.

The temporary collapse of the Frankish power consequent upon the bloody feuds of the royal house, and the struggle between the seigneurs and the crown, enabled Eudes, the duke of Aquitaine, to establish himself as a perfectly independent prince; and he and his sons ruled in full sovereignty over both Aquitaine and Gascony, and were called indifferently *Aquitaniæ* or *Vasconiæ duces*.

Under these circumstances, it is not to be wondered at that Eudo should gladly receive the presents and overtures made to him by Chilperic; who agreed to leave him in quiet possession of the independence he had contumaciously asserted, on condition of his making cause against the Austrasian mayor. He lost no time in leading an army of Gascons to Paris, where he joined his forces to those of Chilperic, and prepared to meet the terrible foe. Charles advanced with his usual rapidity, and having laid waste a portion of Neustria, came upon the enemy in the neighbourhood of Soissons. The new allies, who had scarcely had time to consolidate their union and mature their plans, appear to have made but a feeble resistance; and Chilperic, not considering himself safe even in Paris, fled with his treasures, in company with Eudo, into Aquitaine. Raginfrid, the Neustrian major-domus, who with a division of the combined army had also made an attempt to check Charles' progress, was likewise defeated and compelled to resign his mayoralty; as a compensation for which he received from the placable conqueror the countship of Anjou.

The victorious Austrasians pursued the fugitives as far as the river Loire and Orleans, from which place Charles sent an embassy to Eudes, and offered him terms of peace, on condition of his delivering up Chilperic and his treasures. It is difficult to say what answer Eudo, hemmed in as he was on all sides (for the Saracens were in his rear), might have given to this demand—whether he would have consulted his own interests, or his duty to his ally and guest. But the opportune death of Clotaire, whom Charles had made king of Austrasia after the battle of Amblava, relieved him from his dilemma. Charles, who was remarkably free from the evil spirit of revenge, declared his readiness to acknowledge Chilperic II as king, on

[720-727 A.D.]

condition of being himself appointed major-domus of the united kingdoms of Austrasia, Neustria, and Burgundy. These terms, offered by the victor to one whose very life was at his mercy, could not but be eagerly accepted; and thus, in 720 A.D., Charles became nominally mayor of the palace to King Chilperic II, but, in fact, undisputed master of the king himself and the whole Frankish empire.

The temperate course pursued by Charles in these transactions, proceeded in a great measure from the natural moderation of his character. [Chilperic died in 720, and Charles invested Thierry IV, son of Dagobert III, with the royal title. But when Thierry died (737) the major-domus made no attempt to fill the vacant throne.]

After the death of Ratbod, the "cruel and pagan" king of the Frisians, in 719 A.D., Charles recovered the western portion of Friesland, and reduced the Frisians to their former state of uncertain subjection. About the same time he repelled the Saxons, those unwearied and implacable enemies of the Frankish name, who had broken into the Frankish *gaus* on the right bank of the Rhine. We know little of the particulars of these campaigns, since the chroniclers content themselves with recording in general terms that the "invincible Charles" was always victorious, and his enemies utterly destroyed; a statement which is rendered suspicious by the fact that their annihilation has to be repeated frequently, and at no long intervals.

In the year after the Saxon campaign (the date of which is rather uncertain), Charles crossed the Rhine, and attacked the Alamanni (in Wür-

temberg) in their own country, which he devastated without any serious opposition. Subsequently, about 725 A.D., he crossed the Danube, and entered the country of the Bavarians; and after two successful campaigns obliged that nation also to acknowledge their allegiance to the Franks. From this expedition, says the chronicler,^t "he returned by the Lord's assistance to his own dominions with great treasures and a certain matron, by name Piltrudis, and her niece Sonihilde." This latter, who is called by Einhard "Swanahilde, the niece of Odilo," subsequently became one of Charles' wives, and the mother of the unfortunate Grifo.

It seems natural to conjecture, that Charles had an important ulterior object before his mind in these extraordinary and sustained exertions. They were but the prelude to the grand spectacle soon to be presented to an admiring world, in which this mighty monarch with the humble name was to play a conspicuous and glorious part. A contest awaited him, which he must long have foreseen with mingled feelings of eagerness and apprehension, and into



CHILPERIC II
(From a French cut of 1832)

which he dared not go unprepared; a contest which required the highest exercise of his own active genius, and the uncontrolled disposal of all the material resources of his empire. He had hitherto contended for his hereditary honours against his personal enemies—for the supremacy of the Germans over the Gallo-Romans, of his own tribe over kindred German tribes—and finally, for order and good government against anarchy and faction. Hereafter he was to renew the old struggle between the West and East—to be the champion of Christianity and German institutions, against the false and degrading faith of Mohammed, and all the corrupting and enervating habits of the oriental world.

The most sober history of the rise and progress of Islamism, and the Arabian empire, which was founded on it, has all the characteristics of an eastern fable. In the beginning of the seventh century, an Arabian of the priestly house of Hashim retired into a cave at Mecca, to brood over the visions of a powerful but morbid imagination. The suggestions of his own disordered mind, and the impulses of his own strong will, were mistaken for the inspiration and the commands of the Almighty, concerning whom his notions were in part adopted from the Jewish and Christian Scriptures. He learned to regard himself as the chosen instrument of God, for the introduction of a new faith and the establishment of a power, before which all the nations of the earth should bow.

When his meditations had assumed consistency, he shaped them into a system of faith and practice, which he confidently proposed for the acceptance of mankind, as the most perfect and glorious expression of the divine mind and will. His belief in himself, in his own infallibility, and the perfection of his system, was so absolute, that he regarded all other men in the light of children, who, if they cannot be persuaded, must be forced, into the right path. The sword was the only logic he considered suitable to the case; and death or the *Koran* was the sole alternative which his followers thought fit to offer.

For a time the lofty pretensions of the prophet were acknowledged only by a few, and those few belonged to his own family. But his system, springing as it did from an eminently oriental mind, was wonderfully adapted to the wants and tastes of oriental nations. But while the sublimity of certain doctrines afforded suitable objects of contemplation to the nobler faculties of the soul, the strongest passions of fallen human nature, pride, revenge, and lust, were not denied their appropriate gratification. What could be more acceptable to the natural man than a system which quiets the conscience amidst the excesses of sensual love, which takes away the necessity for self-discipline by the doctrine of fatalism, which teaches men to look down with a lofty contempt upon all who think differently from themselves, and, lastly, holds out as a reward for the coercion and destruction of opponents an eternity of voluptuous enjoyment in the society of celestial courtesans?

There is no doubt that much was done by the sword of the hardy and impetuous sons of Ishmael, but this could not alone have spread the *Koran* over half the world; the very faults which make it odious in Christian eyes, gave wings to its progress, and excited in its favour a deep and frenzied devotion.

In 622 A.D. Mohammed was obliged to flee to Medina, from the virulent opposition of the members of his own tribe. Within ninety years from that time his successors and disciples had conquered and converted, not Arabia alone, but Syria, Persia, Palestine, Phœnicia, Egypt, Asia Minor, Armenia,

[710-721 A.D.]

the country between the Black Sea and the Caspian, a portion of India, and the whole of the north of Africa from the Nile to the Atlantic Ocean.

The year 710 A.D. found them gazing with longing eyes across the straits of Gibraltar, eager for the time when they might plant upon the rock of Calpe the meteor standard of their prophet; and thence survey the beautiful and fertile country which was soon to be their own. Nor were their hopes deferred: their entrance into Spain, which might have proved difficult if not impossible to effect in the face of a brave and united people, was rendered safe and easy by treachery, cowardice, and theological dissensions.

The first collision, indeed, of the Arabian conquerors with the warriors of the West was rather calculated to damp their hopes of European conquest. The Visigothic kings of Spain possessed the town of Ceuta on the African coast, of which Count Julian, at the time of which we speak, was military governor. The skill and courage of this great warrior and his garrison had hitherto frustrated all the attempts of Musa, the general of the caliph Walid, to make himself master of the place. The Saracens were already beginning to despair of success, when they suddenly received overtures from Count Julian himself, who now offered, not merely to open the gates of Ceuta, but to procure for the Saracens a ready admittance into Spain. The grounds of this sudden treachery on the part of one who had risked his life at the post of honour, cannot be stated with any degree of certainty. By some it was ascribed to the desire of avenging himself upon Roderic, his king, who is said to have abused his daughter; and by others to the fact that he had espoused the cause of Witiza's sons, at that time pretenders to the Spanish throne. The Saracen general Musa, delighted to have found the Achilles-heel of Europe, immediately despatched a few hundred Moslems across the strait, under the command of Tarik; from whom the modern Gibraltar (Gebel al-Tarik) derives its name. These adventurers were well received in the town and castle of Count Julian at Algeciras, and soon returned to their expectant comrades, with rich booty and exciting tales of the fertility of the country, and the effeminacy of the degenerate Goths.

In the April of the following year, 711 A.D., a body of five thousand Saracens effected a landing on the coast of Spain, and entrenched themselves strongly near the Rock of Gibraltar. These were soon followed by other troops, until a considerable Moslem army was collected on the Spanish shores. The feeble resistance made to this descent was a fatal omen for the empire of the Visigoths. This once brave and hardy tribe of Germans had lost, during a long peace, the valour and endurance to which they owed the rich provinces of Spain; and, amidst the pleasures of that luxurious country, had grown so unaccustomed to the use of arms, that it was long before they could be roused to meet the foe. At length, however, the unwarlike Roderic, having collected an army four times as great as that of the enemy, but without confidence either in their leader or themselves, encamped at Xeres de la Frontera, in the neighbourhood of Cadiz. While awaiting at this place the approach of the enemy, the Gothic king is represented as sitting in an ivory chariot, arrayed in silken garments unworthy of a man even in time of peace, and wearing a golden crown upon his head. The battle which quickly followed was fought on the 26th of July, 711 A.D. It was of short duration and of no doubtful issue. The timid herd of Goths, scarcely awaiting the wild charge of the Saracens, turned and fled in irretrievable confusion. Roderic himself, fit leader of such an army, was among the first to leave the

[711-731 A.D.]

field on the back of a fleet racer, which had been placed, at his desire, in the neighbourhood of his tent, as if his trembling heart had foreseen the issue.

The Visigothic empire in Spain fell by a single blow. Tarik advanced with his victorious army as far as Cordova (Corduba), which immediately yielded at his summons; and he would, without doubt, have overrun the whole of Spain, had he not been recalled by the jealousy of Musa, who reserved for himself the glory of completing the splendid conquest.

Of all the Spanish towns which were captured on this occasion, Seville and Merida alone appear to have upheld the ancient glories of the Gothic name; but even these were finally reduced, and the last remnants of the Visigoths were driven from the rich plains they had so long possessed into the mountains of Asturias. It was in these rugged solitudes, and amidst the hardships and privations which they there endured, that they regained their ancient vigour, and preserved their Christian faith. It was thence that at a later period they descended upon their Moorish foes, and in many a hard-fought battle, the frequent theme of ballad and romance, recovered, step by step, the fair possessions which their ancestors had won and lost.

And thus by a single victory Spain was added to the vast dominions of the caliph, and the cross once more retired before the crescent. Nor did it seem that the Pyrenees, any more than the Rock of Gibraltar, were to prove a barrier to the devastating flood of Islamism. About 718 A.D., Zama, the Arabian viceroy of Spain, made himself master of that portion of Gaul, on the slopes of the eastern Pyrenees, of which the Goths had hitherto retained possession. In 731 A.D. he stormed Narbonne, the capital of the province, and having put all the male inhabitants capable of bearing arms to the sword, he sent away the women and children into captivity. He then pushed forward into Aquitaine, and laid siege to Toulouse, which proved the limit of his progress; for it was there that he was defeated by Eudo, the duke of the country, who was roused to a desperate effort by the danger of his capital. The check thus given to the onward march of the Moslems was of short duration. Anbasa, the successor of Zama, about four years afterwards once more made a movement in advance. Taking a more easterly direction, he stormed and plundered Carcassonne and Nîmes (Nemausus); and having devastated the country as far as the Rhone, returned laden with booty across the Pyrenees.

Duke Eudes of Aquitaine, deprived of the fruits of his single victory, resigned all hopes of successfully resisting the invaders, and endeavoured to preserve himself from utter ruin by an alliance with his formidable foes. He is even said to have so far belied his character of Christian prince as to give his own daughter in marriage, or concubinage, to Munuza, the governor of the newly made Gallic conquests.

It appears that the expeditions of the Saracens into Gaul had been hitherto made by individual generals on a comparatively small scale, and on their own responsibility. The unusually slow progress of their arms at this period, is to be ascribed less to any fear of opposition, than to inward dissensions in the Arabian empire, and a rapid succession of caliphs singularly unlike in their characters and views. Nine short years (715-724 A.D.) had seen the cruel Solaiman succeeded by the severe, yet just and upright Omar, the luxurious epicurean Yazid, and the little-minded, calculating Hisham.

It is probable, therefore, that, amid more pressing anxieties and interests, the distant conquest of Spain was forgotten or neglected by the court at Damascus; and that the generals, who commanded in that country, were apt to indulge in ideas inconsistent with their real position as satraps and

[724-728 A.D.]

slaves of an imperial master. But a change was at hand, and the new actor Abderrahman (Abd al-Rahman), who suddenly appeared upon the scene with an army of four hundred thousand men, was charged with a twofold commission,—to chastise the presumption of Munuza, whose alliance with Eudo was regarded with suspicion,—and to bring the whole of Gaul under the sceptre of the caliph and the law of Mohammed. Regarding Munuza as a rebel and a semi-apostate, Abderrahman besieged him in the town of Cerdagne, to which he fled for refuge, and, having driven him to commit suicide, sent his head, together with his wife, the daughter of Eudes, as a welcome present to the caliph Hisham.

The victorious Saracens then marched on past Pampeluna,¹ and, making their way through the narrow defiles on the western side of the Pyrenean chain, poured down upon the plains with their innumerable hosts as far as the river Garonne. The city of Bordeaux was taken and sacked, and still they pressed on impetuously and without opposition, until they reached the river Dordogne, where Eudes, burning with rage at the treatment which his daughter had received, made a fruitless attempt to stop them. Irritated rather than checked by his feeble efforts, the overwhelming tide poured on. The standard of the prophet soon floated from the towers of Poitiers, and even Tours, the city of the holy St. Martin, was in danger of being polluted by the presence of insulting infidels, when, in the hour of Europe's greatest dread and danger, the champion of Christendom appeared at last, to do battle with the hitherto triumphant enemies of the cross.

It seems strange at first sight that the danger, which had so long been threatening Europe from the side of Spain, should not have called forth an earlier and more effectual resistance from those whose national and religious existence was at stake. Abderrahman had now made his way into the very centre of modern France; had taken and plundered some of the wealthiest towns in the Frankish Empire; and, after burning or desecrating every Christian church he met with, was marching on the hallowed sanctuary of the patron saint, enriched by the offerings of ages; without encountering a single foe who could even hope to stay his progress. Where was the "invincible" and ubiquitous Charles, who was wont to fall like a thunderbolt upon his enemies? We might indeed be surprised at his seeming tardiness, did we not know the extraordinary difficulties with which he had to struggle, and the seemingly impossible task he had to perform. It was not with the modern superstition of Mohammed alone that he had to contend, but with the hoary heathenism of the north; not with the Saracens alone, but with his barbarous kinsmen—with nations as hardy and warlike as his own Austrasian warriors, and animated no less than the followers of Mohammed with an indomitable hatred of the Christian name. Enemies were ready to pour upon him from every side, from the green slopes of the Pyrenees and over the broad waters of the Rhine; nor could he reckon upon the fidelity of all who lay within these boundaries.

During the whole of the ten years in which the Saracens were crossing the Pyrenees and establishing themselves in Gaul, Charles was constantly engaged in wars with his German neighbours. In that short period he made campaigns against the Frisians, the Swabians, and the Bavarians, the last of whom (as we have seen) he even crossed the Danube to attack in their own country. As late as 728 A.D., when Abderrahman must have been already meditating his desolating march, Charles had to turn his arms once more

[¹ According to Strabo this town, called in Roman times Pompelo, derived its name from Pompey the Great, who rebuilt it in 68 B.C.]

against the Saxons; and in 731 A.D., the very year before he met the Saracens at Poitiers, he marched an army into Aquitaine to quell the rebellion of Duke Eudes.

Such were some of the adverse circumstances under which Charles had to make his preparations, and under which he encamped with his veterans in the neighbourhood of Poitiers, where, for the first time in his life, he beheld the white tents of the Moslem invaders, covering the land as far as the eye could reach.

We cannot doubt that he had long been looking forward to this hour with an anxious though intrepid heart, for all depended upon him; and that the wars in which he had lately been engaged, were the more important in his eyes, because their successful termination was necessary to secure his rear, and increase the limits of his war-ban when the time for action should arrive.

The hitherto unconquered Saracens, who had carried the banner of their prophet in almost uninterrupted triumph from the deserts of Arabia to the banks of the Loire, were destined to find at last an insuperable barrier in the brave hearts of Charles and his Austrasian followers.

On a Sunday, in the month of October, 732, after trying each other's strength in skirmishes of small importance during the whole of the previous week, the two armies, invoking respectively the aid of Christ and Mohammed, came to a general engagement on the plains between Poitiers and Tours. The rapid onslaught of the Ishmaelites, by which they were accustomed to bear everything before them, recoiled from the steady valour and iron front of the Franks, whose heavy swords made dreadful havoc among their lightly clad opponents. Repulsed, but unbroken in courage and determination, resolved to force their way through that wall of steel or to dash themselves to death against it, the gallant Moslems repeated their wild charges until sunset. At every repulse their blood flowed in torrents, and at the end of the day they found themselves farther than ever from the goal, and gazed upon far more dead upon the slippery field than remained alive in their ranks. Hopeless of being able to renew the contest, they retreated in the night, and, for the first time, fled before an enemy. On the following morning, when the Franks again drew up in battle-array, the camp of the foe was discovered to be empty, so that, instead of awaiting the attack, they had the more agreeable task of plundering the tents and pursuing the fugitives. Abderrahman himself was found among the dead, and around him, according to the not very credible account of the chroniclers,⁹ lay three hundred thousand of his soldiers; while the Franks lost only fifteen hundred men.

Eudo, who after his defeat on the Dordogne had taken refuge with his more merciful enemy Charles, was present in the battle and took part in the pursuit and plunder. It was after this glorious triumph over the most formidable enemies of his country and religion that Charles received the surname of Martel (the hammer), by which he has since been known in history.

The importance of this victory to all succeeding ages has often been enlarged upon, and can hardly be exaggerated. The fate of Europe, humanly speaking, hung upon the sword of the Frankish mayor; and but for Charles, and the bold German warriors who had learned the art and practice of war under him and his glorious father, the heart of Europe might even now be in the possession of the Moslem; and the mosque and the harem might stand where now we see the spire of the Christian church, and the home of the Christian family.⁹



CHAPTER IV

CHARLES MARTEL TO CHARLEMAGNE

[732-768 A.D.]

THOUGH an effective check had been given to the progress of the Saracens' arms, and they themselves had been deprived of that chief support of fanatic valour, the belief in their own invincibility, yet their power was by no means broken, nor was Charles in a condition to improve his victory. The Neustrians and Burgundians were far from being reconciled to the supremacy which the German Franks had acquired over themselves under the mighty Carlovingian mayors. Their jealousy of Charles Martel's success and their hatred of his person, were so much stronger than their zeal in the cause of Christendom, that even while he was engaged in his desperate conflict with the Saracens, they were raising a rebellion in his rear. But the indefatigable warrior was not sleeping on the fresh laurels he had won. No sooner had he received intelligence of their treacherous designs, than he led his troops, fresh from the slaughter of the infidels, into the very heart of Burgundy, and inflicted a terrible retribution on his domestic foes. He then removed all whom he had reason to suspect from their posts of emolument and honour, and bestowed them upon men on whom he could depend in the hour of danger.

In the following year, 734 A.D., he made considerable progress in the subjugation and, what was even more difficult, the conversion of the Frisians, who hated Christianity the more because it was connected in their minds with a foreign yoke. The preaching of Boniface was powerfully seconded by the sword of Charles, who attacked them by land and sea, defeated their duke, Poppo, destroyed their heathen altars, and, like Alfred in the case of the Danes, gave them the alternative of Christianity or death.

After the victory of Poitiers, Charles had entrusted the defence of the Pyrenean borders to Duke Eudes, whom he left in peaceable though dependent possession of his territories. Eudes had received a rough lesson from his former misfortunes, and passed the remainder of his life in friendly relations with his Frankish liege lord. At the death of Eudes, in 735 A.D., a

[735-737 A.D.]

dispute arose between his sons, Hunold and Hatto, respecting the succession ; and it seems that in the course of their contest they had forgotten their common dependence upon Charles Martel. A feud of this nature at such a period, and in the immediate neighbourhood of the Saracens, was highly dangerous to Aquitaine and the whole Frankish Empire. Charles therefore lost no time in leading an army into the distracted province, to settle the disputes of the contending parties, and bring the population into a more complete state of subjection. Having advanced to the Garonne and taken the city of Bordeaux, he entered into negotiations with Hunold ; and, "with his accustomed piety,"^c conferred the duchy upon him, on condition of his renewing his father's oath of fealty to himself and his two sons, whom he thus distinctly pointed out to the Franks as their hereditary rulers.

THE SARACENS AGAIN REPELLED

In 737 A.D., the infidels were once more introduced into the south of Gaul by the treachery of Christians. A man of influence in Provence, called Maurontus, who probably aimed at an independent dukedom, formed a strong party among the Neustrian seigneurs against the detested German mayor. As the Arabian alliance was the only one which could sustain them in a conflict with Charles, they made no scruple of inviting Ibn Yusuf, the new viceroy of Septimania (Languedoc), into their country and giving him the city of Avignon as a pledge of their sincerity. The Saracens, instructed by their strange allies, passed into Burgundy, where the party opposed to Charles was strongest ; having taken Vienne, they covered the country as far as Lyons with their wild and rapid cavalry, which everywhere left its traces of fire and blood.

The advance of the Saracens was so sudden, and their progress so rapid, that Charles Martel was not immediately prepared to meet them. He therefore despatched his brother Childebrand and his principal seigneurs, with such forces as were ready, to keep the enemy in check ; determining himself to follow with a numerous and well-appointed army. When the advanced guard of the Franks arrived near Avignon, the Saracens retreated into that place, and prepared to stand a siege. On the arrival of Charles the town, which had resisted Childebrand, was taken by storm, and the Arabian garrison put to the sword. The Franks then crossed the Rhone, and marched through Septimania to Narbonne—a place of great importance to the Saracens, who had made it a magazine for their arms. It was defended at this time by Athima, viceroy of the caliph in Septimania, with a considerable force. The Saracens of Spain, fearing that the garrison might be insufficient to withstand the assault of the Franks (who had invested the town on every side), fitted out a fleet, and transported a body of troops to the mouth of the river Berre, near Narbonne, in hopes of raising the siege. This movement did not escape the quick eye of Charles ; who, leaving his brother with a division of the besiegers, fell with the remainder on the newly landed force of the enemy, and routed them with dreadful slaughter. He failed, however, in his attempts upon Narbonne, which remained in the hands of the Saracens ; while Bérziers, Agde, Megalane, and Nîmes, together with all the territory on the north side of the river Aude (subsequently known as Languedoc), were reunited to the Frankish Empire.

According to Paulus Diaconus,^f Charles Martel was assisted on this occasion by Liutprand, king of the Lombards in Italy, with whom he had

[737-739 A.D.]

formed a close alliance and friendship. We have hardly sufficient grounds for believing that the Lombards took an active part in this war, but the mere expectation of their approach may have exercised some influence in bringing about the results above described.¹

The activity of his enemies in the north again prevented Charles from pursuing his advantages against the Moslems, who might perhaps, had German Europe been united, have even then been driven back to the shores of Africa. In 737 we find the indefatigable warrior employed in repelling and avenging a fresh inroad of the Saxons, whom he defeated with great slaughter and drove along the river Lippe. In 739 he again appeared in Burgundy, where his presence had become necessary to stamp out the smouldering embers of the old conspiracy.

THE AFFAIRS OF ROME

In the meantime a new theatre was preparing for the Franks, on which they were destined by Providence to play a very conspicuous and important part. The exertions and influence of Boniface, the great apostle of Germany, and the intimate religious union he had effected between the Frankish church and the bishops of Rome, were to produce for both parties still richer fruits than had yet appeared.

The reunion of the Lombards under one head had been naturally followed as we have previously seen, by a further extension of their borders at the expense of the Roman Empire; and this extension was the immediate cause of a collision between the kings of the Lombards and the successors of St. Peter, which gave rise to the most important and lasting results.

The evident intention of the bishops of Rome, to play off the Lombards and the Byzantine court against each other, and to make their own career the resultant of these two opposing forces, seemed, for some time, likely to be entirely frustrated.

Liutprand, justly irritated by the conduct of the Romans, to whom he had shown so much forbearance, had led his forces to the very gates of Rome, with the full intention of incorporating it with the rest of his Italian dominions; and thus, with all his foresight, Gregory had brought the rising structure of the papacy into the greatest danger, and appeared to be himself at the mercy of his enemies.

In this extremity the holy father bethought himself of the powerful nation which had for so many ages been the faithful ally of the Catholic church, and had lately been united in still closer bonds of reverence and amity to



A FRANKISH OFFICER

[¹ Though Fredegarius is silent on this point, Hodgkin accepts it.]

St. Peter's chair. In 739 Pope Gregory III applied for aid against the Lombards "to his most excellent son, the sub-king Charles."

That this application was made unwillingly, and with considerable misgivings about the consequences, may be inferred from the extremities to which Gregory submitted before he made it.

His hesitation was owing, no doubt, in part to his instinctive dread of giving the papal chair a too powerful protector, who might easily become a master; and partly to his knowledge of the sincere friendship which existed between his opponent Liutprand and his desired ally. Of all the circumstances which threatened to prevent the realisation of the papal dreams of temporal independence and spiritual domination, none were so greatly and so justly dreaded as an alliance between the Franks and Lombards; and we shall see that Gregory III and his successors spared no pains, and shrank from no means however questionable, to excite jealousy and hatred between the Franks and their Lombard kinsmen.

THE POPE CALLS TO CHARLES

While the Romans were trembling within their hastily repaired walls, and awaiting the decisive assault of the Lombards, Charles Martel was resting from the fatigues of his late campaigns in Burgundy; and he was still in that country when the papal envoys reached him. They brought with them a piteous epistle from Gregory, in which he complains with bitterness of the persecutions of his enemies, who, he says, had robbed the very church of St. Peter (which stood without the walls) of its candlesticks; and taken away the pious offerings of the Frankish princes. Charles received the communication of the afflicted pontiff with the greatest reverence. The interests of the empire, and more especially of his own family, were too intimately connected with the existence and honour of the bishops of Rome, to allow of his feeling indifferent to what was passing in Italy; and there is no reason to doubt that he entertained the highest veneration for the head of the church. Yet this first embassy seems to have justified the fears rather than the hopes of Gregory. The incessant exertions which Charles' enemies compelled him to make for the maintenance of his authority would long ago have destroyed a man of ordinary energy and endurance, and were beginning to tell even upon his iron frame. He was aware that the new order of things, of which he was the principal author, depended for its continuance and consolidation solely upon his presence and watchfulness. So far from being in a condition to lead his forces to a distant country, and to make enemies of brave and powerful friends, it was not long since he had sought the assistance of the Lombards themselves; and he knew not how soon he might stand in need of it again. He therefore contented himself with opening friendly negotiations with Liutprand, who excused himself to Charles, and agreed to spare the papal territory on condition that the Romans should cease to interfere between himself and his rebellious subjects. The exact terms of the agreement made between Gregory and Liutprand, by the mediation of Charles Martel, are of the less moment, as they were observed by neither party.

In 740 the Lombards again appeared in arms before the gates of Rome; and the pope was once more a suppliant at the Frankish court. In the letter which Charles Martel received on this occasion, Gregory bitterly complains that no effectual aid had been as yet afforded him; that more

[740-741 A.D.]

attention had been paid to the "lying" reports of the Lombard king than to his own statements, and he earnestly implores his "most Christian son" not to prefer the friendship of Liutprand to the love of the prince of the apostles. It is evident from the whole tenor of this second epistle, that the Frankish mayor had not altered his conduct towards the king of the Lombards, in consequence of Gregory's charges and complaints; but had trusted rather to his own knowledge of his friend than to the invectives of the terrified and angry pope.

To give additional weight to his written remonstrances and entreaties, Gregory sent the bishop Anastasius and the presbyter Sergius to Charles Martel, charged with more secret and important instructions, which he scrupled to commit to writing. The nature of their communications may be gathered from the symbolical actions by which they were accompanied. The envoys brought with them the keys of St. Peter's sepulchre, which they offered to Charles, on whom they were also empowered to confer the title and dignity of Roman patricius. By the former step—the offer of the keys (an honour never before conferred upon a Frankish ruler)—Gregory expressed his desire to constitute the powerful mayor protector of the holy see; and by conferring the rank of Roman patricius without, as seems probable, the sanction of the Greek emperor, he in effect withdrew his allegiance from the latter, and acknowledged Charles Martel as liege lord of the Roman duchy and people. It was in this light that the whole transaction was regarded at the time, for we read in the chronicle of Moissiac,⁹ written in the beginning of the ninth century, that the letter of the pope was accompanied by "a decree of the Roman principes"; and that the Roman people, having thrown off the rule of the Greek emperor, desired to place themselves under the protection of the aforesaid prince, and his "invincible clemency."

Charles Martel received the ambassadors with the distinguished honour due to the dignity of the sender, and the importance of their mission; and willingly accepted at their hands the significant offerings they brought. When they were prepared to return, he loaded them with costly presents, and ordered Grimo, the abbot of Corbey, and Sigebert, a monk of St. Denis, to accompany them to Rome, and bear his answer to Pope Gregory. Rome was once more delivered from destruction by the intervention of Charles, and his influence with Liutprand.

And thus were the last days of the great Frankish hero and Gregory III employed in marking out a line of policy respecting each other, and the great temporal and spiritual interests committed to them, which, being zealously followed up by their successors, led in the sequel to the most important and brilliant results. They both died nearly at the same time, in the same year, 741 A.D., in which the events above described took place. The restless activity of Charles Martel had prematurely worn him out. Conscious of the rapid decline of his powers, he began to set his house in order; and he had scarcely time to portion out his vast empire among his sons, and to make his peace with heaven in the church of the patron saint, when he was seized by a fever in his palace at Cariciacum (Quierzy) on the Oise; where he died on the 15th (or 21st)¹ of October, 741 A.D., at the early age of fifty. He was buried in the church of Denis.

Charles Martel may be reckoned in the number of those great men who have been deprived of more than half the glory due to them, "because they want the sacred poet." Deeds which, in the full light of history, would

[¹ Hodgkin^e says in one place the 21st; in another the 22nd of October.]

have appeared sufficient to make a dozen warriors immortal, are despatched by the Frankish chroniclers in a few dry words. His greatness, indeed, shines forth even from their meagre notices; but we feel, as we read them, that had a Cæsar or a Livy unfolded his character and described his exploits, — instead of a poor pedantic monk like Fredegarius,^a a rival might be found for the Cæsars, the Scipios, and the Hannibals.

CARLOMAN AND PEPIN THE SHORT

Charles Martel left two sons, Carloman and Pepin, by his first wife, of whom nothing is known, and a third, Grifo, by the captive Bavarian princess Swanahild, who is sometimes called his second wife and sometimes his concubine. In the first partition of his dominions, which was made known before his death, he apportioned Austrasia, Swabia (Alamannia), and Thuringia, the German provinces, to his eldest son, Carloman; Neustria, Burgundy, and Provence, to Pepin, the chief inheritor of his glory. In this arrangement the son of Swanahild was wisely passed over; but the entreaties of his beautiful spouse induced Charles, at the very end of his life, to set apart a portion from each of the two kingdoms above mentioned for Grifo; an unfortunate step, which only brought destruction on him who received the fatal gift.

The mischievous effects of the new partition showed themselves immediately. The subjects of Grifo, among whom alone he could look for sympathy and support, were discontented at being arbitrarily separated from the rest of the empire; and the ill-feeling of the seigneurs and people in all parts of the country appears to have been enhanced by the prejudice existing against Swanahild, both as a foreigner and on account of the great influence she exercised over the heart of Charles. So strong, indeed, was the feeling of the Franks upon the subject, that we may fairly doubt whether Carloman and Pepin themselves, had they been so inclined, would have been able to secure to their brother the possession of the territory allotted to him.

Whatever sentiments the two eldest brothers previously entertained towards Grifo, they were soon rendered openly hostile by the flight of their sister Hiltrude to the court of Bavaria, and her unauthorised marriage with Otilo, the duke of that country. Swanahild and Grifo, who were naturally looked upon as the instigators of this unwelcome alliance, shut themselves up in the fortress of Laon; but being entirely without resources, they yielded up the place and themselves as soon as Carloman and Pepin appeared with an army before its walls. The favourite wife of the mighty Charles Martel was sent into a nunnery at Chelles, and Grifo was imprisoned in the castle of Neufchâteau, in the forest of Ardennes.

Having placed a Merovingian named Childeric on the throne, — which their father for some time before his death had left unoccupied, — the young princes marched an army towards Aquitaine; for Hunold the son of Eudes, the sworn vassal of Charles Martel, had manifested his rebellious intentions by throwing Lantfred, the Frankish ambassador, into prison. Crossing the Loire, they devastated Aquitania as far as Bourges; and were on the point of overrunning the whole country, when the intelligence of the still more serious rebellion of the Swabians compelled them suddenly to break off their campaign in the south, and return to the heart of their dominions. Preparations of unusual magnitude had been made for the war by the dukes of Swabia and Bavaria, who had invited the Saxon and Slavonian tribes to

[742-745 A.D.]

make common cause against the Franks. The sudden return of the Frankish army, however, frustrated their half-completed plans. In the autumn of the same year, Carloman crossed the Rhine, fell upon the Swabian duke Theobald before his Bavarian allies were ready to take the field, and compelled him to renew his oath of allegiance, and to give hostages for its observance.

In the meantime, Otilo, duke of Bavaria, the husband of the fugitive princess Hiltrude, was doing all in his power to strengthen himself against the expected attack of the Franks, and was evidently acting in concert with Duke Hunold of Aquitaine. The defeat of the Swabians was a heavy blow to his hopes; but he had gone too far to recede, and having united a body of Saxons and Slavonian mercenaries with his own subjects, he took up a position on the farther side of the river Lech, and stockaded the banks to prevent the enemy from crossing. The Franks came up soon afterwards, but found the Bavarians so strongly entrenched, that they lay fifteen days on the opposite bank without attempting anything. After a diligent search, however, they discovered a ford by which they crossed the river during the night, and, falling on the unsuspecting enemy, put them to flight, and drove them with great slaughter across the river Inn.

The Frankish princes are said to have remained for fifty-two days in the enemies' country; but their expedition partook more of the nature of a foray than a conquest, and left the Bavarians in nearly the same condition of semi-independence in which it had found them. The activity of the revolted tribes rendered it dangerous for Carloman and Pepin to lead their forces too far in any one direction. As Hunold had been saved by the revolt of the Swabians, so Otilo was now relieved from the presence of the Franks by diversions made in his favour in two other quarters; by the Saxons, who had fallen upon Thuringia; and by Hunold, who, emboldened by impunity and the absence of the Franks, had crossed the Loire and was devastating the land as far as Chartres. The Saxons claimed the first attention of the Frankish leaders, since the latter dared not march towards the south with so dangerous an enemy in their rear. Carloman is said to have defeated the Saxon army, which consisted in all probability of undisciplined marauders, in two great battles, and to have carried off one of their leaders, named Theodoric, into Austrasia. Pepin was, in the meantime, engaged with the Swabians under Theobald, whom he soon reduced to obedience. Having thus, for the time, secured their rear, the brother-warriors marched (in 745 A.D.), with united forces, against Hunold,



CHILDERIC

(From a French print of 1692)

[745-747 A.D.]

who, conscious of his utter inability to resist their undivided power, laid down his arms without a contest, consented to give hostages, and to renew his brittle oaths of fealty. Disgusted with his ill success, he soon afterwards resigned the government in favour of his son Waifar, and retired to the monastery of St. Philibert, in the island of Rhé, on the coast of Aquitaine.

Though it is not easy to discover in what respect the Swabians were more in fault in the war just mentioned than the other revolted nations, it is evident that they incurred the special resentment of their Frankish conquerors. All had broken their allegiance, and had sought to regain by force the independence of which they had been forcibly deprived. Yet while the Bavarians and Aquitanians were merely compelled to renew their engagements on honourable terms, the treatment of the Swabians has left an indelible blot on the character of Carloman.

This brave and once powerful people had retired, after their defeat by Pepin, into the fastnesses of the Alps, but were soon compelled to make their submission, and to resume their former allegiance. In 746, however, they appear to have meditated a new revolt, and were accused of having incited the Bavarians to try once more the fortune of war. Rendered furious by the seemingly interminable nature of the contest, Carloman appears to have thought himself justified in repaying faithlessness by treachery of a far more heinous nature; and this is the only shadow of an excuse which can be offered for his conduct. Having led his army to Cannstadt in 746, he ordered Theobald, the Swabian duke, to join him with all his forces, in obedience to the military ban. Theobald obeyed without suspicion, supposing that he should be employed, in conjunction with the rest of Carloman's forces, against some common enemy. "And there," says the chronicler of Metz, "a great prodigy took place, that one army seized and bound another without any of the perils of war!" No sooner had the two armies met together in an apparently friendly manner, than Carloman ordered his Franks to surround the Alamanni (Swabians), and to disarm and bind them. He then instituted an inquiry respecting the aid afforded the Bavarians; and, having seized those chiefs who had assisted Otilo "against the invincible princes, Carloman and Pepin, he mercifully corrected each according to his deserts." Lanfried II received the vacant throne of Theobald, who, in all probability, was one of those who lost their lives by Carloman's merciful correction.

PEPIN SOLE RULER

In the following year, the connection between the Carlovingian family and the Roman church, which had grown continually closer, was still farther strengthened by the voluntary abdication of Carloman, and his admission into the monastic order. The reasons which induced this mighty prince and successful warrior to take so singular a step are quite unknown. Remorse for his recent treachery, disgust at the bloodshed he had caused and witnessed, the sense of inferiority to his brother Pepin, and doubts as to the continuance of fraternal harmony, — a natural tendency to religious contemplation increased by the influence of Boniface, whose earnest faith and spotless life could not but make a deep impression upon all who knew him, — these and other causes will occur to the mind of everyone as being, singly or in different combinations, adequate to the result. Yet we can but guess at motives which were unknown to the generations immediately succeeding him, and which he himself perhaps would have found it difficult to define.

[747-748 A.D.]

With the full concurrence of his brother Pepin, whose appetite for worldly honours was by no means sated, Carloman set out for Rome¹ with a numerous retinue of the chief men in his kingdom, taking with him magnificent presents for the pope. He was received by Zacharias with great distinction; and by his advice Carloman vowed obedience to the rules of St. Benedict before Optatus, the abbot of Monte Casino, and founded a monastery to St. Silvester on the classic heights of Mount Soracte. But he was far too much in earnest in his desire of solitude to find the neighbourhood of Rome a suitable or agreeable residence. The newly founded monastery was soon thronged with curious visitors, eager to behold the princely monk who had given up all to follow Christ. He therefore abandoned Mount Soracte, and, concealing as far as possible his name and rank, enrolled himself among the Benedictine monks of Monte Cassino.

As no stipulation had been made in favour of Carloman's son Drogo, Pepin now became sole ruler of the whole Frankish Empire. It is a no less singular than pleasing fact that one of the very first uses which Pepin made of his undivided authority was to release his brother Grifo from his long imprisonment; singular, because it seems to imply that Carloman, whose susceptibility to religious influences cannot be doubted, was the only obstacle to this act of generosity and mercy. It is indeed open to us to suppose that Carloman foresaw more clearly than his brother the injurious consequences of Grifo's restoration to freedom; for the policy of this step was certainly more questionable than its generosity. The liberated prince thought more of what was withheld than of what was granted, and had never ceased to consider himself entitled to an equal share of the dominions of his father. In 748, not long after his release, while Pepin was holding a council of the bishops and seigneurs at Düren, Grifo was forming a party among the younger men to support his pretensions to the throne. In company with some of these he fled to the Saxons, who were always ready to make common cause against the hated Franks. Pepin, well aware of the extremely inflammable materials by which his frontiers were surrounded, and dreading a renewal of the conflagration he had so lately quenched in blood, immediately took the field; marching through Thuringia, he attacked and defeated the Nordo-Squavi, a Saxon tribe who lived on the river Wipper, between the Bode and Saale. The Saxon leader Theodoric was taken prisoner for the third time, and a considerable number of the captives taken on this occasion were compelled to receive Christian baptism, according to the usual policy of that age.

After fruitless negotiations between the brothers, Grifo endeavoured to make a stand at the river Oker; failing in this, he fled to the Bavarians, among whom an enemy of Pepin was sure to find a welcome. After devastating the Saxon territory for forty days, and reimposing the tribute formerly exacted by Clotaire, Pepin directed his march towards Bavaria, in pursuit of his brother. Otilo, the former duke of this country, was now dead, and had been succeeded by his son Tassilo, who ruled under the influence of the Frankish princess Hiltrude. These inveterate enemies of Pepin were also joined by a mighty Bavarian chief, called Suitger, and the Swabian duke, Lanfried II. If we understand rightly a passage in the annals of Metz, Grifo succeeded in depriving Tassilo and his mother of the reins of government and making himself master of Bavaria. Grifo, Suitger, and Lanfried united their forces, but not venturing to await the attack of the Franks

¹ The *Annales* of Einhard² make this in the year 745, but Hodgkin³ says it clearly belongs to 746.]

[748-751 A.D.]

upon the Lech; as Otilo had done on a former occasion, they retreated at once behind the Inn, which had already proved so effectual a bulwark. Pepin, however, no longer embarrassed by a variety of enemies, determined to bring the matter to a final decision, and was already making preparations to cross the Inn, when the leaders of the allied army, convinced of the futility of braving the superior force of the Franks, voluntarily surrendered themselves prisoners of war. The leniency with which the Bavarians were treated seems to imply that favourable terms of surrender had been granted, at any rate, to them. Tassilo received back his duchy, for which he had to swear fealty to the Frankish ruler; while Alamannia was finally incorporated with the Frankish dominions. The fate of Lanfried II, the last of the Swabian dukes, is not known; but the character and general policy of Pepin are a guarantee that he was not treated with unnecessary harshness. Grifo was once more indebted to his brother for life and liberty, and not only received full pardon, but was endowed with twelve counties and the town of Le Mans — a fortune splendid enough to have satisfied the desires of anyone who had not dreamed too much of independence and royal authority.

The ill success which attended the efforts of Grifo, — whose claims but a few years before would have rallied thousands of malcontents round his standard, — and the rapid and easy suppression of the Swabian and Bavarian revolts, afford us evidence that the once bitter opposition of the seigneurs, both lay and clerical, to the establishment of the Carolingian throne, was finally overcome; and that Pepin possessed a degree of settled authority which neither his father nor his grandfather had enjoyed.

SECULARISATION

It was during the mayoralty of Pepin, and not, as is generally assumed, in that of Charles Martel, that the famous and important act of secularisation took place. The practice into which Charles Martel had been driven by his necessities, of bestowing ecclesiastical benefices on laymen who assumed the priesthood with purely secular views, was inconsistent with the peace and good order, and inimical to all the higher interests, of the Christian church. As an exceptional state of things, however, even rigid disciplinarians and pious churchmen like Boniface had thought it expedient to yield a tacit assent to the employment of church revenues for military purposes. But when, on the one hand, the consequences of these irregular and violent expedients had become, with the lapse of time, more clearly evi-



A MEROVINGIAN FRANK

dent; and, on the other, a stricter discipline, and a more religious and ecclesiastical spirit had been diffused through the great body of the clergy by the labours of Boniface and his school, it became more and more repugnant to the feelings of all true friends of the church to see its highest offices filled

[751 A.D.]

by masquerading laymen, who had nothing of the priest about them but the name and dress. In this repugnance we have every reason to believe that both Carloman and Pepin largely shared; and yet, though not engaged in an internecine struggle like their father, they carried on expensive wars, and needed large supplies of land and money. It was not therefore to be expected that they should ease the church from all participation in the public burdens, especially at a time when it had absorbed a very large proportion of the national wealth. Under these circumstances, a compromise was effected by the influence of Boniface at the synod of Lestines. In this important council the assembled bishops consented, in consideration of the urgent necessities of the state, to make a voluntary surrender of a portion of the funds of the church; with the stipulation that the civil rulers should, on their part, abstain for the future from all arbitrary interference with its discipline and property.

The vast funds which the "secularisation" placed at the disposal of the Frankish princes contributed in no small degree to establish the Carolingian throne; for it enabled them to carry out to its full extent the system of beneficial (or non-hereditary) grants, and to secure the services of the powerful seigneurs, who were bound to the sovereign not only by a sense of gratitude, but by the hope of future favours and the fear of deprivation.

THE ANOINTING OF PEPIN (751 A.D.)

A change took place at the period at which we have now arrived, which, though easily and noiselessly made, and apparently but nominal, forms an important era in Frankish history. It costs us an effort to remember that Charles Martel, Carloman, and Pepin were not kings, but officers of another, who still bore the royal title, and occasionally and exclusively wore the crown and sat upon the throne. Carloman and Pepin, when they were heading great armies, receiving oaths of allegiance from conquered princes, and giving away duchies, were mayors of the palace of Childeric III, a Merovingian king. Even they had thought the time not yet come for calling themselves by their proper name, and had placed Childeric on the throne. The king's name was a tower of strength, which they who had met and defeated every other enemy seemed to shrink from attacking.

The foundations of the Merovingian throne, indeed, had been thoroughly, perhaps systematically, sapped. The king-making mayors had set up monarchs and deposed them at their pleasure; they had even left the throne vacant for a time, as if to prove whether the nation was yet cured of its inveterate notion that none but a Merovingian could wear a Frankish crown. There was but one step more to the throne, and that step was taken at last when there was scarcely a man in the empire who had either the power or the wish to prevent it.

In 751 A.D. Pepin assumed the name of king, with the full consent of the nation and the sanction of the pope; and the last of the Merovingians was shorn of his royal locks, the emblems of his power, and sent to end his days in the monastery of St. Bertin, at Sithieu (St. Omer in Artois).

The immediate motive for the change is not apparent, and the remarkable absence of all impatience on the part of Pepin to assume the royal name seems to justify the notion that the *coup-de-grâce* was given to the Merovingian dynasty by another hand than his. It might have been still deferred, but for the growing intimacy between the Carolingians and the pope.

[751 A.D.]

All that has been transmitted to us is the fact that, in 750 (or 751), an embassy, composed of Burchard, bishop of Würzburg, Fulrad, abbot of St. Denis, and Pepin's own chaplain, appeared at Rome at the papal court, and laid the following question before Pope Zacharias for his decision : Whether it was expedient that one who was possessed of no authority in the land should continue to retain the name of king, or whether it should be transferred to him who really exercised the royal power.

It is not to be imagined for a moment that Zacharias was unprepared with his reply to this momentous question, which would certainly not have been proposed had there been any doubt respecting the answer. The pope replied that, he who really governed should also bear the royal name ; and the embassy returned to Pepin with this message, or, as some writers take a pleasure in calling it, this "command." A grand council of the nation was assembled at Soissons (Augusta Suessionum) in the same year, and the major-domus was unanimously elected sole king of the Franks, and soon afterwards anointed and crowned, with his wife Bertrada, by his old and faithful friend Boniface.

This solemn consecration by the use of holy oil, and other ceremonies, observed for the first time at the coronation of the Carlovingian king, were not without their important significance. The sentiment of legitimacy was very strongly seated in the hearts of the Frankish people. The dethroned family had exclusively supplied the nation with their rulers from all time ; no one could trace their origin, or point to a Merovingian who was not either a king, or the kinsman of a king. It was far otherwise with Pepin. He was the first of his race who had not fought for the office of major-domus with competitors as noble as himself. It was little more than a century since his namesake of Landen had been dismissed from his office by the arbitrary will of Dagobert. The extraordinary fertility of the Carlovingian family in warriors and statesmen had hitherto enabled them to hold their own against all gainsayers. But if the new dynasty was to rest on something more certain and durable than the uninterrupted transmission of great bodily and mental powers in a single family, it was of vital importance to the Carlovingians to rear their throne upon foundations the depth of which was beyond the ken of vulgar eyes. Such a foundation could be nothing else than the sanction of heaven, and was to be sought in the Christian church, in the fiat of God's representative on earth, who could set apart the Carlovingians as a chosen race, and bestow upon them a heavenly claim to the obedience of their countrymen.

We have already referred to the successful efforts of Boniface and his followers in the cause of Roman supremacy. The belief in the power of the bishops of Rome, as successors of St. Peter, to bind and to loose, to set up and to set down, had already taken root in the popular mind, and rendered the sanction of the popes as efficacious a legitimiser as the cloud of mystery and fable which enveloped the origin of the fallen Merovingians.

So gradually was this change of dynasty effected, so skilfully was the new throne founded on well-consolidated authority, warlike renown, good government, and religious faith, that as far as we can learn from history, not a single voice was raised against the aspiring mayor, when his warriors, *more majorem*, raised him on the shield, and bore him thrice through the joyful throng ; and when Boniface anointed him with holy oil, as king of the Franks "by the grace of God," not a single champion was found throughout that mighty empire, to draw his sword in the cause of the last monarch of the house of Clovis.

[744-751 A.D.]

Pepin was not long allowed to enjoy his new dignity in peace, but was quickly called upon to exchange the amenities of the royal palace for the toils and dangers of the battle-field.

The Saxons had already recovered from, and were desirous of avenging, the chastisement inflicted upon them; and having rebelled "in their way," [as Fredegarius^d says] were now marching upon the Rhine. But Pepin, who had not ceased to be a general when he became a king, collected a large army, with which he crossed the Rhine, and entering the territory of the Saxons, wasted it with fire and sword, and carried back a large number of captives into his own dominions.

It was on his return from this campaign that he received the news of his brother Grifo's death. This restless and unhappy prince — whom the indelible notion of his right to a throne rendered incapable of enjoying the noble fortune allotted to him by his brother — had fled to Waifar, duke of Gascony, in the hope of inducing him to take up arms. But Waifar was not in a condition to protect him; and when the ambassadors of Pepin demanded that he should be given up, Grifo was obliged to seek another asylum. The fugitive then directed his course to King Aistulf, foreseeing, probably, that Pepin would be drawn into the feud between the pope and the Lombards, the subjects of Aistulf, and therefore thinking that he might already regard the latter as the enemy of his brother. As he was passing the Alps, however, with a small retinue, he was set upon, in the valley of St. Jean de Maurienne, by Count Theudes of Vienne and the Transjuran Count Friedrich. Grifo was slain, but not until after a desperate struggle, in which both the counts above mentioned also lost their lives.

Pepin now retired to his royal residence at Dietenhoven (Thionville, Villa Theudonis), on the Moselle, and spent the few months of peace that followed the Saxon war in ordering the affairs of the church, which he effected chiefly through the instrumentality of ecclesiastical synods.^b

We may now profitably revert briefly to the affairs of the Lombards whom we left just at the moment of Liutprand's death in 744.^a

LOMBARD AFFAIRS

The influence of Charles Martel with his ally and friend Liutprand, and the reverence which the latter entertained for the popes in their spiritual character, had caused a temporary lull in the affairs of Italy. But Liutprand died about two years after the accession of Pepin, and was succeeded, first by his grandson Hildebrand, who reigned seven months, and then by Ratchis, duke of Friuli, under whom the Lombards renewed the war against Rome. In this emergency, Zacharias, who, like many other popes, trusted greatly and with good reason to his personal influence over the rude kings and warriors of the age, went himself to Perugia (Perusia) to beg a peace from Ratchis. The result was favourable to a degree beyond his highest expectations. The Lombard monarch not only recalled his troops — which were already besieging the towns of the Pentapolis — and granted a peace of forty years, but was so deeply affected by the dignified demeanour and eloquent exhortations of the holy father, that, like another Carloman, he renounced his earthly crown, and sought a refuge from the cares of government in the quiet cloisters of Monte Cassino.^b

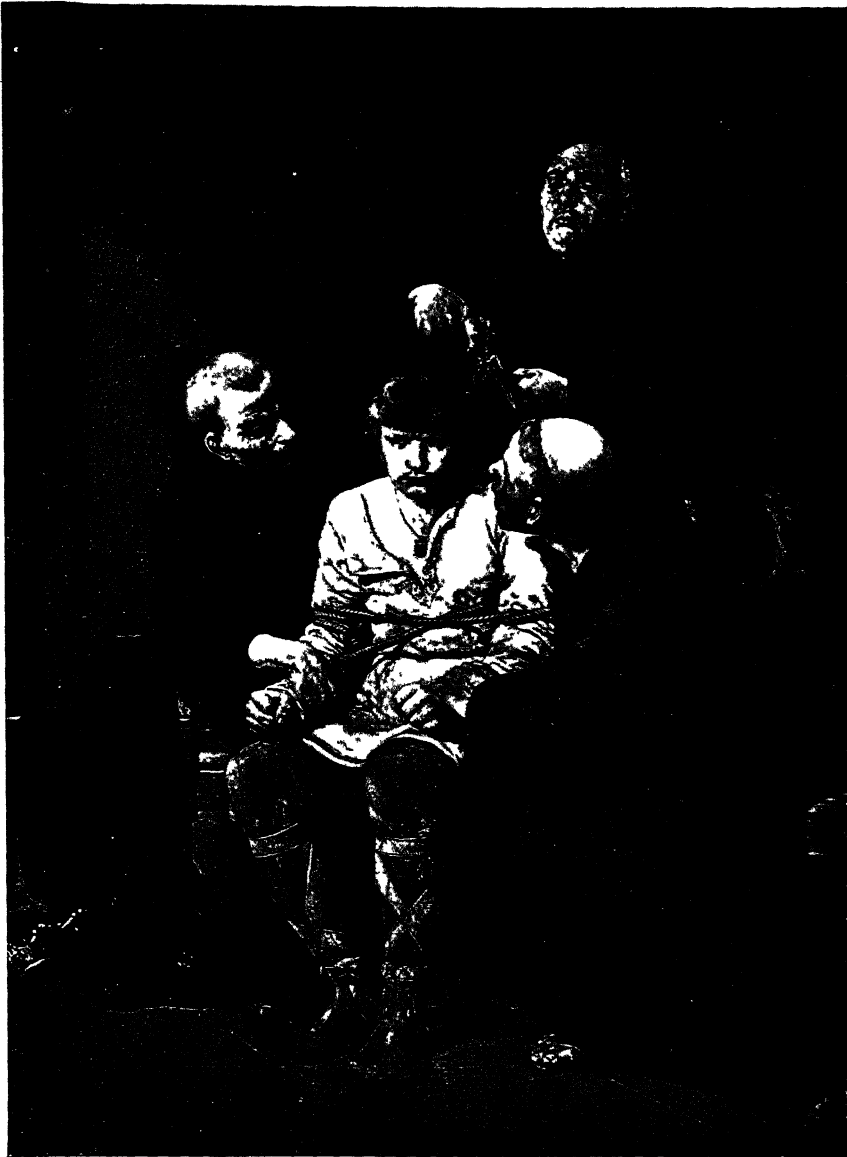
This is the story as told in the *Liber Pontificalis*,ⁱ but there are reasons for thinking that Ratchis lost the favour of his own Lombards by winning the

smile of the pope, and that a revolution unseated him and he was fortunate enough to be immured in a convent instead of meeting the probable fate of his predecessor, Hildebrand, whose disappearance is unexplained. It is a strange fact that Ratchis went to the same convent where the ex-king Carloman lived.^a

Ratchis was succeeded in 749 by his brother Aistulf, a man by no means so sensible to spiritual influences, and remarkable for his energy and strength of purpose. In three years from his accession to the Lombard throne, he succeeded in driving out Eutychius, the last exarch of the Greek emperors, from the exarchate of Ravenna, and made himself master of the city. Having thus secured the possession of the southern portion of the Italian territory, he marched upon Rome itself; and when Pope Zacharias died, March 15th, 752, it must have been with the melancholy conviction that all his efforts to preserve the independence of Rome, and to further the petty claims of the papacy, were about to prove fruitless. Once more was Hannibal at the gates; but, fortunately for the interest of the threatened city, the successor of Zacharias, Stephen II, was a man in every way equal to the situation. By a well-timed embassy and costly presents, he stayed the uplifted arm of the Lombard for the moment, and, as often happens in human affairs, by gaining time he gained everything.

After remaining quiet for a few months, Aistulf again resumed his threatening attitude towards the Romans, and demanded a palpable proof of their subjection to himself, in the shape of a poll-tax of a gold solidus per head. A fresh embassy from the pope, which the Lombard king received at Nepi (near Sutri, north of Rome), met with no success, and the holy abbots of St. Vincent and St. Benedict, who composed it, returned to their monasteries in despair. Nor was any greater effect produced by the arrival of Joannes, the imperial *Silentiarius*, who was sent by the Greek emperor from Constantinople. This pompous messenger brought letters for the pope and King Aistulf, in which the latter was called upon to desist from his present undertaking and to restore the whole of the territory of which he had unjustly robbed the Grecian Empire. The high-sounding language and haughty requirements of the Byzantines, unsupported as they were by any material power, could make no impression upon such a man as Aistulf, and he dismissed the imperial envoy with an unmeaning answer.

The danger of Rome had now reached its highest point, and no deliverance seemed nigh. "King Aistulf," in the language of the papal biographer, "was inflamed with rage, and, like a roaring lion, never ceased to utter the most dreadful threats against the Romans, declaring that he would slay them all with the sword, if they did not submit themselves to his rule." An appeal which the pope had made to the Byzantine emperors for protection was entirely fruitless, and the Romans were utterly unequal to sustain unaided a contest with the warlike Lombards. It was in this extremity that Stephen determined to test once more the value of that close relation which it had been the object of so many popes to form with the Frankish people, and more especially with the Carlovingian family. He knew that it would be no easy matter to induce King Pepin or his Franks to undertake an expedition into Italy with a force sufficient for the object in view. He felt, too, that a mere letter from Pepin, such as Charles Martel had sent to his good friend Liutprand, would be of no avail to turn the ambitious Aistulf from his purpose. He therefore adopted the resolution of crossing the Alps, throwing himself at the feet of the Frankish monarch and thus giving him a convincing proof that the very existence of the papacy was at stake.



THE LAST MEROVINGIAN KING CHILDERIC THE STUPID
(From the painting by Luminais)

CHARLES MARTEL TO CHARLEMAGNE

[753-754 A.D.]

THE POPE VISITS PEPIN

With this view the holy father, seeing that all his entreaties "for the fold which had been entrusted to him (Rome), and the lost sheep" (Istria and the exarchate of Ravenna), were fruitless, started from Rome on the 14th of October, 753, in company with the abbot Droctigang and Duke Autchar, whom Pepin had previously sent to Stephen with general promises of support. He was also followed by a considerable number of the Roman clergy and nobility. On his journey northwards he passed through the city of Pavia, where Aistulf then was; and though the latter had forbidden him to say a word about restoration of territory, he once more endeavoured, by rich presents and earnest entreaties, to induce the king to give up his conquests and forego his hostile purposes. He was warmly seconded by Pepin's envoys, and another epistle from the Greek emperor; but the mind of the fierce Lombard remained unchanged. It is evident, indeed, that he would have prevented Stephen by force from continuing his journey but for the threats of the Frankish ambassadors. As it was he endeavoured to intimidate the pope in the presence of Droctigang into a denial of his wish to proceed to the court of Pepin; and only then dismissed him when he saw that Stephen would yield to nothing but actual violence.

Pepin was still at his palace at Dietenhofen, when the intelligence reached him that the pope, with a splendid retinue, had passed the Great St. Bernard, and was hastening, according to agreement, to the monastery of St. Maurice at Agaunum. It had been expected that the king himself would be there to receive the illustrious fugitive; but

Stephen on his arrival found in his stead the abbot Fulrad and the duke Rothard, who received the holy father with every mark of joy and reverence, and conducted him to the palace of Ponthion, near Châlons, where he arrived on the 6th of January, 754. As a still further mark of veneration, the young prince Charles was sent forward to welcome Stephen at a distance of about seventy miles from Ponthion; ¹ and Pepin himself is said to have gone out three miles on foot to meet him, and to have acted as his marshal, walking by the side of his palfrey. The extraordinary honours paid by Pepin to the aged exile proceeded partly, no doubt, from the reverence and sympathy which his character and circumstances called forth. But his conduct might also result from a wise regard to his own interests, and a desire of inspiring his subjects with a mysterious awe for the spiritual potentate at whose behest he had himself assumed the crown.



PEPIN

(From a French print of 1820)

[¹ "A meeting full of interest," as Hodgkin notes, for the fourteen-year-old prince was the future Charlemagne.]

[754-755 A.D.]

The decisive conference between Pepin and Stephen took place at Ponthion on the 16th of January. The pope appeared before the Frankish monarch in the garb and posture of a suppliant, and received a promise of protection, and the restoration of all the territory of which the Lombards deprived him.

The winter, during which no military operations could be undertaken, was spent by Stephen at the monastery of St. Denis at Paris. The spectacle of the harmony and friendship subsisting between the Roman pontiff and King Pepin was calculated to produce a good effect on the Romance subjects of the latter; who, on account of his German origin and tendencies, was regarded with less attachment in Neustria and Burgundy than in his Austrasian dominions.

This effect was increased by Stephen's celebrating in person that solemn act of consecration which he had already performed by proxy. At the second coronation of Pepin, which took place with great solemnity and pomp in the church of St. Denis on the 28th of July, 754, his queen, Bertrada, and her two sons, Charles and Carloman, were also anointed with the holy oil, and the two last were declared the rightful heirs of their father's empire. That nothing might be wanting on the part of the church to set apart the Carolingian family as the chosen of God, Stephen laid a solemn obligation on the Franks, that "throughout all future ages neither they nor their posterity should ever presume to appoint a king over themselves from any other family."

The title of *Patricius Romanorum*, which had first been worn by Clovis, was bestowed by the pope upon the king and his sons. It is difficult to understand how this dignity could at this period be imparted to any one without the authority of the Byzantine emperor. Constantine (nicknamed Copronymus) may indeed have taken the opportunity of the pope's journey to offer the patriciate to Pepin; but it is more consistent with the circumstances we have described to suppose that Stephen was acting irregularly and without authority in conferring a Roman title on the Frankish king; and that he intended at the same time to give a palpable proof of his independence of the emperor who had neglected to aid him, and to point out Pepin as his future ally and protector.

On the 1st of March, 755,¹ Pepin summoned his council of state at Bernacum (Braine), where the war against the Lombards was agreed to, provided no other means could be found to reinstate the pope. In the meantime ambassadors were despatched to Aistulf, with terms which show that the Franks were by no means eager for the expedition. King Pepin on this occasion styles himself "defender of the holy Roman church by divine appointment," and demands that the territories and towns should be restored—not to the Byzantine emperor, to whom they at any rate nominally belonged, but "to the blessed St. Peter and the church and commonwealth of the Romans."

It is at this crisis of affairs that Carloman, the brother of Pepin, once more appears upon the stage, and in a singular character, viz., as opponent of the pope. Aistulf, by what influence we are not informed, prevailed upon him to make a journey to the Frankish court, for the purpose of counteracting the effect of Stephen's representations. He met of course with no success, and was sent by Pepin and Stephen into a monastery at Vienne, where he died in the same year.

[¹ Oelsner² and others advocate 754 as the date of Pepin's first Italian campaign, but Abel,² Perry,⁶ and Hodgkin⁸ agree upon 755.]

[755 A.D.]

PEPIN INVADES ITALY (755 A.D.)

Aistulf on his part was equally determined, and war became inevitable. He would make no promise concerning the conquered territory, but would grant a safe conduct to Stephen back to his own diocese. The lateness of the season allowed of no lengthened negotiations. Immediately after the receipt of Aistulf's answer Pepin began his march towards Italy, accompanied by Stephen; and having sent forward a detachment to occupy the passes of the Alps, he followed it with the whole force of the empire. Passing through Lyons and Vienne, he made his way to Maurienne, with the intention of crossing the Alps by the valley of Susa, at the foot of Mont Cenis. This important pass, however, had been occupied by Aistulf, who had pitched his camp there and was prepared to dispute the passage. According to the chroniclers, he endeavoured to strengthen his position by the same warlike machines which he had "wickedly designed for the destruction of the Roman state and the apostolic chair." The onward march of the Franks was effectually checked for the moment.

Pepin pitched his camp on the river Arc. In a short time, however, a few of his more adventurous soldiers made their way through the mountains into the valley of Susa, where Aistulf lay. Their inferior numbers emboldened the Lombards, who immediately attacked them. "The Franks," says Fredegarius,^d "seeing that their own strength and resources could not save them, invoked the aid of God and the holy apostle Peter; whereupon the engagement began, and both sides fought bravely. But when King Aistulf beheld the loss which his men were suffering, he betook himself to flight, after having lost nearly the whole of his army, with the dukes, counts, and chief men of the Lombards." The main body of Pepin's army, then passed the Alps without resistance, and spread themselves over the plains of Italy as far as Pavia, in which the Lombard king had taken refuge.

The terrible ravages of the invaders, who plundered and burned all the towns and villages which lay along their route, and the imminent danger which threatened himself and his royal city subdued for the moment the stubborn spirit of Aistulf, and he earnestly besought the Frankish prelates and nobles to intercede for him with their "merciful" sovereign. He promised to restore Ravenna and all the other towns which he had taken "from the holy see," to keep faithfully to his allegiance to Pepin, and never again to inflict any injury on the apostolic chair or the Roman state. The pope himself, who had no desire to see the Franks too powerful in Italy, earnestly begged his mighty protector "to shed no more Christian blood, but to put an end to the strife by peaceful means." Pepin was by no means sorry to be spared the siege of Pavia, and having received forty hostages and caused Aistulf to ratify his promises by the most solemn oaths, he sent the pope with a splendid retinue to Rome, and led his army homewards laden with booty.

SECOND WAR WITH THE LOMBARDS

But Aistulf was not the man to sit down quietly under a defeat, or to forego a long-cherished purpose. In the following year he renewed the attack upon the Roman territory with a fury heightened by the desire of vengeance. Rome itself was besieged, and the church of St. Peter on the

Vatican sacrilegiously defiled. Pope Stephen II,² from whose life and letters we gain our knowledge of these circumstances, repeatedly wrote to Pepin and his sons for aid, in the most urgent and at times indignant terms. In one of his epistles, St. Peter himself is made to address them as "his adopted sons," and to chide the delay and indecision of the king. After assuring them that not he (the apostle) only, but the "mother of God, the ever-Virgin Mary," and "thrones and dominions, and the whole army of heaven, and the martyrs and confessors of Christ, and all who are pleasing to God," earnestly sought and conjured them to save the holy see, the apostle promises, in case of their compliance, that he will prepare for them "the highest and most glorious tabernacles" and bestow on them "the rewards of eternal recompense and the infinite joys of paradise." "But if," he adds, "which we do not expect, you should make any delay, know that, for your neglect of my exhortation, you are alienated from the kingdom of God and from eternal life." When speaking in his own person Stephen says, "Know that the apostle Peter holds firmly in his hand the deed of gift which was granted by your hands." Nor does he neglect to remind the Frankish princes of their obligation to the papacy and the return that they were expected to make. "Therefore," he says, "has the Lord, at the intercession of the apostle Peter and by means of our lowliness, consecrated you as kings, that through you the holy church might be exalted and the prince of the apostles regain his lawful possessions."

The boundless promises and awful denunciations of the pope might have been alike unavailing, had not other and stronger motives inclined the king to make a second expedition into Italy. The interests of his dynasty were so closely connected with those of the Roman church, that he could not desert the pope in this imminent peril without weakening the foundations of his throne; and his honour as a warrior and a king seemed to require that the Lombards should be punished for their breach of faith. The influence of Boniface, too (who was still alive, though he died before the end of the campaign), was no doubt exerted in behalf of the papacy which he had done so much to raise. Pepin determined to save the pope, but he did so at the imminent risk of causing a revolt among his own vassals, who openly and loudly expressed their disapproval of the war. "This war" (against the Lombards), says Einhard,³ "was undertaken with the greatest difficulty, for some of the chief men of the Franks with whom he (Pepin) was accustomed to take counsel were so strongly opposed to his wishes that they openly declared that they would desert the king and return home."

Pepin found means to pacify or overawe these turbulent dissentients, and persisted in his determination again to save the head of the church from his enemies.

In this second Italian expedition Pepin was accompanied by his nephew Tassilo, who, in obedience to the war-ban of his liege lord, joined him with the Bavarian troops. The Frankish army marched through Châlons and Geneva to the same valley of Maurienne and to the passes of Mont Cenis, which, as in the former year, were occupied by the troops of Aistulf. The Franks, however, in spite of all resistance, made their way into Italy, and took a fearful vengeance for the broken treaty, destroying and burning everything within their reach, and giving no quarter to their perfidious enemies. They then closely invested Pavia; and Aistulf, convinced of his utter inability to cope with Pepin, again employed the willing services of the Frankish seigneurs to negotiate a peace. Pepin on his side accepted the overtures made to him with singular facility, but obliged Aistulf to give

[756 A.D.]

fresh hostages, to renew his oaths, and, what was more to the purpose, to deliver up a third of the royal treasure in the city of Pavia.¹ Aistulf also agreed to renew an annual tribute, which is said to have been paid for a long time previously to the Frankish monarchs.

And thus a second time was the papacy delivered from a danger which went nigh to nip its budding greatness, and reduce it to the rank of a Lombard bishopric.

Aistulf died while hunting in a forest (probably in December, 756) before he had had time to forget the rough lessons he had received and to recover from his losses in blood and treasure.

A danger from another quarter, which threatened the development of the papal power, was also warded off by the power and steadfastness of Pepin. When the exarchate of Ravenna was overrun by the Lombards, it was taken, not from the pope, but from the Greek emperor; and even the towns and territories which were virtually under the sway of the papal chair, were, nominally at least, portions of the Eastern Roman Empire. As Stephen had never formally renounced his allegiance to the emperor, he could receive even the Roman duchy only as a representative of his sovereign, and to the other remains of the Roman Empire in Italy he had no claim whatever. The Lombards had dispossessed the Greeks, and the Franks had expelled the Lombards. It was therefore open to the conqueror to bestow his new acquisition where he pleased; but, at all events, the claim of the Greek emperor was stronger than that of his vassal the bishop of Rome. We cannot wonder, then, when we read that ambassadors from Constantinople came to meet Pepin in the neighbourhood of Pavia, and begged him to restore Ravenna and the other towns of the exarchate to the Roman emperor. "But they did not succeed," says the chronicler, "in moving the steadfast heart of the king; on the contrary, he declared that he would by no means allow these towns to be alienated from the rule of the Roman chair, and that nothing should turn him from his resolution." Accordingly, he despatched the abbot Fulrad, with the plenipotentiary of King Aistulf, to receive possession of the towns and strong places which the Lombard had agreed to resign. The abbot was further instructed to take with him a deputation of the most respectable inhabitants from these towns, and in their company to carry the keys of their gates to Rome, and lay them in St. Peter's grave, together with a regular deed of gift to the pope and his successors.

The independence of the holy see, as far as regarded the Greek Empire, was thus secured, and a solid foundation laid for the temporal power of the popes, who may now be said to have taken their place for the first time among the sovereigns of Europe. [The growth of this power will be more fully treated in volume under the Papacy.]

DESIDERIUS MADE LOMBARD KING

The rising fortunes of the Roman pontiffs were still further favoured by a disputed succession to the Lombard throne. On the death of Aistulf, his brother Ratchis, who had formerly changed a crown for a cowl, was desirous of returning to his previous dignity, and appears to have been the popular candidate. Desiderius, duke of Tuscia (Tuscany), constable of Aistulf,

[¹ This statement in the *Annales Mettenses* alone is somewhat doubtful.]

[756-760 A.D.]

obtained the support of the pope. In order to secure this valuable alliance, he had promised "to comply with all the holy father's wishes," to deliver up other towns in Italy besides those mentioned in Pepin's deed of gift, and to make him many other rich presents. "Upon this," says the chronicler, "the arch-shepherd took counsel with the venerable abbot Fulrad, and sent his brothers, Diaconus Paulus and Primicerius Christopher, in company with Abbot Fulrad, to Desiderius, in Tuscia (Tuscany), who immediately confirmed his former promises with a deed and a most fearful oath."

After this prudent precaution, it was agreed at Rome that the cause of Desiderius should be supported, even by force of arms if necessary, against Ratchis. "But Almighty God ordered matters in such a manner that Desiderius, with the aid of the pope, ascended the throne without any further contest." The promised towns, Faventia (Faenza), with the fortresses Tiberiacum, Cavellum, and the whole duchy of Ferrara, were claimed, and, according to some accounts, received, by the papal envoys; though the next pope complains that Desiderius had not kept his promises. Stephen II ended his eventful life on the 24th of April, 757 A.D.

PEPIN AND THE AQUITANIANS

With the exception of an unimportant expedition against the Saxons, in which Pepin gained a victory on the river Lippe, and again at Sithieu, near Dulmen on the Stever (in Westphalia), nothing of importance, in a military point of view, appears to have been undertaken before 760; when, according to some authors, Narbonne was taken from the Saracens, who were now driven from all their possessions on the Gallic side of the Pyrenees.

In 760, began a long series of annual expeditions against Aquitaine, a country which had asserted a degree of independence highly offensive to the Franks. The Aquitanian princes, too, are supposed to have been peculiarly odious to Pepin, as offshoots from the Merovingian stock. Waifar, the reigning duke, the son of that Hunold who had retired from the world in disgust after his defeat by the Franks, inherited the restless and haughty spirit of his father, and was ready to renew the contest which Hunold had abandoned in despair. The ambitious desires of Pepin, quickened by a personal dislike of Waifar, were seconded by a strong mutual antipathy existing between his own subjects and the Aquitanians. German blood did not enter largely into the composition of the population of Aquitaine, and that small portion which did flow in their veins was supplied by the Ostrogoths, a German tribe, indeed, but one which differed very widely from their Frankish kinsmen. The Aquitanians appear at this time to have possessed a degree of civilisation unknown to the Franks, whom they regarded as semi-barbarians; while the Franks, in turn, despised the delicacy and refinement of their weaker neighbours. Their mutual dislikes and jealousies were kept alive by a perpetual border warfare, which was carried on (as formerly between England and her neighbours on the north and west) by powerful individuals in either country, without regard to the relations existing between their respective rulers. It was from these causes that Pepin came to look upon the Aquitanians and their duke in the same light as the Welsh were regarded by Edward I. The affected independence of Waifar, and the continual inroads made by the Aquitanians into his dominions, exasperated his feelings in the highest degree; and he evidently sought the quarrel which occupied him for the remainder of his life.

[760-766 A.D.]

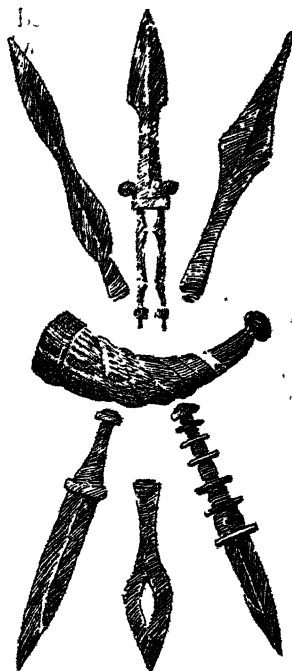
In 760, Pepin sent an embassy to Waifar, with demands which betrayed his hostile intentions against that unfortunate prince. On this occasion, too, the Frankish monarch came forward as a protector of the church. He demanded of Waifar that he should give up all the ecclesiastical property in his dominions which had been in any way alienated from the church; restore the immunities which the lands of the clergy had formerly enjoyed; and cease for the future from sending into them his officers and tax-gatherers. Furthermore, he demanded that Waifar should pay a wergild "for all the Goths whom he had lately put to death contrary to law;" and, lastly, that he should deliver up all fugitives from the dominions of Pepin who had sought refuge in Aquitaine.

Waifar had thus the option given him of submitting to become a mere lieutenant of Pepin, or of having the whole force of the Frankish Empire employed for his destruction. He chose the latter alternative, as every high-spirited prince must have done under the circumstances; and the war began at once. "All this," says Einhard,^b "Waifar refused to do; and therefore Pepin collected an army from all quarters, although unwillingly, and, as it were, under compulsion." The Frankish army marched through Troyes and Auxerre, and, crossing the Loire at the village of Masua, and passing through Berri and Auvergne, devastated the greater part of Aquitaine with fire and sword.

In the following year Waifar, who had formed an alliance with Hunibert, count of Bourges, and Blandin, count of Auvergne, considered himself strong enough to venture upon an inroad into the Frankish territory; and, in company with these allies, he led his army, plundering and burning, as far as Châlons on the Saône. Pepin's rage at hearing that the Aquitanians had dared to take the initiative, and had ravaged a large portion of Neustria, and even burned his own palace at Melciacum, was further increased by the knowledge that some of his own counts were aiding the invaders. Hastily collecting his troops, he took a terrible revenge, and showed the unusual exasperation of his feelings by putting his prisoners to death, and allowing a great number of men, women, and children to perish in the flames of the conquered towns.

The campaign of 763 is remarkable for the sudden defection of Tassilo, duke of Bavaria and nephew of Pepin, who, during the march towards Aquitaine, suddenly withdrew with his troops under pretence of illness, with the firm resolve "never to see his uncle's face again." When about twenty-one years of age, Tassilo had been compelled to swear fealty to Pepin at the Campus Maius held at Compiègne in 757. Since that period he had been kept continually near his uncle's person, as if the latter was not satisfied with the sincerity of his subservience. The defection of Tassilo, at a time when the Frankish power was engaged in this desperate and bitter contest with the Aquitanians, caused great anxiety to Pepin.

Waifar and his people were by 766 utterly exhausted by their exertions and calamities, and, being without the means of continuing the war, lay at



FRANKISH WEAPONS

[766-768 A.D.]

the mercy of the conquerors. That unhappy prince himself, deserted by the great mass of the Gascons, and hunted from hiding-place to hiding-place like a wild beast, met with the common fate of unfortunate monarchs; he was betrayed and murdered by his own followers in the forest of Edobold in Périgord. The independence of Aquitaine fell with him, and the country was subsequently governed by Frankish counts like the rest of Pepin's empire.

The victor returned in triumph to his queen Bertrada (who was awaiting him at Saintes), rejoicing, doubtless, in having at last attained the object of so many toilsome years. His implacable and hated foe was no more; the stiff-necked Aquitanians were at his feet; his southern border was secure; and the whole empire was in an unwonted state of peace. He had every reason to look forward with confidence to an interval at least of quiet, which he might spend in domestic pleasures and in the regulation of the internal affairs of the vast empire over which he ruled.

But where he had looked for repose and safety an enemy awaited him more terrible than any whom he had encountered in the field. A short time after he arrived at Saintes, he was attacked by a disease which is variously described as fever and dropsy. Convinced that his case was beyond all human aid, he set out with his wife and children to Tours, and, entering the church of St. Martin, earnestly prayed for the intercession of that patron saint of the Frankish kings. From thence he proceeded to Paris, and passed some time in the monastery of St. Denis, invoking the aid of God through his chosen servants. But when he saw that it was the will of heaven that he should die, he provided for the future welfare of his subjects; summoning the dukes and counts, the bishops and clergy of his Frankish dominions, he divided the whole empire, with their concurrence, between his two sons, Charles and Carloman. He died a few days after the settlement of the discussion, on the 24th of September, 768, in the twenty-first year of his prosperous reign, and was buried by his sons, with great pomp, in the church of St. Denis, at Paris.

Pepin was described by Alcuin, in the following generation, as an "energetic and honourable" prince, "distinguished alike by his victories and his virtues"; and although such epithets were used, more especially in that age, without sufficient discrimination, there is every reason in the present case to adopt them in their full significance. In the field, indeed, he had fewer difficulties to deal with than his warlike father. In all his military undertakings the odds were greatly in his favour; and he had not the same opportunities as Charles Martel of showing what he could effect by the mere force of superior genius. Yet, whatever he was called upon to do, he did with energy and success. He quickly brought the revolted German nations, the Bavarians and Swabians, to the obedience to which the hammering of his predecessor had reduced them; and he drove back the restless Saxons to their wild retreats. Twice he led an army across the Alps against a brave and active enemy, and twice returned victorious, after saving the distant city of Rome from imminent destruction and securing the independence of the pope.

As a civil ruler he showed himself temperate and wise. Though greatly superior in every respect to his brother, he took no unfair advantage of him, but lived and acted with him in uninterrupted harmony. Though his ambition induced him to assume the name of king, he did so without haste or rashness, at a time and under circumstances in which the change of dynasty was likely to cause the least amount of ill-feeling or disturbance.

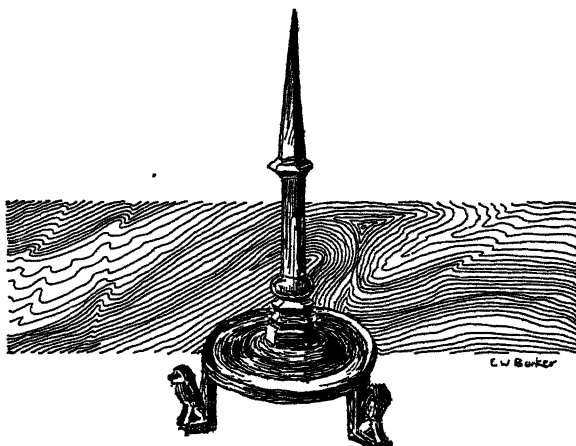
In his relations to the church he displayed both reverence and self-respect. From conviction as well as policy, he was a staunch supporter of Christianity

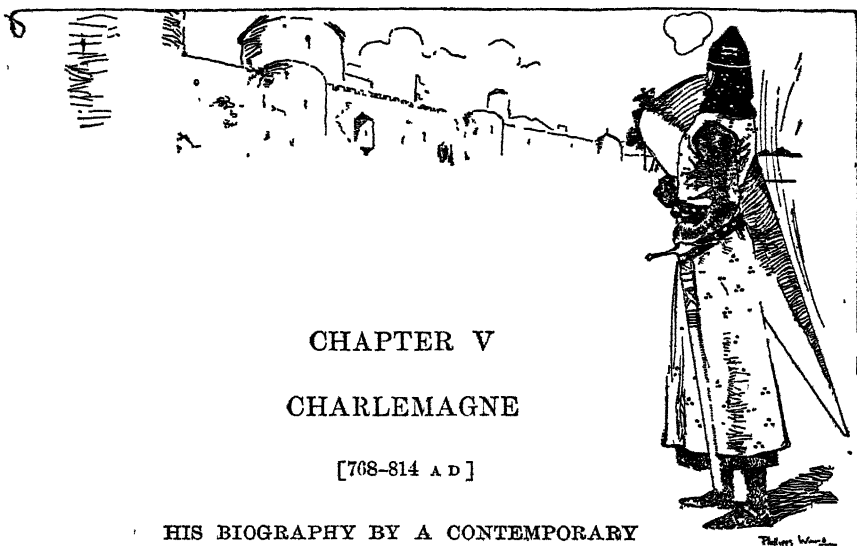
[768 A.D.]

and the Roman church: but he was no weak fanatic; he cherished and advanced the clergy, and availed himself of their superior learning in the conduct of his affairs; but he was by no means inclined to give way to immoderate pretensions on their part. He always remained their master, though a kind and considerate one; nor did he scruple to make use of their overflowing coffers for the general purposes of the state.

Of his private life we know scarcely anything at all; but we have no reason to suppose that it was inconsistent with that respect for religion, that love of order, justice, and moderation which he generally manifested in his public acts. In his last campaigns against Waifar and the Aquitanians alone does he seem to have been betrayed into a cruel and vindictive line of conduct; and from them, as we have seen, he received the greatest provocation.

With such high qualities, important transactions, and glorious deeds connected with his name, we might wonder that the fame of Pepin is not greater, did we not know the diminishing force of unfavourable contrast. Unfortunately, for his renown at least, he had a father and a son still greater than himself. Such a man would have risen like an alp from the level plain of ordinary kings: as it is, he forms but a link in a long chain of eminences, of which he is not the highest; and thus it has come to pass that the tomb of one who ruled a mighty empire for twenty-five years with invariable success, who founded a new dynasty of kings, and established the popes on their earthly throne, is inscribed with the name of his still more glorious successor; and all his high qualities and glorious deeds appear to be forgotten in the fact that he was "*Pater Caroli Magni!*"^b





CHAPTER V

CHARLEMAGNE

[768-814 A D]

HIS BIOGRAPHY BY A CONTEMPORARY

[The chief source of our information concerning the personality of Charles the Great, is the biography by Eginhard or Einhard, who was intimately associated with the king and his family, and was highly esteemed and trusted. Soon after the death of his master he wrote the story of his life. The uniqueness of the document, its charm of diction, and its intimacy make it invaluable, while its brevity permits us to translate it from the Latin and present it here entire. The reader must be cautioned that, as a document of history, this account is not always accurate in details. The following discrepancies might be noted: Carloman reigned over three years instead of two; the empire was not divided in the way stated between the two brothers, indecisive battles like the engagement on the Berre are given as decisive, and the names of popes are confounded in places (Ranke). But in spite of these mistakes the general picture of Charles by Einhard stands lifelike and doubtless accurate in the main.]

HAVING made up my mind to set down in writing the life, the public career, and in some sort the great exploits of my dear lord and benefactor Charles, a king pre-eminent and of most just and glorious fame, I have encompassed the matter with all the brevity at my command. I have taken care that of all that might come to my notice nothing should be omitted, also that I might not offend the most delicate minds by narrating at too great a length each new particular; if indeed it may in any way be contrived that a new and recent essay should not offend those who sniff even at ancient chronicles compiled by authors the most learned and the most lucid. Men there are, I doubt not, in great numbers, servants of ease and disciples of letters, who are of opinion that the state of the present age should not be held of such trifling account that everything which is now happening should be condemned entirely to silence and oblivion as if unworthy of commemoration. Such men wrapt in the love of immortality had rather insert the shining deeds of others in any sort of writing, than rob posterity of the fame of their own name by writing nothing. Yet have I not thought well to refrain from writing of this category, since I was aware that no one could set down more veraciously than myself the things in which I myself took part, and which I knew to be true with the knowledge of an eye-witness as they call it, nor could I clearly know whether or no they would be recorded by another. Therefore I judged it better to transmit in common to posterity records the same as other written works, rather than suffer the most glorious life of a king pre-eminent and the greatest of his

[751 A.D.]

age to perish in the shades of oblivion together with victories most splendid and hard to be repeated by men of modern times.

Another course (no light one, I fancy), sufficient in itself to urge me to this composition, lurked in my mind. This was the tender care lavished upon me, and my uninterrupted friendship with himself and his children after I began to pass my life in his palace; for by this he bound me to him with the closest ties, and made me a debtor to him alive or dead. So that I might justly appear and be judged to be ungrateful if, unmindful of all the benefits heaped upon me, I were to pass over in silence the clear and brilliant deeds of one who deserved so well of me, if I were to suffer his life as though he had never lived to remain without the written praise that is its due, the writing and unfolding whereof needs not my poor little wit, which is thin and slender — nay, which is all but the merest nothing — but rather the eloquence of a Tully to the last drop. Here, reader, you have the book containing a memorial of the most eminent and the greatest man, wherein you shall see nothing but the deeds wrought by this man to marvel at, unless it were that I, a foreigner¹ very little versed in the Latin speech, should think myself able to write properly and neatly in Latin, and should have fallen headlong into such immodesty as to imagine that saying of Cicero may be despised wherein, talking of Latin writers in the second book of the *Tusculans*, he is reported to have said: "For one to commit his meditations to writing who can neither place them orderly or illustrate them clearly, nor entice the reader by any delightful device, is the office of a man who recklessly abuseth both his free time and the profession of letters."

This opinion of the noble orator had availed to deter me from my work, had I not a prejudice in my mind in favour of rather suffering the judgment of critics and making venture of my own small wit in writing, than sparing myself and passing over the memory of so great a man.

The family of the Merovingians from which the Franks had been wont to choose their king is said to have ended with the king Childeric, who was dethroned by the command of Stephen the Roman pontiff; his hair was cut off and he was thrust into a monastery. With him the line may seem to have closed, yet for a long while it had lacked all vigour nor had any member shown distinction in himself outside the empty title of king; for the wealth and power of the kingdom had passed into the control of the prefects of the palace who were known as "mayors of the household," and to whom belonged the supreme initiative; nor was anything left to the king but to enjoy the royal title, the long hair, the drooping beard, to sit back in a chair of state and simulate the air of a supreme ruler, give audience to the ambassadors hailing from all parts of the earth and on their departure to retail to them as if from the depths of his own majesty the answers which he had been taught or told to make.

So that, except for the useless name of king and an uncertain subsidy for living which the prefect of the palace would dole out to him as the mood took him, he possessed no morsel to call his own unless it were one farm and that of extremely slender profit. Here he would keep his house and servants to minister to him the necessities of life and to display the respectful deference of a thin multitude of retainers.

Wherever he had to go, he travelled in a wagon drawn by a yoke of oxen and with an oxherd for a charioteer in true country fashion. In this way he would ride to his palace, to the public assembly of his people which met

[¹ He is believed to have been born on the Main in modern Hesse-Darmstadt. As to his apology for his poor Latinity, it may be said that he was remarkably versed for his time in Latin.]

every year to further the advantages of the kingdom, in this way he would ride home again. The administration of the kingdom and all domestic and foreign business were conducted by the mayor of the palace.

This was the office filled by Pepin, the father of King Charles, at the time of Childeric's deposition. It had already in some sort become hereditary. For Pepin's father Charles had also held it with distinction and it had come down to him from his father Pepin. Thus Charles had put down throughout all Frankland those tyrants who claimed for themselves an independent sovereignty; also he had beaten the Saracens who aimed at the occupation of Gaul, in two mighty battles, one in Aquitania not far from the city of Poitiers, the other near Narbonne hard by the river Birra—a sore defeat so that he compelled them to return into Spain. Thus the office of mayor was an honour wont to be bestowed by the people on none but those eminent in the nobility of their birth and in the magnitude of their wealth.

When Pepin, the father of King Charles, had held for some years this office which had come down to him and his brother Carloman from sire to grandsire, the two having reigned jointly in most perfect harmony, Carloman, I know not why, yet most likely because he was fired with a passion for a life of contemplation, left the laborious administration of a temporal kingdom and withdrew himself to the peace of Rome, where he changed his habit, became a monk, built a monastery on Mount Soracte touching the church of St. Silvester, and in company with the brothers who had accompanied him thither drew a long and joyous draught of the repose that he had coveted for some years. But as many companies of Frankish noblemen were wont to make pilgrimage to Rome to fulfil their vows and would not leave unvisited one who was their former sovereign, they broke into that retirement which was his chief delight by their frequent salutation and compelled him to change his domicile. For when he saw that company of this sort stood in the light of his fixed intent, he left the mountain, withdrew to the province of Samnium to the holy Benedictine monastery on Mount Cassino, and there completed all that remained of his worldly life in religious exercises.

But Pepin from being the mayor of the palace was made king through the sanction of the Roman pontiff and governed the Franks alone for fifteen years or more. Men were nearing the close of the Aquitanian War which he had begun and continued to wage against Waifar, the duke of Aquitaine, through nine long years, when he died of a dropsy at Paris, leaving two sons, Charles and Carloman, who by the will of God succeeded to the kingdom. The Franks solemnly convened a general assembly and appointed them both kings with this preliminary condition, that they should divide equally the whole realm and Charles was to take over for government that part which had belonged to their father Pepin, and Carloman that part which had been presided over by their uncle Carloman. The terms were accepted on both sides, and a portion of the divided kingdom was received by each in the measure that was his due. So this system was peaceably preserved, although with grave difficulty, for many of the adherents of Carloman strove hard to break up the bond of union, so much so that there were certain people whose design was to plunge the brothers in war. But the issue of events bore witness that there was more mistrust than veritable danger in the matter, for when Carloman died his wife and children together with some of the first nobility showed contempt for the brother of her husband without any cause at all and fled to Italy to place herself and her children under the protection of Desiderius, king of the Lombards. The kingdom had been under joint administration for two years, when Carloman succumbed to

[771-774 A.D.]

disease. On the death of his brother, Charles was made king with the consent of all the Franks (771).

I have determined to pass by the birth, infancy, and even boyhood¹ of Charles, for nothing has ever been set down in writing about them nor is anyone known to survive who can affirm that he has knowledge of them. So I thought it foolish to write of them, and turned to unfold and display the exploits and character and the rest of the life of that illustrious man, omitting the part that is unknown. So that my tale is first of his achievements at home and abroad, then of his habits and tastes, of the administration of his kingdom, and finally of his death, nor will I omit anything that is either worthy or necessary to be known.

First of all the wars he waged was the Aquitanian, which had been begun and not finished by his father. It seemed possible to go through with it rapidly, so while his brother was yet alive he asked for his help and undertook the war. His brother it is true cheated him of the promised aid, yet he would not desist from his eager pursuit of the campaign, having once engaged upon the task, until by a certain long patience he had brought to a perfect conclusion what he had striven hard to do. Hunoldus, too, who after the death of Waifar had tried to seize Aquitaine and renew a war by now well-nigh ended, was forced to flee from Aquitaine and take refuge in Gascony. Charles however did not suffer him to stay there, but crossing the river Garonne he commanded Loup the duke of the Gascons to give up the fugitive; which were he not to do with all haste, Charles would wrest him from the enemy by force of arms. But Loup, wise counsellor that he was, not only gave up Hunoldus but also put himself and the province over which he presided at the disposition of Charles (769).

THE ITALIAN WAR (772-774 A.D.)

When these matters in Aquitaine were settled and this war ended, his fellow-ruler being withdrawn from the affairs of this world, Charles was earnestly besought by the prayers of Adrian, bishop of the city of Rome, to undertake a war against the Lombards. This had been done before by his father at the instance of Stephen the pope, in spite of great obstacles, for there were certain among the chief Frankish nobles with whom the king was wont to take counsel, who opposed themselves so strictly to his will that they cried at the top of their voices that they would abandon the king to his fate and go their way home. Notwithstanding this, war had been made against King Aistulf, and brought to a speedy conclusion. But although the same reason for war seemed even more strong to Charles than it had been to his father, yet it is clear the contest was not so laborious, nor was it ended with a similar result. Pepin for his part besieged King Aistulf for a few days in Pavia, and compelled him to give hostages and to restore the fortified towns and castles which he had snatched from the Romans, and to take a solemn oath that he would not attempt to recapture what he had restored. Charles, on the other hand, when war had once been begun by him, did not cease hostilities until King Desiderius, wearied by a long siege, had surrendered, and his son Adelchis, on whom the hopes of all were rested, had been forced to flee not only from his kingdom, but from Italy. All that had been forcibly taken from the Romans was restored to them.

[¹ We are curiously in the dark as to the date of Charles' birth. There are reasons for accepting each of the following dates, — 742, 743, 744, and 747. The first is probably the correct date.]

[772-804 A.D.]

Hrudogast, prefect of the duchy of Friuli, who aimed at revolution, was crushed, the whole of Italy was reduced to the dominion of Charles, and his son Pepin made king of the conquered territory.

And I would describe how difficult was the passage across the Alps as he entered Italy, and what great labour it cost the Franks to cross the trackless ridges of the mountains, and the steep rocks that tower up into the sky, were not my intention in the present work to communicate the events concerning my hero's own life rather than those concerning the wars which he waged. Yet I will add that the war ended in the conquest of Italy, King Desiderius was banished into perpetual exile, his son Adelchis was driven from Italy, and the property stolen from the king of the Lombards was restored to Adrian, the rector of the Roman church.

THE SAXON WAR (772-804 A.D.)

No sooner was this finished than the Saxon War, in which there had seemed to be a kind of pause, was renewed. The Frankish people never engaged in a task more protracted, fiercer, or more wearisome; for the



A SAXON

Saxons, like almost all the nations inhabiting Germany, are cruel by nature, abandoned to the cult of devils, foes of our religion, nor do they think it wrong to violate or transgress any law, whether human or divine. They had an easy means of disturbing the peace daily, for of a truth their boundaries and ours touched at almost any point in the open, except in a few places where either wide stretches of forest land or the ridges of intervening mountains set an indisputable limit to the lands of both countries. Everywhere else indiscriminate bloodshed, plunder, and burning were incessant. This so stung the Franks that they were not content with returning one evil turn with another, but determined to make open war upon their neighbours. And so war was declared against them, and waged for thirty long years with great bitterness on both sides, but the Saxons suffered greater injury than the Franks. Hostilities might have ended sooner but for the perfidy of the Saxons. It is difficult to tell how often they were beaten and surrendered themselves humbly to the king, promising to do his bidding. The hostages claimed of them that they would surrender with alacrity, and acknowledge the ambassadors sent them. Sometimes they were so cowed and enervated that they even promised to abandon their cult of devils, saying they would fain submit to the Christian religion; but ready as they were sometimes to do this they were always in a hurry to undo it again, so that it is hard to guess to which of these courses they may the more truly be said to have leaned; for after the war with them had begun, scarce a single year reached its conclusion without their shifting from one view to another in this way. But their mutability,

were it never so great, could never overcome the king's high spirit and constancy of mind, in adversity as in prosperity, nor could it tire him out of fulfilling what he had begun to do. For they never did an act of treachery

[772-804 A.D.]

which he suffered to pass unpunished. He would despatch an army, either under his own leadership or under that of his peers, and take vengeance on the enemy's perfidy, mulcting them in damages worthy of the offence, until at last he had reduced to his will all the miserable rebels who offered him habitual resistance. He then transported ten thousand men of the inhabitants on both banks of the Elbe, with their wives and little children, distributing them here and there over Gaul and Germany in fragmentary groups. When they had agreed to the following conditions imposed upon them by the king, the war that had lasted so many years was declared at an end:—The cult of the devils was to be abandoned, the native rites discontinued,¹ the sacraments of the Christian faith and religion were to be adopted: united to the Franks they were to form one people with them.

Though this war lasted over so long a space of time, the king himself did not fight more than two pitched battles with the enemy, one near a hill called Osneng in a place called Theotmel (Detmold), the other on the river Hasa, both in the same month and at a few days' interval. In these two battles the enemy were so demoralised by defeat that they no longer dared to provoke the king to battle or to offer resistance to him when he attacked, except in a place where they were protected by fortification.

In this war perished a large number of nobles, both Frankish as well as Saxon, men of high distinction. At last, in the thirty-third year, it came to an end. During this time wars so many and so great sprang up against the Franks in diverse parts of the earth, wars directed with such skill by the king, that well might the onlooker be perplexed whether to admire most the patience of his essays or the success which crowned them. Two years before the Italian war, began this war (against Desiderius), which was waged without intermission, and yet there was no relaxation in any of the other wars that had to be carried on, nor was there anywhere any respite from battle attended with equal difficulties. The king, who excelled all the sovereigns of his age in foresight and largeness of mind, never weakly shrank from taking up and following to the end a duty either because it was difficult or dangerous. He was well versed in a knowledge of how to weigh such matter according to its intrinsic value, not to give way in adversity, and not to be duped by the smiles of specious fortune in prosperity.

THE PASS OF RONCESVALLES (778 A.D.)

While the Saxon War was being ardently and incessantly pursued, garisons were placed in the most suitable places on the borders, and Charles marched into Spain with the greatest equipment of war that he could command. He crossed the Pyrenees, received the submission of all towns and castles that he approached, and returned with his army safe and sound. It was on his return through that very Pyrenean pass that he happened to

[¹ On one of these forays in 772, Charles cut down the sacred idol Irminsul, symbolic of the column which in the Odinic cosmogony supported the world; his army was threatened with destruction by thurst, which the Saxons took as a proof of sacrilege; when a cloudburst however saved the army, many of the Saxons were converted to the more potent deity. Another account states that the army obtained water from the sudden starting of an intermittent spring. There is no doubt that the destruction of the Irminsul cast a great gloom over the Saxon army. Deputies were sent to Charles' camp with promises that Christian priests would be received and with offers to send twelve hostages for their safety. Charles treated them with great moderation, hoping they would remain quiet under the great blow he had dealt until he could attend to other pressing matters.]

[778-788 A.D.]

encounter a slight show of Gascon treachery. The army was moving in column, in extended formation, as was made necessary by the narrowness of the pass, when the Gascons, who had placed ambuscades on the high ledge of the mountain (for the dense foliage of the place, which is thickly wooded, makes it suitable for the disposal of an ambush), rushed down from their vantage ground, falling upon the extreme section of the baggage and those who manned the baggage train and drove them into the valley below. Here the Gascons fought a pitched battle with them, killed them all to a man, destroyed the baggage, took advantage of the cover of night which was drawing over them, and with the greatest rapidity dispersed in different directions. The Gascons were aided in this feat by the lightness of their arms and the nature of the place in which the engagement was determined; whereas the Franks, on the other hand, were made inferior to the Gascons at every point by the weight of their armour and the ugliness of their situation. In this battle fell Eggihard, the king's server, Anselm Pfalsgraf, and Roland, count of the Breton march, with many others besides. Nor could the injury be avenged at the time, because when the thing had been perpetrated the enemy dispersed with so much cunning that there remained not even the breath of a rumour as to where in the world they might be hunted out.

THIRD VISIT TO ITALY (787 A.D.)

Charles also subjugated the Bretons who dwell by the coast on the extreme west of Gaul. They were not obedient to the king's word, so he sent an expedition against them, whereupon they were compelled to grant hostages and make a promise to do what they were told. After this the king himself entered Italy with his army, and making his way through Rome, marched upon Capua, a city of Campania, and when he had pitched his camp there threatened the Beneventines with war unless they surrendered. Arichis, the duke, avoided this by sending his two sons, Romwald and Grimwald, with a large sum of money to meet the king, whom he asked to accept them as hostages, promising to do what he was told, except in the event of one command, which was if he should be forced himself to come face to face with the king. Charles, taking the national welfare into greater consideration than the stubborn character of the duke's mind, accepted the hostages offered to him, and in return for a large sum of money conceded to him the favour that he should not be compelled to meet him face to face. Only the younger son of Arichis was kept as a hostage, the elder was returned to his father. The ambassadors who had come to exact oaths of allegiance from the Beneventines, and to make an agreement with Arichis for taking them up on their behalf, were now discharged, and the king returned to Rome. He spent a few days there in holy visits to the sacred places of the city and then went back into Gaul.

BAVARIAN WAR WITH TASSILO (787-788 A.D.)

Next came the Bavarian War, which suddenly flamed up and swiftly died down. It was aroused at once by the arrogance and by the folly of Duke Tassilo. He had married a daughter of King Desiderius, who thought to avenge her father's exile by her husband's agency. Tassilo made an alliance with the Huns, whose boundary touches that of the Bavarians on the east. Not only did he try to win his independence, but also to provoke the king

[788-796 A.D.]

to war. His violence seeming too great for the high-spirited king to brook, he gathered together forces from all sides for an incursion into Bavaria, and straightway advanced to the river Lech himself with a large army. This river divides the Bavarians from the Alamanni. He pitched his camp on the banks before entering the province and determined to ascertain the temper of the duke by means of ambassadors. Tassilo, thinking it neither to his own advantage nor to that of his country to act obstinately, surrendered himself to the king's mercy, and gave the hostages required, among them being his own son Theodo. In addition to this, he took an oath of allegiance by which he bound himself to be induced by the persuasion of nobody to revolt from the sovereignty of the king.¹ In this way a very swift end was put to a war which had given promise of becoming a great one. Tassilo being summoned soon after to the king was not, however, allowed to return; the province which he had governed was no longer entrusted to a duke but to the charge of counts.

WARS IN THE NORTH AND WITH THE AVARS (791-796 A.D.)

When these commotions were thus allayed war was begun against the Slavs, whom we are accustomed to call Wilzi, but who are more properly termed in their own tongue Welatabi. In this war among other nations who were bidden to rally round the king's ensigns, the Saxons fought as our allies, but their obedience was feigned and far from being truly devoted. The cause of the war was that the Welatabi harried the Abodriti, who had in former days been allied with the Franks; nor could the assiduity of their incursions be checked by orders. There is a certain gulf which stretches eastwards from the western ocean, of unascertained length, but of a width which nowhere exceeds a hundred miles, whereas in many places it is narrower. Many nations are gathered round its border, such as Danes and Swedes whom we call Northmen, and they occupy the northern shores and all the islands in the gulf. But the southern shores are inhabited by Slavs and Aisti, and divers other nations among whom the chief are the Welatabi against whom the king was now making war. In one expedition, which he conducted in person, he so utterly crushed and humbled them, that in future they were advised to do as they were told without the smallest show of resistance.

The war following this was, with the exception of the Saxon War, the greatest of all those waged by my hero; it was that memorable war against the Avars or Huns. The king set about it with even greater spirit and with far greater military resources than had gone to the others. Yet he himself made but one expedition into Pannonia, the province then inhabited by the Avars. The rest of the campaigns were entrusted to his son Pepin and the prefects of the provinces, and to the counts and lieutenants. They used the utmost diligence in the conduct of affairs; yet eight years had well-nigh passed before the war was ended. What a great many battles were fought, what blood was shed, the desolate Pannonia, empty of all living creatures, bears witness. Moreover, the place in which was situate the royal palace of the chagan (khan) is so abandoned that you cannot see a trace of human habitation in it. The whole nobility of the Avars perished in this war, and the entire glory of the nation was extinguished. All their money

[¹ He was tried the same year, his royal locks shorn, and his person immured in a convent. With him end the Agilolfings.]

[791-810 A.D.]

and long-accumulated treasures were seized; nor can human memory recall any war of the Franks in which they have won greater spoil or been more enriched.

Up to this time, sure enough, the Franks had appeared to be a poor nation; but now so much gold and silver was found in the royal treasury, such a heap of valuable spoil was taken in battle, that we may safely assume that the Franks seized this new wealth from the Huns, and rightly too, for had not the Huns before this seized it wrongfully from other nations? Only two among the chiefs of the Frankish nobility fell in this war,—Eric, duke of Friuli, killed in Liburnia, near Tharsatica (Fiume), a maritime state, who was entrapped in an ambush laid by the townspeople; and Gerold, prefect of the Bavarians, who was killed in Pannonia while drawing up his men in line of battle in the act of engaging with the Huns. No one knew who did the deed, for he was killed, with the two others who rode in his company, as he spoke a word of encouragement to each man along the ranks. But for this, the war was almost a bloodless one for the Franks and had a most prosperous ending, although it was prolonged far beyond what was natural from its size.

DANISH WAR (808-810 A.D.)

When this and the Saxon War had been brought to an end which their tediousness made welcome, the two wars which followed, one against the Bohemians and the other against the Linonians, did not last long, for they were both speedily despatched under the direction of Charles the Younger. The last war to be undertaken was that against the Northmen who are called Danes. At first they indulged in pirate warfare, and later they ravaged the shores of Gaul and Germany with a large fleet. So puffed up with vain ambition was their king, Godfrey,¹ that he thought he would gain the sovereignty of all Germany for his own. Frisia and Saxony he simply regarded as his own provinces; he had already brought the neighbouring Abodriti under his sway and made them tributary to him. He even would boast that in a little while he would appear with his enormous army at Aachen,² where the king held his court. Nor was all faith denied to his talk, empty as it was; on the contrary, he rather acquired the reputation of a man who would have begun some such enterprise had he not been arrested by a premature death. He was murdered by one of his own servants, and so ended abruptly his life and the war that he had inaugurated.

GLORY OF CHARLEMAGNE

Such are the wars which this most puissant king waged during forty-seven years—a long reign—in divers parts of the earth with superlative skill and good fortune. By these he so nobly enlarged the kingdom of the Franks which he had taken over after his father Pepin, that great and powerful as it already was, he nearly doubled it. For previously those Franks called Eastern inhabited only that part of Gaul which lies between the Rhine and the Loire, the ocean and the Balearic Sea, and that part of Germany situate between Saxony and the Danube, the Rhine and the Saal which latter river divides the Thuringii from the Sorabi. The Alamanni

[¹ Also spelled Godefrid or Gottrick.]

[² Aix-la-Chapelle, the *Aquisgranum* or *Civitas Aquensis* of the Romans.]

[768-810 A.D.]

and the Bavarians also belonged to the sovereignty of the Frankish kingdom. But Charles, by the wars I have enumerated, completely subjugated and made tributary first Aquitaine and Gascony and the whole range of the Pyrenean Mountains even as far as the Ebro, which river in Navarre crosses the most fertile lands of Spain and mingles its waters with the Balearic Sea, beneath the walls of the city Tortosa; then the whole of Italy from Aosta to lower Calabria where men place the boundaries of the Greeks and Beneventines, an extent of more than a thousand miles long; then Saxony which is no small part of Germany and is supposed to be twice as broad as the part in which the Franks dwell, with a length which is equal to that of the other; then both Pannonia and Dacia which lies on the other bank of the Danube, Istria too and Liburnia and Dalmatia, except the maritime towns which because of his friendly feeling for the Constantinopolitan emperor and a treaty to which they had both agreed Charles allowed him to hold; lastly all the wild and uncouth nations which inhabit Germany between the Rhine and the Vistula, the ocean and the Danube, who speak almost the same tongue but are widely different in character and in dress. Chief among these were the Welatabi, Sorabi, Abodriti, and Bæmanni, for these showed resistance in fight; the rest who were more numerous surrendered.

He also added glory to the kingdom by the friendly sentiments of certain kings and nations which he won to himself. Thus Alfonso, king of Galicia and Asturias was so linked to him by the bond of friendship that when he sent him letters or messengers he gave orders that he should be spoken of as Charles' servant. The kings of the Scots too had been so bent to his will through his munificence that they never alluded to him in other terms than as their lord and called themselves his humble vassals. Letters from them to him still exist in which it may be seen that their attitude towards him was of this kind. Harun, king of the Persians who held well-nigh all the East if we except India, was in such hearty sympathy with the king that he valued his good will more than that of all the kings and princes in the world, thinking him alone worthy to be honoured by his regard and munificence. When the officers sent by Charles with offerings to the most sacred sepulchre and place of the resurrection of our Lord and Saviour came to Harun and told him what was the will of their master he not only allowed them to do what was

required but even yielded up to them that revered and sacred spot to be registered as belonging to the sovereignty of Charles. When the ambassadors returned he sent his own to accompany them bearing splendid presents to the king with garments and spices and other rich products of the East, just as a few years before at Charles' request he sent him the only elephant



A SAXON WARRIOR

he then possessed. Even the Constantinopolitan emperors, Nicephorus, Michael, and Leo expressly sought after his friendly allegiance and sent him numerous embassies. To remove all source of possible offence to them on account of his having adopted the title of emperor, which might truly be suspected as in some sort an attempt to wrest from them the imperial supremacy, he entered into a most rigid treaty. For the power of the Franks was ever an object of suspicion to the Greeks and Romans, whence arose the Greek proverb, "Have a Frank for a friend and not for a neighbour."

Great as the king was in enlarging the kingdom and in conquering foreign nations, busy as he was in affairs of this kind, he yet started a great number of works for the embellishment and convenience of the kingdom. Some of them he carried through to the finish. The chief place among these seems rightly to be assigned to the Basilica of the Holy Mother of God, which was built at Aachen, a miracle of workmanship, and to the bridge over the Rhine at Mainz, five hundred paces in length, so broad is the river at that place. This bridge, however, was ruined by fire a year before the king's death, nor could it be restored on account of the nearness of his demise, although it was in his mind to replace the woodwork by stone. He also began some magnificent palaces — one not far from the town of Mainz near the village called Ingelheim and another at Nimeguen on the river Waal which flows past the island of the Batavians on the southern side. But above all he noted the sacred churches throughout the whole kingdom wherever they had fallen to ruin because of their age, and gave orders to the priests and fathers in whose care they were to superintend their restoration, appointing officials to see that his orders were carried out. He also constructed a fleet for the war against the Northmen, making dock yards for this purpose on the rivers of Gaul and Germany which flow into the North Sea; and because the Northmen ravaged the shores of Gaul and Germany by constant active inroads, he posted towers and outlooks in all the harbours and at the mouths of all those rivers which were navigable. By these defences he stopped the enemy from being able to pass. He did the same in the south on the coast of the provinces of Narbonne and Septimania, and all along the coast of Italy as far as Rome, in order to put a check on the Moors who had lately taken to piratical practices. By this means Italy suffered no harm from the Moors, nor Gaul and Germany from the Northmen in his days, with the exception that Civita Vecchia, a town of Etruria, was betrayed to the Moors who razed it to the ground, and certain islands in Frisia off the German coast were plundered by the Northmen.

Such was clearly the character of the king at once in the defence, in the enlargement and in the embellishment of his kingdom. We may well marvel at his gifts and at that superlative steadfastness which he showed in every circumstance whether of prosperity or adversity. Here I will begin and go on to talk of those other matters which belong to his inner life and his life in his home.

HIS FAMILY

When his father died he shared the kingdom with his brother and bore that brother's quarrelsome envy with exemplary patience, so that all men marvelled that he could never be provoked into the slightest exhibition of angry conduct. At his mother's instigation he married a daughter of Desiderius, king of the Lombards, but after a year, for what reason is not known, he put her aside and took Hildegard to wife, a Swabian lady of high nobility by whom he

[768-810 A.D.]

had three sons, to wit, Charles and Pepin and Louis, and the same number of daughters, Hrotrud, Bertrada, and Gisila. He also had three other daughters, Theoderada and Hiltrud by his wife Fastrada, a German lady of eastern Frankish origin, and a third, Rothaid, by a concubine whose name escapes my memory. When Fastrada died he married Liutgard of the Alamanni, but she bore him no children. After her death he had three concubines, Gerswinda, a Saxon girl, who bore him a daughter Adaltrud, Regina, the mother of Drogo and Hugh, and Adalinda from whom he begat Theoderic. His mother, Bertrada, lived with him to old age, being held in high honour. For he lavished upon her the greatest reverence, so that except on the occasion of his divorcing the daughter of Desiderius whom he had married under his mother's persuasion, there never once rose a difference between them. Bertrada did not die until after the demise of Hildegard, having lived to see three grandsons and as many granddaughters in her son's house. Charles had his mother buried with much honour in the church of Saint Dionysius, the same as that wherein lay his father. Her one sister, Gisila, who had devoted herself ever since her girlhood to a holy life, was treated by the king with the same pious affection that he had shown for his mother. She died a few years before him in the convent to which she had retired.

As for children he thought they should be so brought up, both sons and daughters, as to be first informed of those liberal studies to which he himself devoted his attention. For his sons as soon as their age permitted it, he ordered riding in the Frankish style, the practice of arms, and the chase; for his daughters, woolspinning, the use of distaff and spindle; they were to beware of becoming slothful by reason of their leisure, they were to be instructed in every virtuous occupation. Of his numerous family two sons and one daughter died before him, Charles the eldest and Pepin whom he had made king of Italy, and Hrotrud his eldest daughter who was betrothed to Constantine the emperor of the Greeks. Pepin left a son Bernhard and five daughters, Adalhaid, Atula, Guntrada, Berthaid, and Theoderada. The king showed marked evidence of his affection for them, allowing his grandson to succeed to his father's kingdom and his granddaughters to be educated with his own daughters. The greatness of his soul was so eminent that he bore the death of his sons and of his daughter with exceeding patience which did in no wise detract from his affection, for his tears would not be held back. When he heard the news of the death of Adrian, the Roman pontiff and his chiefest friend, he wept as bitterly as if he had lost his dearest son or brother. For he showed the finest loyalty in his friendships, forming them readily and preserving them with the utmost constancy and he cherished the purest affection for those whom he had attached to himself by the ties of sympathy. So much care did he bestow on the education of his sons and daughters that he never took his meals at home without them. In travelling his sons rode by his side, his daughters followed close behind, their train being guarded by servants specially appointed for this purpose. So beautiful were his daughters and so tender was his affection for them that strange to say he would not consent to give any of them in marriage either to one of his own nation or to a foreigner, but he kept them all with him until his death in his house, saying he could not do without their society. On this account, although lucky in all else, he experienced the malice of ill fortune. Yet he hid his thoughts and behaved as if no suspicion of any evil had ever arisen about any of them, as if no rumours had ever been spread.

He had by a concubine¹ a son called Pépin whom I have forborne to mention among the others; he had a good countenance but was deformed by a hunchback. During the war against the Huns, while his father was wintering in Bavaria this boy feigned sickness and made a plot against his father with certain of the Frankish nobility who had fascinated him with the idle promise of the kingdom. When the fraud had been detected and the conspirators had paid the penalty the king caused the boy to shave his beard and allowed him to pass his time in religious exercises in the abbey at Prum to which he objected nothing. Another powerful conspiracy had been previously made against him in Germany; the originators were some of them blinded, and some of them had got off safe and sound, but all had been exiled. Death was not inflicted except on three who, drawing their swords to avoid being captured, even went so far as to kill some of those sent to take them, so that they were despatched because there was no other way of keeping them quiet.

The cause and origin of these plots is supposed to have been the cruelty of queen Fastrada and in both cases the king was the object of the plot because in acquiescing in his wife's cruelty he seemed to have taken a monstrous departure from the gentleness of his nature and his usual clemency. For all the rest of his life he showed so much love and consideration for all men both at home and abroad that not even a murmur of undue cruelty was ever raised against him by anyone.

He had a great love of foreigners and showed so much anxiety to receive them that the multitude of them came to be thought burdensome not only to the palace but also to the kingdom. The high-minded king himself was however not in the least oppressed by a responsibility of this kind, knowing that such inconveniences were outweighed by the wide reputation for generosity and the reward of fair fame which were his.

HIS PERSONAL LOOK AND HABITS

Charles was of large and robust frame and commanding stature, though his height was not excessive (it is said to have measured seven times the length of his own foot). The top of his head was round, his eyes were larger than usual and full of life, his nose rather prominent; he had noble white hair, and his face was sanguine and of cheerful aspect. Whether standing or sitting he thus had the advantage of a very great presence and dignity. His neck was thick and too short, and his stomach too prominent; these defects however were lost in the fair balance of the rest of his limbs. His step was firm, the whole carriage of his body masculine, but his voice, although it was clear, was not in true harmony with the size of his frame: his health was sound except for the last four years of his life, when he was attacked by frequent fever; towards the end he even walked lame on one foot. And even in that last extremity he acted more as he willed himself than upon the advice of the doctors whom he thoroughly detested because they urged him to discontinue roasted meat at his meals which it was his habit to eat, and accustom himself to boiled. He took much exercise on horseback and in the chase which was a national characteristic in him, for there is scarcely a nation on earth which can equal the Franks in this art. He had much pleasure in the vapour of natural warm springs and practised

^[1] Hodgkin calls him the son of Charles' wife Himiltrud. But this conspiracy took place in 972. See the later remarks on the state of concubinage.]

[768-810 A.D.]

his body in frequent swimming of which he was such a master that no one could be truly said to excel him in this. On account of the warm springs he even built a palace at Aachen, where in the last year of his life he dwelt continuously until his death. Not only did he invite his sons to the baths, but also his nobles and friends, sometimes even a crowd of his servants and bodyguard, so that there were times when a hundred or even more men were bathing together.

He wore the dress of his country, that is, the Frankish: on his body, a linen shirt and linen thigh coverings; then a tunic with a silken hem and stockings. He wound garters round his legs and clad his feet in shoes. His chest and shoulders were protected from the cold by a doublet of otter and sable skin. Wrapped in a sea-blue cloak he always carried a sword at his girdle, this and the hilt being interlaced silver and gold. Sometimes he wore a sword studded with gems, but only on high days and holidays or on the visit of some foreign embassy. He held the foreign styles of dress in the greatest contempt however fine they might be, nor would he ever submit to be robed in them. Only once, in Rome, at the request of the pontiff Adrian, and again at the earnest request of his successor Leo, did he wrap himself in the long tunic and chlamys and wear shoes of the Roman shape. On festival days he would stalk about in a garment woven with gold and shoes studded with precious stones; a golden pin clasped his cloak and he wore a splendid crown made of gold and jewels. On other days his dress differed little from that of an ordinary person.

He ate and drank moderately, but he was especially moderate in drinking for he had the greatest horror of drunkenness in any man to say nothing of himself and his companions. He was less abstemious in eating and would often growl that fasting was bad for his body. He very seldom gave banquets, indeed, only on the chief festival days, but then they were attended in great numbers. His daily meal was furnished from four courses in addition to the roast meat which the hunters were wont to bring in on spits and of which he partook more freely than of any other dish. While at his meals he would hear some sort of performance or reading. Histories and the valorous deeds of the men of old were read over to him. He was fond of the works of St. Augustine, especially of those entitled *De Civitate Dei*. He drank very sparingly of wine and other liquors, rarely taking at his meals more than three draughts. In summer after his midday repast he would take some fruit and one draught, then he would doff his clothes and shoes just as was his custom at night-time, and take two or three hours' rest. At night he slept so lightly that he would break his repose by waking and even by rising four or five times. While he was dressing and strapping



A FRANKISH TRUMPETER

on his shoes he not only received his friends, but if the count of the palace informed him of any suit that could not be determined without his orders, he gave instructions to admit the litigants without further ado; he would then sit as if in court and give judgment on the dispute as soon as he had mastered it. Nor was this all that was settled at this time but he would then give orders for whatever official duty was to be performed on that day and give instructions to any particular servant to do his work.

His fluency of speech was resourceful and abundant and he could express with great openness whatever he wanted to say. Nor did his own language alone satisfy him, but he spent trouble in acquiring foreign tongues; of these he learned Latin so well that he would pray in Latin as freely as in his own language; he understood Greek, however, better than he could talk it. He was so voluble in speaking that he almost produced the impression of being a chatterer. He had the greatest respect for the liberal arts and their learned exponents whom he loaded with great honour. To learn grammar he attended the lectures of the aged Peter of Pisa, a deacon; for the rest of his instructions Albinus was his tutor, otherwise called Alcuin, also a deacon, a Saxon by race, from Britain, the most learned man of the day. With him the king spent most of his time and study in rhetoric and dialectics, and particularly in astronomy. He learned the art of reckoning by numbers and with deep thought and much skill most carefully investigated the courses of the stars. He tried to learn to write, and used to keep his tablets and copybook for this purpose beneath his pillow in bed, so that when he had leisure he could train his hand but he made little progress.

He devoted himself to the Christian religion which had been instilled into him in his infancy with the greatest holiness and piety, and on this account he built the Basilica of Aachen, a work of great beauty, which he embellished with silver and gold and with candlesticks and lattices and doors of solid brass. When he could not get columns and marble for this structure anywhere else, he caused them to be brought from Rome and from Ravenna. As long as his health permitted he was an untiring worshipper in church at matins and even-song and also during the hours of the night and at the time of the sacrifice, and he made it his great care that all the services of the church should be conducted with the greatest cleanliness. Very often he would caution the sacristans not to allow anything improper or foul to be brought into or left in the building. He provided quantities of sacred vessels, gold and silver, and of priestly vestments so that while the mass was celebrated no one—not even the doorkeepers, who are the lowest order of ecclesiastics—was obliged to perform his duties in private dress. He industriously improved the order of reading and chanting. For he was a master in both, though he did not read in public, nor sing above a whisper.

In helping the poor, in free charity, which the Greeks call almsgiving, he was devout, making this his care not only in his own country and kingdom, but he would often send money across the seas into Syria and Egypt and Africa, to Jerusalem and Alexandria and Carthage, where he knew the Christians were living in poverty, and out of compassion for their penury. To this end he untiringly sought the friendship of transpontine kings that some solace and comfort might be forthcoming to the Christians under their sway. Above all other sacred and venerable places in Rome he loved the church of St. Peter the apostle, the treasury of which he enriched with an immense sum in gold, in silver, and in jewels. He sent many countless gifts to the pontiffs, and during his whole reign nothing lay so near his heart as that the city of Rome should assume its ancient prerogative through

CHARLEMAGNE

[800-814 A.D.]

his zeal and patronage, and that the church of St. Peter should not only be in safe keeping and protection through him, but should also be embellished and enriched with his presents above all other churches. Valuing this ambition as he did within the forty-seven years of his reign, he found leisure but four times to visit Rome for the sake of fulfilling his vows and praying.

HIS IMPERIAL TITLE (800 A.D.)

These were not the only reasons for his last visit to Rome, but the Romans had compelled Pope Leo to implore the trusty assistance of the king when that pontiff had been most seriously injured, for they had torn out his eyes and cut out his tongue. So the king came to Rome to reform the condition of the church which was sorely disturbed, and he stayed there the whole winter in this pursuit. During this time he received the name of emperor and of augustus, to which at first he was so averse that he vowed that he would not have entered the church on that day, although it was a festival day, had he been able to foresee the intention of the pope. Yet he bore the envy that the name raised with the Roman emperors, who were most indignant at his assumption of it, with great patience, and he subdued their sullen hostility by a graciousness of demeanour in which he was most certainly their master, sending them frequent embassies and calling them his brothers in his letters to them.

Having adopted the imperial title he turned to the numerous deficiencies in the laws of his people—for the Franks have two laws which differ considerably in very many places. He meditated how to fill up the omissions and reconcile what conflicted and to correct what was mischievous and erroneously stated; but of these projects none were fulfilled except that he increased the laws by a few chapters and these were fragmentary. But he caused the laws of all nations under his dominion which had not been reduced to writing to be definitely codified. So too he wrote out and committed to memory the rough songs of antiquity in which the exploits and wars of the ancient kings used to be sung. He also began a grammar of his native speech. He gave names to the months in the national tongue, for before this the Franks spoke of them partly by the Latin and partly by foreign names. Also he designated the twelve winds by proper appellations, whereas before this, words could not be found for more than about four. The month January he called Wintarmanoth; February, Hornung; March, Lentzinmanoth; April, Ostarmanoth; May, Winnemanoth; June, Brachmanoth; July, Hewimanoth; August, Aranmanoth; September, Witumanoth; October, Windumemanoth; November, Herbistmanoth; December, Heilagmanoth. And the winds he named thus: that called in Latin Subsolanus he called Ostroniwint; Eurus, Ostsunderen; Euroauster, Sundostren; Auster, Sundren; Austroafricus, Sundwestren; Africus, Westsundren; Zephyrus, Westren; Chorus, Westnordren; Circius, Nordwestren; Septenrio, Nordren; Aquilo, Nordostren; Vulturnus, Ostnorden.

HIS DEATH (814 A.D.)

Towards the close of his life when he was weighed down with illness and old age he called to him his son Louis, the king of Aquitaine and last surviving son of Hildegard, solemnly assembled the Frankish nobility from all

over the kingdom, and with the unanimous consent appointed Louis his partner in the whole kingdom and heir of the imperial title. Then he placed the royal crown on his head and decreed that he should be saluted as emperor and augustus. All those who were present hailed his doing this with much acclamation, for it seemed as if the king were divinely inspired for the welfare of his kingdom. For did he not by this act enlarge his own majesty and strike no small terror into the nations abroad? He discharged his son to Aquitaine and then, old as he was, set out for the chase as was his wont in the neighbourhood of the palace at Aachen. He spent what remained of the autumn in this pursuit, and then returned to Aachen early in November.

During the winter in the month of January he was seized with fever and took to his bed. He at once prescribed for himself, as he always did when he was attacked by fever, an abstinence from food, thinking that by a privation of this kind the disease might be banished or in any case reduced, but the pain increased until his side was inflamed (the Greeks call it "pleurisy"). Yet he continued to starve himself, keeping himself alive by an occasional draught until the seventh day after he had taken to his bed. He then received the holy communion and died on the 28th of January at nine o'clock, in the seventy-second year of his age and in the forty-seventh year of his reign (814).

They solemnly washed and tended his body, laying it in the church where it was buried amid the great grief of the whole nation. At first men doubted where he ought to rest, since he himself in his lifetime had left no directions in the matter. At last the minds of all were satisfied that nowhere could he more fitly be buried than in that church which he had built at his own cost at Aachen from his love of God and our Lord Jesus Christ and to the glory of the ever blessed Virgin his mother. Here then he was buried on the same day that he died. Above his tomb was erected a gilded monument with his effigy and title upon it. This famous title runs thus:

UNDER THIS TOMB LIES THE BODY OF
CHARLES THE GREAT AND ORTHODOX EMPEROR
WHO GLORIOUSLY ENLARGED THE REALM OF THE FRANKS AND
FORTUNATELY ORDERED THE KINGDOM FOR FORTY-SEVEN YEARS
HE HAD PASSED THE AGE OF SEVENTY WHEN HE DIED
JAN. XXVIII IN THE YEAR OF OUR LORD DCCC XIII
INDICTION VII

PORTENTS OF CHARLEMAGNE'S DEATH

There were many portents of his approaching death, for not only others, but the king himself felt them. During the whole of his last three years there were eclipses both of the sun and of the moon, and certain spots of blackish hue were seen in the sun for the space of seven days. The portico which he had built with great labour between the church and the palace fell in a sudden and complete ruin from top to bottom on the day of the ascension of our Lord.

Also the wooden bridge across the Rhine at Mainz—which it had taken the king ten years of immense labour to construct, a work so marvellous that it seemed as if it would endure forever—chanced to catch fire, and was

[814 A.D.]

burned to a cinder in three days, so that not a single spar remained beyond what was protected under water. Again, when the king was in Saxony on his last campaign against Godefrid, king of the Danes, one day when the march had begun and he had left the camp before sunrise, he saw fall suddenly from heaven a blazing torch that flashed through the clear sky from right to left. While all wondered what this might portend, suddenly the king's horse fell right upon his head and hurled his rider with such violence to the ground that the pin of his mantle was broken and his sword belt burst. His attendants rushed up and loosened his armour, and with some help he was induced to rise. The javelin which he chanced to hold in his hand at the time was thrown from his grasp a distance of twenty feet or more. Nor is this all. The palace of Aachen was visited with frequent shakings, and the ceilings of the houses in which he dwelt cracked constantly. The church in which he was afterwards buried was visited by lightning, and the golden apple with which the apex of the roof was embellished was wrenched away and hurled away over the adjoining house of the priest. In this same church, on the ring of the cornice which ran round the interior of the building between the upper and lower arches, there was an inscription in red chalk relating who was the founder of the church, the last line ending with the words *Karolus Princeps*. It was noticed by certain persons that in the same year as that in which he died, a few months before that event, the letters spelling *Princeps* were so obliterated as almost to be invisible. But the king either concealed his feelings about all these warnings from on high, or else he scorned them as in no way relating to himself.

HIS WILL AND TESTAMENT

Charles intended to make a will in which he might provide to some extent for his daughters and the children he had begotten of his concubines, but he began it late and it could not be completed. Three years, however, before his death he made division of his treasures, his money, his garments, and other chattels, in the presence of his friends and of his servants, making them witnesses that after his death the distribution made by him should take effect and be ratified by their assent. What he wished to be done with each portion he set down in an abstract of which the argument and text is as follows:

Description and division made by the most glorious and most pious prince, Charles, emperor, augustus, in the year of the incarnation of our Lord Jesus Christ 811, in the forty-third year of his reign in Francia, in the thirty-seventh of his reign in Italy, in the eleventh of his use of the imperial dignity, and in the fourth indiction.

Whereas a pious and prudent consideration urged him to make and with the will of God to complete this division of the valuables and moneys found in his treasury on that day. And whereas the said Charles was most anxious and eager to provide that both the customary distribution of alms which is



A FRANKISH WOMAN OF
QUALITY

duly made by Christians from their possessions should be given by himself from his moneys as is right and befitting, and also that his heirs, having all sense of doubt removed as to what belongs to them, might be able to know clearly and make division among themselves in due appointment without strife or contention. Now this indenture witnesseth his will and purpose that all his goods and chattels, whether of gold or silver or precious stones or royal ornaments, such as can be found on the aforesaid day in his treasury, be divided into three portions, to be again divided, two of them into twenty-one parts, the third portion to be kept entire; the reason of this division of two-thirds of the property into twenty-one parts being because that is recognised to be the number of metropolitan cities in the realm, and of these twenty-one parts one is to be given by his heirs and friends to each metropolis as a gift of alms, the archbishop being at that time at the head of that church to take up the portion granted to his church and divide it with his suffragans in these proportions — one-third to be retained for his own church and the remaining two-thirds to be divided among suffragans. These portions of the first threefold division, twenty-one in number, that being the number of the metropolitan cities, to be separated from one another, and each to be stored distinct in its own depository with the name of the city upon it to which it shall be conveyed.

The names of the metropolitan cities to which this grant of bounty shall be made are: Rome, Ravenna, Milan, Friuli, Gratz, Cologne, Mainz, Juavia, also called Salzburg; Treves, Sass, Besançon, Lyons, Rouen, Rheims, Arles, Vienne, Moutiers in the Tarantaise, Embrun, Bordeaux, Tours, Borges. And of the one-third portion which is to be kept intact this shall be the distribution, the other two portions being assigned according to the aforementioned division and secured under seal: this third portion to be used for daily requirements as property in no way transferred by disposal from the power of the possessor, and to continue as long as he lives or shall think its possession necessary to him. But after his death or voluntary renunciation of worldly estate, to be divided into four portions. Of these the first to be added to the aforementioned twenty-one portions; the second to be apportioned to his sons and daughters and their children, being divided among them in just and reasonable proportions; the third to be applied to the needy in true Christian fashion, and the fourth likewise as a gift of alms to be delivered to and distributed among the men-servants and maid-servants forming the household of the palace. And moreover it is herein further enjoined that to this one-third portion of the whole, which like the rest consists in silver and gold, shall be added all the vessels and utensils in use in the various departments of the household, whether of brass or iron or other metal, together with all the arms, clothing, and other matter valuable or negligible, to wit, hangings, coverlets, tapestries, hair-cloths, leather work, cushions, and whatever else shall be found in his chests or wardrobes on that day, it being thereby possible to make more numerous divisions of this portion and enable a greater number to share in this distribution of alms.

And moreover it is enjoined that his chapel, by which is meant all that pertains to the service of the church, shall remain whole and unimpaired, both such matter as he himself hath created and gathered together, and also that which descended to him as his father's heir. And whereas there may be found vessels or books or other ornaments which are clearly seen not to have been brought by him into the said chapel, these vessels or books or other ornaments shall be bought at a just valuation, and possessed by any person desiring to acquire them. And with regard to the books, of which he collected a vast number in his library, it is likewise ordained that they

[768-814 A.D.]

shall be purchased at a just valuation by those desiring to buy them, the money so received to be distributed among the poor. And with regard to three silver tables and a golden one of great size and weight among the rest of his treasures and money, it is willed and decreed as follows: and first the table of square form which bears upon it a plan of the city of Constantinople, together with the rest of the gifts appointed for this purpose, shall be carried to Rome, to the church of St. Peter the apostle; the second table of round form, embellished with an image of the city of Rome, shall be taken to the Episcopal church of Ravenna; and the third, which far surpasses the others in the beauty of its workmanship, and the massiveness of its weight, and is made of three connected discs on which is comprehended, in a configuration most intricate and minute, a plan of the whole world — this, together with the aforesaid table of gold, shall be an increase for the portion to be divided among his heirs and to be distributed in alms.

This disposition and settlement was made and decreed in the presence of those bishops, abbots, and counts who were then able to be witnesses, and their names are as follows:

Bishops: Hildebald, Richulf, Arno, Wolfar, Bernoin, Laidrad, John, Theodulf, Jesse, Haido, Waltgaud.

Abbots: Frederick, Adalung, Angilbert, Irmin.

Counts: Walacho, Meginher, Otulf, Stephen, Unruoch, Burchard, Meginhart, Hatto, Rihwin, Edo, Ercangar, Gerold, Bero, Hildiger, Rocculf.

Louis, the son of Charles, who by divine order succeeded to him, having scrutinised this same abstract, executed all the introductions therein contained with all possible despatch, and with the most loving fidelity, as soon as the king was dead.^b

So ends the life of Charles the Great as told by his devoted servant and contemporary Einhard. Let us now review the same ground from the standpoint of one of the greatest of modern historians, and see how the figure of the great king and the structure that he reared have grown across the shadow of a thousand years.^a

GIESEBRECHT ON CHARLES THE GREAT

Every independent power that still dared to assert itself in the former kingdom of the Merovingians was subdued. In Aquitania a hereditary dukedom still existed, which Pepin had attacked but not conquered; Charles put an end to it. The Bretons had resisted the authority of the Frankish kings for centuries; after a long struggle their resistance was broken. Bavaria still existed as an independent dukedom under the Agilolfinger Tassilo, and even in Pepin's time there had been a dangerous uprising; Tassilo was humbled, and, although he retained his power for some time longer, he owed it only to the personal friendship of Charles and to the intervention of the pope. He finally had to give up and retire to a monastery.

It was a vital question for the new royal house, which had founded its power above all on those parts of the kingdom that had remained German, to put an end to the freedom of the Saxon race. At war with the Frankish kings for centuries and often defeated in bloody battles, the Saxons had nevertheless arisen after every defeat, and in recent years had even gradually extended their dominion in the southwest further towards the land of the Franks. Every uprising against the Frankish royal power found a ready

[768-772 A.D.]

support in them, the last free German race. In the last years of his life Pepin had been incessantly at war with this people; Charles received the war as an inheritance from his father and was determined to bring it to an end at any price in order to assure royalty and the Christian religion among all Germans for all time. In the conquest of the last free heathen German race he saw the great work of his life.

For half a millennium the internal relations of the Saxons, who had remained in their ancient seats, had undergone no essential change. The ancient popular liberty had maintained itself here against the monarchy, the ancient religion against Christianity, and the customs of the forefathers had been faithfully preserved; the Saxons of that time were still the genuine sons of the Cherusci whom Hermann had led against the Romans. The land was divided into a limited group of districts or counties (*Gaue*), which were governed as in former times by princes (*Gaufürsten*), chosen by the communities to administer justice and lead the army. There was no common head for the entire people, but there was a great annual national assembly, at Marklo on the Weser, to which delegates from the three free estates of the people came from all the districts. Here common affairs were discussed, war and peace decided upon, and leaders (*Herzöge*) chosen when the army was to be led against an enemy of the land. The free men of the nation were divided into three ranks, the nobles (*Eddinge*), who were powerful but not very numerous, the freemen, and the serfs, a numerous class of dependent men who held no property but enjoyed liberty of person. Geographically the Saxons were divided into the Westfalen (Westphalians), on the Sieg, Ruhr, and Lippe and both sides of the Ems; the Enger on both shores of the Weser, as far as the Leine and the Ostfalen (Eastphalians), in the territory extending as far as the Elbe. A further division was formed by the Nordalbinger or "north people" who still remained in possession of the right side of the lower Elbe as far as the Eider, *i.e.*, of those regions in which the Saxon name had first been heard.

It was a great martial and valiant people of unimpaired natural vigour, full of a wild spirit of liberty and of barbaric cunning, against whom Charles now turned his arms. It was also, to be sure, a people without firm unity and strong cohesion and therefore not hard to defeat in separate combats. But all separate victories contributed little to the final decision of the war; district after district must be subdued, one community after another separately annihilated. The war that Charles waged against the Saxons was the same war in which the Romans had once been defeated; it was waged against the same tribes and in the same regions, and it was again a question of subjugating Germanic freedom to the authority of an individual and joining it to a great empire. At the same time the war was now also a fight for the Christian faith. Charles marched to battle with the relics of the saints; missionaries accompanied the march of his warriors.

War was declared against the Saxons at the "field of May" (Maifeld, champ de Mai, formerly Marzfeld, champs de Mars) at Worms in the year 772. The army set out and first took the Ehresburg, the principal stronghold of the Saxons on the Diemel, on the site of the present Stadtberge. Then the sanctuary in the Egge, where the Irminsul stood—a mighty tree trunk which, according to the faith of the Saxons, supported the universe—was destroyed. The entire country as far as the Weser was ravaged with fire and sword. The Saxons dared not meet the warlike Franks in open battle, and as the latter advanced further into the country most of the tribes swore submission and gave hostages to the king. Christian priests at once

[772-777 A.D.]

went through the land and preached, along with Christianity, submission to the Frankish monarchy, but they preached to deaf ears; hardly had Charles left the Saxon boundary when the people rose in mass, retook the Ehresburg, captured the Siegburg on the Ruhr, and overran the territory of Frankish occupation.

In the year 775 Charles had to begin the war anew. He vowed to subdue the "faithless and perjured" nation of the Saxons or destroy them forever. Summoning all the military forces of his kingdom, he invaded Saxony with an enormous army. But again the enemy would nowhere oppose the Franks in open battle; only once the Westphalians, under the lead of Witikind, risked a surprise at night. Amid terrible devastations Charles' army pressed forward to the Oker; the tribes submitted and gave hostages. And still the subjugation of the land was not yet decided. As soon as Charles had left the land the enemy arose again in his rear and recaptured the stronghold of Siegburg.

Then the king returned in 776 with an invincible army. The Saxons immediately gave up all resistance; hardly had Charles reached the source of the Lippe when they promised to accept Christianity and submit; many immediately received baptism. Charles now had fortresses built in Saxony, took up his residence there for some time and held the "field of May" at Paderborn in 777. The nobles and the freemen of the land appeared before the mighty king on this occasion; no voice of opposition was heard, all defiance seemed broken. The Saxons vowed implicit obedience to the commands of the king, and conceded him the right, if they failed in this duty, to deprive them of land and liberty forever. The people received baptism in throngs; Saxony seemed indeed conquered. Only Witikind, in whom dwelt something of the spirit of Hermann, would not bow down to the Frank and sought refuge with the Danish king Siegfried.

Nothing tended more to hinder Charles in assuring his success in Saxony and quickly strengthening his authority there than the wars which, as ally of the pope, he had to carry on simultaneously against the Lombards. Through the divorce of his daughter, King Desiderius had become Charles' most bitter enemy; he had joyfully received the sons of Carloman who had been excluded from the throne, had recognised them as kings of the Franks, and had demanded their anointment from Pope Adrian. But in spite of all Desiderius' efforts to separate the pope from Charles, Adrian remained "hard as adamant"; he did not even waver when Desiderius marched against Rome with an army and took the greater part of the cities that Pepin had bestowed upon the apostolic see. The pope's appeal for help reached Charles in 773 and he did not delay an instant to obey it. The passes of the Alps were poorly defended; Charles made his way through into the plains of Lombardy without material opposition. Here Desiderius refused to give battle in the open field and restricted himself to the defence of his cities, which had to be besieged one by one.

While the Frankish army was engaged in these operations Charles betook himself at Easter, 774, to Rome in order to show himself to the city as its patricius and to renew in person his alliance with the pope. He was received with all the honours that were customary at the entrance of an exarch or a patricius of the Greek emperor. At St. Peter's church the pope came forward to meet him, and to the singing of "Blessed be he that cometh in the name of the Lord!" both walked to the grave of the apostle and prayed together there. Then the Easter festival was celebrated with the greatest pomp, after which Charles not only confirmed his father's gift to the pope but

[774-780 A.D.]

made additions to it. Charles declared, as his father had done, that he had not made war upon the Lombards to gain gold or silver, land or people, but simply to protect the rights of the holy see and to elevate the Roman church. But if the pope conceived the hope from this that Charles would turn over to St. Peter's all those parts of the Lombard kingdom to which Rome laid claim, according to a promise made by Pepin but never kept, he was doomed to bitter disappointment. For when, after a long siege, Pavia was taken and Desiderius fell into the hands of his enemies, Charles received the homage of the Lombards and called himself thenceforth "king of the Franks and Lombards." Desiderius was sent as a monk to a Frankish monastery.

After he acquired this extensive territory in Italy, Charles' relations with the see of Rome were not entirely free from unpleasantness. He had become the powerful neighbour of the pope, who himself aspired to temporal power here. There was considerable friction; various claims were raised and rejected on both sides. But in the condition of the times it was impossible that this alliance should be dissolved or even weakened. As early as the year 776 it again became apparent how inseparably the interests of the pope were united with the power of the Frankish king. Desiderius' son Adelchis, who had fled to Constantinople, was threatening Italy. He was supported by his brother-in-law Arichis, the proud and still unconquered duke of Benevento; other Lombard dukes were in secret alliance with both. The pope was in no less danger than the Frankish government. Again Charles hastened across the Alps; the threatening danger was quickly crushed by his powerful attitude, and new uprisings were prevented by a reorganisation of all the affairs of the Lombard kingdom. Everywhere except in Spoleto, where the pope laid claim to feudal rights, the ducal power was abolished, the land was divided into counties, the Frankish military and judicial system was introduced, political power was removed from bishops and abbots; in short, the entire constitution of the Frankish monarchy was copied as closely as possible. Four years later, nevertheless, Charles gave the Lombard kingdom a viceroy of its own in his five-year-old son Pepin. Being upon its own peculiar basis, serving a special purpose and continually exposed to the attacks of dangerous enemies, the land seemed to need a separate government.

[The unsuccessful expedition against the Moors in Spain took place at this time, and the absence of Frankish armies on the northern frontier induced the Saxons to rebel again.] They destroyed the newly built churches, the priests were slain, the Franks were driven out and the Frankish territory itself was attacked. Charles at once sent a force of Franks and Alamanni against the Saxons, and in the years 779 and 780 the king himself marched with a mighty army into the seditious land. All the districts submitted anew and promised allegiance and the acceptance of Christianity. But, taught by sad experience, Charles did not trust their promises again and planned means to enforce obedience. Numerous fortresses were built about the country, especially on the Frankish boundary and along the Elbe; strong garrisons in these strongholds confined the Saxons from east and west and really maintained peace for some time. Charles made use of this period to carry out measures designed to break up forever the old heathen cult and the hereditary national freedom. The Frankish military and judicial system was now introduced here, as it had previously been in the Lombard kingdom; the land was divided into counties, the government of which was placed in the hands of Frankish lords or of Saxon nobles who had submitted to Charles. The division of the land into bishoprics was

[780-785 A.D.]

also begun. Christian priests were settled in the country, and the people, when they did not voluntarily accept the teachings of Christ, were forced to baptism, to ecclesiastical life, and the ordering of tithes. In the year 782 the king held a great and brilliant diet at the sources of the Lippe; his rule in Saxony appeared to be as unhampered as in his own house. He was already laying plans to extend his own kingdom beyond Saxony to the east among the Slavic races. It was on an expedition against the Sorbs, who dwelt between the Saale and the Elbe, that the Saxons had for the first time to render the king military service. Apparently the king desired to give the warlike spirit of this people an occupation in a different direction.

The new regulations of Charles cut deep into the very life of the people. The ancient Germanic freedom bled from mortal wounds. Too exhausted to maintain itself longer upright, it nevertheless still possessed sufficient energy to fight convulsively against destruction. Witikind now reappeared among the Saxons and summoned his people to the defence of their ancient faith and hereditary right. All Saxony flew to arms; even the Frisians joined Witikind. A great common determination inspired these last champions of ancient Germanic liberty. Hardly had Charles gone forth when the whole country was in revolt. The priests were slain, the nobles who had submitted to the Franks were exiled, and preparations were made for a life and death struggle. The army sent against the Sorbs had to turn about and march immediately against Witikind and his hordes, but in the Suntel hills near the Weser it suffered a complete defeat, and reinforcements sent forward from the Rhine had difficulty in saving the scanty remnants.

Charles himself, however, was already on the march with a new army, and again resistance seemed to be paralysed upon his appearance in person. Witikind gave up Saxon liberty for lost and fled again to the Danes. As a stern avenger and judge, Charles now called the faithless people to account. He demanded the surrender of the guilty; 4,500 Saxons were delivered into his hands, and he had them all beheaded in one day at Verden, thinking that, in this desperate struggle, liberty, if cut down by one mighty blow, would bleed to death at once.

The Final Subjugation of the Saxons

With fearful earnestness Charles pursued his aim of completely subjugating the Saxons. He thought he had attained it with the bath of blood at Verden. But humbled as the Saxons were by the terrible deed it filled them still more with wrath and thirst for revenge against the Franks. At once the whole land was again under arms, and once more Witikind returned from the Danes. In 783 Charles again had to march with the entire force of his kingdom against the Saxons, who now for the first time opposed him in great open battles. They did so to their ruin; first at Detmold, and then on the Haase near Osnabruck Charles inflicted the most bloody defeats on them. The Saxon youths were slain, the resources of the land began to fail. Without meeting any further special opposition the king marched on, plundering and ravaging, as far as the Elbe. Nevertheless Witikind still maintained the field against him, until in the years 784 and 785 plundering expeditions of Charles exhausted the land's last power of resistance. Then Witikind at the command of the king appeared in the palace at Attigny, made submission, and received baptism. Saxony was now conquered and Christianity and royalty were forced on the people together.

[785-796 A.D.]

Under penalty of death baptism was required and heathen customs were prohibited. Any injury to a Christian priest, any sedition against the king or disobedience of his commands was declared a capital crime.

For several years the stillness of death reigned in the land of the Saxons, and Charles could begin to think of directing his arms against the Wends beyond the Elbe. In the year 789 he crossed the river easily and conquered all the country as far as the Peene, thus establishing the Frankish rule in the rear of the Saxons. Now and then, indeed, scattered revolts still broke out among the latter people, but they were at once put down with an iron hand and never again became dangerous to Frankish supremacy. The continuance of Christianity was already assured and the country was divided up into bishoprics.

While Charles was extending the boundaries of his kingdom into Wendish territory on the northeast, great conquests had been made in the southeast as well. A series of campaigns against the Avars in the years 790 to 796 finally resulted in their complete subjugation, the extension of the Frankish authority far down the valley of the Danube, and the restoration of Christianity to lands where it had long since died out.

By the might of his arms Charles had doubled the extent of his inherited kingdom, by his indomitable energy he had crushed all opposition within it and given its political and ecclesiastical institutions such a unity as the West had not known since the time of the Romans. From the Pyrenees and the Frisian coast to the eastern plains in the valleys of the Danube, the Elbe, and the Oder, from the Eider to the highest peaks of the Apennines stretched the rule of the Franks, grasped in the hands of a single man to whom not only all temporal authorities in this wide realm were subject, but whom the entire clergy must also unequivocally acknowledge as their head. To all previous centuries it had seemed impossible to bring all the tribes of the interior of Germany under one rule, to bend the stubborn love of liberty of all Germans to the authority of a king. Charles had succeeded, and he had at the same time reunited under his sceptre the most important lands of the Western Roman Empire which had been separated since the latter's fall. The first cities of the ancient empire were in his possession, Rome itself recognised his authority. The struggle, the opposition between Roman and German had, for centuries, been a source of disturbance to the West; this struggle seemed ended, this opposition amicably settled, since German and Roman were now embraced in one empire, received in one church.

The Imperial Coronation 800 A.D.

Thus the Frankish kingdom had been raised by Charles to a position of world power of universal importance. Moreover this truly imperial power had arisen in the West at a time when the Eastern Empire had fallen into the greatest discredit. For it was just at this time that the ambitious Irene, who had conducted the government for some time as regent for her son and had then been deposed, had again usurped power in the most infamous manner.

By revolt against her own child, whom she caused to be blinded, this woman, in opposition to all the traditions of antiquity, gained the imperial title, which she covered with unspeakable shame. Who could blame the papacy if with a single blow it now severed forever the weak bond that still seemed to fetter it to Constantinople? To tell the truth, the bishop of Rome hardly had any choice left him; he was forced to turn his back

[795-800 A.D.]

upon Constantinople and recognise the Frankish king as his emperor and lord.

The last years of Pope Adrian passed in peace, but his successor began amid storms. When Adrian died at the close of 795 he was succeeded by Leo III, who immediately sent Charles the keys of the sepulchre of St. Peter with the banner of Rome and requested him to send legates to Rome to receive the homage of the inhabitants of the city. The new pope made submission to the Frank for himself and Rome from the beginning. He conceived the rights of the patriciate as having the same extent as though Charles were already emperor; he sought a protector and only too soon needed the help of one. In the spring of 799 fierce party struggles broke out among the Roman nobility; the pope, attacked and maltreated by his enemies, fled from the city and hurried with an appeal for help to Paderborn before the throne of King Charles. Frankish nobles conducted him back to Rome in the autumn and procured him temporary security from his opponents; but without Charles he was even yet in danger. And already the king himself was hastening to Rome; the establishment of the Western Empire was decided.

When Charles, at the Christmas celebration of the year 800, entered the church of St. Peter in the robe of the Roman patricius, the pope placed a golden crown upon his head. The church resounded with the shout of the crowd, "God bless and save Carolus Augustus, crowned of God, the great and pacific emperor of the Romans!" The pope fell at the feet of the Germanic warrior and paid homage to him in the same manner as the bishops of Rome had formerly paid homage to the Roman emperor at Constantinople.

When Charles ascended the imperial throne of Rome an end was reached towards which ambitious German princes had for centuries aspired. The Germans had received from Rome the first impressions of a great political life, and it was under the influence of these impressions that all the Germanic kingdoms have been founded. The greatness of the Roman imperial state, the unity of its efficient armies, the pomp of the imperial court, the majesty of the law were, and remained, the ideal of the Germanic kings. Even when, in the West, the weakened empire of the cæsars had yielded under the impact of Germanic hordes, it nevertheless seemed to the noblest leaders of the latter to be the loftiest object of a mighty prince to restore the ruined structure by his own power and with his own means. But how was this to be accomplished so long as the German races themselves, without internal or external cohesion, weakened and exhausted one another in an almost uninterrupted series of wars, and so long as the leaders ruled over peoples who, with their defiant love of freedom, resisted any constraint of law and any energetic sovereignty? So the Visigoth Atawulf, the Ostrogoth Theodoric, and finally the first Merovingians had had to give up at the very first effort their bold plans of establishing the Western Empire; it was enough that they succeeded in bringing individual portions of the great whole under their sovereignty and forming them into separate kingdoms.

But the first Germanic prince who succeeded in breaking up forever the independence of the communities and in helping the royal authority to the final decisive victory over popular authority, and who proceeded at the same time to unite to his kingdom all the German races that had remained in their ancient seats, and join them again with the Germans who had emigrated and become romanised, also at once took up the idea of the Roman Empire and represented himself as the successor of the old emperors.

Thus for the first time there seemed to be a peaceful settlement of the

long struggle between Rome and the Germans, in which the question involved was less the overthrow of the old-world power than the reception of the German races in the great federation of civilised peoples; less the destruction of the former civilisation than the further dissemination of all the intellectual treasures included in and cherished by the Roman power. It was not as slaves, indeed, conquered by the legions of Rome, that the Germans had been incorporated in the empire; with their arms in their hands they had gained the rights of citizens and of lords of the empire, and when they had filled and transformed everything with the elements of their nature, the free development of events placed the imperial sceptre of the West in the strong right hand of a German prince. So Charles entered upon the government of that great Germanic-Roman empire into which the ancient Roman power had been transformed.

Administration and Reforms of Charles

But Charles' ambition as emperor, it is certain, was not to revive the despotism of heathen Rome over the world, to call to life again forgotten rights of the ancient emperors and thus establish absolute power for himself. His idea of the new power that came to him as emperor was rather based upon that religious and political conception of the emperorship which the western church had developed in itself. It was rather the theocracy of the old alliance than the despotism of the Roman imperial state that furnished him the maxims which he followed in the administration of the world power intrusted to him. In the circle of his friends Charles was called King David; when compared with his imperial predecessors he must be placed not beside the Julians or the Flavians, but beside Constantine or Theodosius, the founders of the Roman state church. Thus the ideal of the new imperial state is nothing less than the kingdom of God on earth, in which the emperor is appointed by God himself as his lieutenant, in order that he may, in accordance with the divine intentions, guide and govern the people.

It was in this sense that Charles conceived his position; in this sense he began his imperial government. Soon after his return from Rome he had the entire body of ecclesiastical and civil law in force in his dominions revised at Aachen and everything struck out that seemed contrary to the command of God. Then he sent out royal messengers, both ecclesiasts and laymen, in all directions to put these improved laws into force and at the same time to require from all subjects of the empire who had passed their twelfth year a new oath of allegiance, an oath which, as was expressly emphasised, imposed far higher duties towards his imperial majesty than the oath formerly given to the king. To these messengers Charles gave an almost apostolic mission; they were to warn the people zealously against any violation of the divine commands, to enjoin the Christian virtues, to remind all that they must sometime give an account of their lives before the judgment throne of Christ.

Though the Germanic kingdom had from the beginning assumed some ecclesiastical rights, it seems now, when raised to imperial power, to usurp almost the plenitude of the high-priesthood. And Charles was in fact frankly designated the "regent of the holy church"; church councils not only required his permission to meet, he supplemented their decisions, rectified their mistakes, and had everywhere the deciding vote in them. It was he, in no less degree, who reformed the entire clergy of his empire and with unrelenting sternness forced upon them the canonical life whose regulations were for the most part taken from the monastic rules of St. Benedict. The

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legislation of Charles encroaches everywhere upon the domain of the church, and even in the later collections of the canon law his laws appear beside the letters of the popes and the decrees of the councils. The pope, although the western church honours him as its spiritual head, sinks beside this high-priestly emperor almost to the rank of first councillor in ecclesiastical affairs, of head of the highest corporate body of the empire.

But it was as king of the Franks, as commander-in-chief and supreme judge of his people that Charles had attained imperial power; out of the military and judicial authority that he exercised over the free Franks and all peoples subject to them his whole power had arisen, and would fall to the ground if this basis upon which it rested should be weakened or withdrawn from it. If the empire of Charles was to maintain its existence it was all-important that the subject portions of the realm should at the same time be so fully incorporated in the Frankish political system that they could never again separate from it—an immeasurable, infinitely difficult task, especially as Charles could never think of forcing the despotism of decrepit Rome upon his empire nor of crushing the characteristic life of the separate races with the weight of his supreme power, of establishing one law and administration and like forms of government from one end of his empire to the other. He was withheld from this in the first place by his ideal of the Christian state, but even more by his own disposition and by the nature of the peoples he ruled over. If the political creation of Charles was to gain any sort of permanence among peoples that were either German throughout, or had at least been internally transformed by Germanic elements, it must proceed from the German spirit, which possesses no creative activity where freedom of development is not permitted to the individual. It must, moreover, cling tenaciously to tradition, and regulate, assemble, and direct the powers of the state more through personal influence than through a lifeless mechanism.

Charles performed this task with a wisdom and greatness of soul that will ever be astonishing. Mighty and successful as are his deeds of arms, his fame as lawgiver nevertheless shines with a far brighter radiance through the history of mankind. Above the personal and national laws, which had in part first been codified by his direction, he established by his capitularies—edicts and enactments which he either promulgated upon his own decision or upon the counsel of the imperial assemblies—a general law of the empire, a body of legislation of the most comprehensive sort, which not only regulated the great affairs of the entire body politic but even descended to local conditions, in order to adjust them to the whole. He carried through in good part the undertaking so long despaired of—of subjugating the defiant, liberty-loving Germanic races to a constitution, of making them serve the ideal of the state. A gigantic step in the development of the German spirit was taken through the legislation of Charles, and it must not be thought that because it was a first and therefore rude and awkward attempt it was born of a barbaric spirit.

If we rightly regard the highest art of the lawgiver as consisting in the ability to perceive with a keen eye every germ of moral life that he meets with in the customs and institutions of his people, and so to care for it that the most beautiful fruit of which it is capable will be obtained from it, then Charles was one of the greatest lawgivers the world has ever seen. No native impulse of the Germanic character was allowed by him to die; every one on the contrary was placed under cultivation, ennobled, and made capable of producing more splendid flowers and more useful fruit. As the Frankish political system in general, aside from its ecclesiastical elements, rested

primarily on a Germanic basis, so too above all it was Germanic elements that were made use of in the political creation of Charles. The content of his laws, aside from the theocratic admixtures, is thoroughly German, although the capitularies as well as the national laws were written in Latin. In a certain sense the entire past of the Germanic nations flows into these laws, their whole future life flows from them. The Romans called the laws of the Twelve Tables the source of their entire political organisation; with equal right the Germans, indeed all the nations of Europe, could say the same of the laws of Charles. With veneration and holy awe one opens the capitularies of the great emperor, which combined form a legislative work that had a fruitful effect upon many centuries. The image of the Carolingian state is here presented to our eyes with vivid actuality; we see how great things were accomplished and the highest striven for.

The strongest agency in holding the empire together was the Roman Catholic church; it disseminated one faith, one moral law, like religious institutions over nations that had previously been distinct from one another in language, customs, and laws, and enclosed them in its ingenious compact organisation as with a fine-meshed net. Church councils and imperial assemblies generally met together, and in the latter the voice of the clergy possessed the most weighty influence. The bishops were regarded as the most skilful agents in all political negotiations, they enjoyed a respect equal to that of counts. Like the temporal nobles, they were rich landowners, often led their retainers to war in person, and not seldom exchanged the crosier for the sword. Though the clergy had formerly been almost exclusively of Roman origin, now many Germans also devoted themselves to the clerical estate; sermons were preached in the German language, religious books were translated into German. In this way the clergy approached nearer to the peculiar character of the Germanic peoples, but did not on that account serve the universal aims of their estate and of the empire any the less effectively, especially since the compact union of the church had in recent times been rather strengthened than weakened.

A second, if not equally strong bond for the empire, was the Frankish nationality and the political institutions based upon it. With their swords the victorious Franks had gained control of the West, had made themselves rulers of the Germanic and Latin world; the empire, though it called itself Roman, was nevertheless only an extension of the kingdom of the Franks. The Frankish king was the sovereign of the empire; the divisions of the latter, the provinces, districts, and hundreds, or whatever other provincial name they may have borne, were for the most part ruled by Frankish nobles. Everywhere throughout the wide extent of the empire palaces and courts of the Frankish kings, castles and extensive possessions of the Frankish nobles were to be met with. The elements of the Frankish constitution were imposed both upon the conquered German lands and upon subject Italy. The Frankish people penetrated and surrounded the entire West with their political institutions; not strong enough to destroy the other nationalities, they had however attained such power that they could hold them down and make them serviceable to themselves.

As head of the western church and as king of the Franks the emperor was supreme in every way. The bishops, chosen always in accordance with his will, though not often directly by him, almost seemed to be the mere instruments of his designs. And in no less degree the entire civil government of the state proceeds from him. He alone appoints the counts, who in his name administer the military and judicial authority in their counties; their

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position is merely that of imperial officials who can be removed or dismissed when the common welfare demands it. He designates the royal messengers who travel annually in pairs through the various divisions of the empire, oversee the officials, receive complaints against them, uphold the rights of the throne in all parts of the monarchy, and maintain a constant communication between the divisions and the emperor. He is himself the supreme judge with unlimited jurisdiction; he has sole jurisdiction over the nobles and can assume all jurisdiction over others. He has the right to call to arms, decides upon war and peace, leads the army in person or appoints a commander-in-chief as well as dukes (*Herzöge*) of the forces of the separate peoples for the duration of the war. Legislation is also essentially vested in his hands, although in it he consults the imperial assembly and his council of state.

The imperial assembly consisted of all the lay and clerical lords, *i.e.*, of the high court officials, the bishops, abbots, dukes, counts (*Grafen*), and the principal men of the royal retinue. It met every spring, usually in connection with the great review of the field of May, and its counsel was asked in all weighty affairs of state or important imperial laws. The council of state, however, was composed only of the high court officials, and the magnates of the empire whom the emperor deemed worthy of special confidence, and summoned to his presence either temporarily or permanently. In the autumn the council of state generally met for especially important sessions which served for the most part as preliminary consultations for the next imperial assembly, and for this purpose was increased by important servants of the emperor from all parts of the empire, and hence might be considered as a sort of imperial assembly in miniature.

The ancient works of art and science had made an impression upon Charles' mind at an early date. He had wandered in Italy among the ruins of the great world gone by, and had decorated his palaces and the new churches in his native land with ancient works of art. It had thus been revealed to him that a peculiar breath of the divine spirit animated art and science, and also out of the German songs, despised by others, there was wafted to him a breath of fresh, vigorous, intellectual life. Charles raised his eyes far above the narrow bounds in which the western church confined art and science, where only the Roman erudition transformed by the clergy according to its own ideas had held its ground; he felt that Christianity carried with it the tendency towards a universal culture of mankind, but he also felt that it ought also to assimilate all the higher intellectual elements which were scattered in the individuality of different nations. Above all he realised, as no one before him, what treasures of mind were stored in his German mother-tongue, and could be elaborated from it. For this reason he gave especial attention to the German language and poetry; he himself worked on the first German grammar, and was the first who caused the German heroic poems to be written down. He held the clergy to preaching in German to the Germans, to instructing them in the German language. Only thus could the foundation for a German national civilisation be laid; since nothing less than the civilisation of the nation as a whole was the end he had in view.

The idea of a general national culture, which only recent times have called to life, and that in a very imperfect manner, was in fact already conceived in the mind of the great emperor. But national culture could proceed only from scholastic culture, although the latter, which had been preserved almost exclusively among the clergy, had long worn a predomi-

nantly theological character. For that reason alone Charles was obliged to nourish and cultivate this theologising scholarship, to which he also attributed the highest value, in all directions. He gathered the first scholars of the day at his court, bringing them not only from Italy but also from England, whither the new Latin science and literature had been transplanted from Rome together with Christianity, and where, invigorated by fresh nourishment, it had put forth new blooms. Charles himself was a most zealous pupil of these men whom he held up as a shining pattern for his clergy, and whose example did indeed have an unusual influence. Even if the emperor's final ends were far from being attained, nevertheless schools began soon to flourish in the episcopal churches and in the cloisters; the Frankish clergy soon became distinguished for its learning, and even the laity was in some degree affected by the new intellectual life. Theological literature again produced works of lasting influence. Latin poetry was diligently cultivated, the German received rules and an artistic development; the art of reliable historical composition which was able to distinguish between fact and fable, and could grasp great events in their true position, grew up then for the first time among the Germans. In all of this almost solely the work of the clergy may be detected, which allowed itself to be directed by the mind of the emperor. He tried to remove the bishops and abbots from all earthly cares, and ordered them to install secular persons as judges and officials, who should execute justice and collect the revenues of the chapters, so that they themselves might follow their spiritual and intellectual calling with undivided force.

But mighty and influential as was the position to which the clerical and civil nobility had attained, the real power of the people still rested in the estate of freemen, which had ever remained the broad foundation of the Germanic political organisation. Only the stubborn force and the simplicity of severe morality that still persisted, especially in the German portions of the Frankish monarchy, had preserved the kingdom of the Merovingians from complete destruction and had made the establishment of royal power possible to the house of Pepin. No one knew better than Charles that the roots of his power lay here and that it would of necessity itself wither and disappear with them. With indefatigable zeal therefore he kept watch that the estate of freemen should neither be diminished nor shorn of its rights. When the magnates were evidently striving to displace the smaller landholders, seize their possessions and thus bring them into a dependent relation, Charles opposed them with the whole force of his authority and strictly forbade all oppression that could be employed to that end. Charles opposed such oppressive drudgery of the free people with unrelenting sternness and regulated by law the services that could be required of the freemen. The poorer men were partially freed from the duty of personal military service, several of them being permitted to combine to equip one of their number. On the outbreak of war, moreover, for the most part only those provinces that were near the scene of the conflict were obliged to furnish their full complement of men.

If, as has been asserted, Charles was the only sovereign of the entire Middle Ages who penetrated to any depth the secrets of political economy, he could not fail to see that the nourishment and support of the state lay in the assured permanence of the middle and lower class landowners. To be sure, at a time when the internal organisation of the state consisted almost exclusively in the administration of justice, Charles could not carry out any great general measures for the elevation of the national welfare; but he

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could furnish others an example of how to practise agriculture successfully. And he gave this example to the whole empire. He was the best husbandman in it, his estates were model establishments, he saw to everything personally, looked over all accounts himself; and he even required a report of every wolf killed on his property. In other directions also he showed ways and means of increasing the national wealth. He directed his attention to the industries which, at least in the German provinces, were still carried on only by bondmen; and taught on his estates how they could be engaged in with profit.

He safeguarded trade, which was carried on in the German provinces mostly by Italians and Jews, and opened new routes to it. A highway of commerce joining the Mediterranean and the North Sea extended along the Rhine. Another route led from the mouth of the Elbe to the middle Danube and branched there in one direction towards the Black Sea, in the other towards the Adriatic. The development of an extensive industrial activity out of these foundations of Charles was slow and late; for the moment they were no more successful than those legal enactments of the emperor which forbade the freeman all feud and even self-defence, and commanded him to lay down his arms in time of peace. Mighty though the emperor's arm was, there still existed a remnant of the old personal liberty and impatience of restraint which even he was unable to overcome.

Thus the state of Charlemagne sought to unite in itself all the different elements of political life that had developed in the Christian-Germanic period. In combination they were to supplement and counterbalance, control, and gradually to permeate one another. The clergy and the civil nobility were intended both to support and to watch each other. The officials and the communes extended to one another a helping hand, but at the same time kept each other within bounds. The crown united the whole, but it was none the less actually, if not legally, restricted and bound by the separate elements of the state. A certain balance of powers was established, but its maintenance required great skill and no little expenditure of power. The mighty personality of Charles succeeded in this in good part, but his keen insight did not fail to perceive how strong were the individual interests of the separate estates, and how hard it was for them to adapt themselves to any legally regulated system.

Not everything turned out as he wished and planned. The political institutions of Charles were indeed far from really penetrating the whole extent of his dominions; the ideal that hovered before his spirit in fact came to actual realisation only in his immediate vicinity, at his court. According to the ecclesiastical and temporal character of the empire, the person of the emperor was surrounded by a numerous body of court clergy and a brilliant retinue of temporal nobles. At the head of the ecclesiastical household stood the apocrisiary or arch-chaplain; through his hands all ecclesiastical matters passed to the emperor, and he had also assumed the duties of referendary. Below him was the arch-chancellor, who later himself gained the position of arch-chaplain. The best trained men of affairs, the most worthy servants of the church, the first scholars of the time were among the court clergy, which was the training-school of the bishops of the empire and under whose direction also stood the court school, at that time the most famous educational institution in the entire West. As the court chapel—the entire body of court clergy—was the centre of all ecclesiastical and scientific activity, so too in the supreme court the administration of justice and the science of government reached their height. Here the emperor either presided in per-

son or was represented by the count palatine, who formed the head of the civil nobility and through whose hands all legal matters went to the emperor.

For the direct service of the king's person vassals were appointed who could be looked upon as models of knightly training. At the court of Charles the most distinguished and influential men from all parts of the empire met. No one came into the emperor's presence who could not have found there a fellow-countryman and in him an advocate. Service in the imperial palace was under the strictest regulations; everything was exactly fitted together, in order to be of mutual advantage. The older men received assistance and support from the younger; the latter found precept and example in their elders. So the court was not only a training-school for the clergy, but in no less degree for the nobility. The noble propriety and courtly manners which were later a distinguishing characteristic of knighthood, seemed to have had their beginning at the court of Charles.

Like the stars about the sun the paladins were grouped about the great emperor, who overshadowed them all. Not indeed, through brilliancy and pomp of external appearance did he charm the eyes of those who approached him; but about his tall, dignified figure played a dazzling glory as of some higher light in which the clearness of his great spirit seemed to radiate. Those long, white locks which adorned his head in old age, the great piercing eyes, the calm, serene brow, the powerful figure, aged but still not lacking in grace — this whole picture not only imprinted itself deeply upon his contemporaries, but history and tradition have held fast to it in all times, and to-day there is not a youth who has not received that impression. Many ambitious sovereigns have appeared in the thousand years since his time, but none has striven towards a higher ideal than to be placed beside Charlemagne; with this the boldest conquerors, the wisest pacific princes have contented themselves. The French chivalry of later times glorified Charles as the first knight, German citizens venerated him as the paternal friend of the people, and the most just of judges. The Catholic church placed him among its saints; the poetry of all nations in the succeeding ages has repeatedly received strength and vigour from his mighty appearance. Never perhaps has a richer life proceeded from the activity of a mortal man.

Last Years of Charles

In the last years of his life Charles was less occupied with military enterprises than in the earlier period. He turned over military glory to his sons, Charles, Pepin, and Louis, with whom he associated capable generals as advisers. Pepin, in Italy, had to conduct many a campaign against the armies of the Grecian emperor, Nicephorus, who had dethroned Irene; it was not until 812 that the court of Byzantium recognised Charles as emperor and the boundaries of the Eastern and Western empires were settled. At about the same time, too, the principality of Benevento finally submitted; it remained under Lombard princes, but they had to pay tribute to Charles. In the Alps and the valley of the Danube affairs were more easily and quickly settled after Pepin had destroyed the kingdom of the Avars. The frontier next the Avars, the marks of Corinthia and Friane, gained a firm outline, and the Slavs living within and along these boundaries recognised the sovereignty of the Franks. In 806, Charles, the emperor's oldest son, also made war upon the Bohemians and the Sorbs; they were humbled, and for supervision of them the Frankish mark on the upper Main and the Thuringian mark on the Saale, Gera and Unstrut, were established.

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More stubborn and dangerous were the wars against the Arabs in the southwest of the empire. The earlier conquests of Charles had been lost again, and in 793 the Arabs had even crossed the Pyrenees and attacked the Frankish dominions. But in 797 a Frankish army, under the command of Louis, again succeeded in penetrating far into Spain, and four years later Barcelona fell. The foundation was laid for the Spanish mark and its extent was gradually increased by a series of successful campaigns. At the same time the small Christian states that had been formed in the northern mountains of the land arose to manful defence against the infidels. The kingdom of Asturia now for the first time gained an assurance of permanency under the brave king Alfonso II. Oviedo was built as a royal city and Compostela arose over the grave of the holy apostle James whose bones had just been miraculously discovered there. The veneration of St. Iago di Compostela and the courage of the chivalrous Alfonso then inflamed the Spanish Christians to further successful undertakings. The deeds of Charles gave the first inspiration for their victories, and Alfonso, who called himself a servant of the emperor, laid his choicest booty at Charles' feet. At the same time the Basques, Pamplona, and all Navarre cut loose from the alliance with the Arabs by making temporary submission to the Franks; and along the Balearic Isles, and on the coasts of Corsica and Sardinia, Frankish fleets were already fighting Arab pirates with some degree of success.

Unquestionably the Frankish arms had proved themselves far superior to the once feared prowess of the Arabs. But the empire was now attacked by new enemies who stormed upon the northern marks with fearful might and wild violence, seeming to gain an access of renewed strength in the heat of battle. These enemies were the Danes. In earlier times they had appeared as friendly and closely related brothers of the German peoples; but Christianity and the compact union of the Frankish kingdom formed a strong dividing wall between the German and the Scandinavian peoples and turned the blood and racial friendship into the bitterest enmity. Unquenchable love of freedom, daring, and heroic courage, inexhaustible natural vigour, wild lust of booty — all that had once made the Germans so fatal to the Roman Empire was turned now with these sons of the northland against the Roman-German sovereignty of Charles and threatened it with all the greater danger since the Danes were skilled in naval as well as land warfare; while the Franks, who had for a long period fought only on land, must first learn to do battle on the unstable element of the waves. With the help of the seafaring Frisians Charles fitted out his first fleets, and as Frankish seamen were already fighting in the Mediterranean to protect the shores of Italy and Gaul from the Arabs, so too Frankish ships were soon seeking to defend the coasts of the North Sea from the attacks of the Norse enemies; but the Franks never became thoroughly familiar with naval warfare.

The wide empire was now protected against the neighbouring lands and peoples by a complete circle of strongly fortified and well defended marks, similar to dykes for the protection of a carefully tilled plain against the rush of wild floods. The Frankish vassals settled everywhere here for the defence of the boundaries formed a standing military force, always on guard against the near enemy and therefore also relieved from all service in other parts of the empire. These vassals, called *Markmannen*, were thus a sort of military colony on conquered ground, and were under their own counts who were clothed with extensive plenary powers and were chosen by the emperor from the bravest warriors among his nobles. These counts were called *Markgrafen* [hence our word marquis].

When Charlemagne felt his end approaching he placed his youngest son Louis, his sole heir after the early death of Charles and Pepin, on the throne beside him and with his own hands set the imperial crown upon his head at Aachen [Aix-la-Chapelle]. Four months later the world mourned the death of the great emperor. On the 28th of January, 814, Charles died in his palace at Aachen, in the seventy-second year of his age and the forty-sixth of his reign.^c

THE LEGENDARY CHARLEMAGNE

Scarcely had the great emperor passed away when the sober truth of his achievements took on the tones of the miraculous, and the historic Charles, too great to comprehend as he really was, became the centre for all that wealth of legend which grew into the epic poetry of France. In the year 883 a garrulous old monk in the monastery of St. Gaul on the upper Rhine recorded his version of the invasion of Lombardy, and through his words, which the theme renders eloquent, one can see for the first time the picture of the Charlemagne of the Middle Ages.^a

The Monk of St. Gall's Story

With Desiderius (in Pavia) was Otker, one of Karl's great nobles, who had fled the wrath of the dread king some years before and had found refuge with Desiderius. Now on the approach of the terrible Karl, they climbed into a high tower from which they could see in all directions.

The advance guard appeared, stronger than all the armies of Darius or of Cæsar; and Desiderius asked Otker, "Think you Karl is with this great army?" But he replied, "Not yet." Then he saw the van of the army drawn from all parts of the wide empire and he said to Otker, "Surely the conquering Karl is in that host." But Otker said, "Not yet." Then Desiderius, in growing alarm, cried out, "What can we do if still more come with him?" Otker replied, "You will soon behold the manner of his coming; but as for us, I know not what shall befall." And lo, while they yet spoke there appeared, wave after wave, the multitude of his household servants. "That is Karl," cried Desiderius in terror. But Otker said, "Not yet." Then came the bishops and abbots and chaplains and their train, and the dazed and trembling king, stammering with fear, called to Otker, "Let us go down and hide in the earth from the wrath of this terrible foe." But Otker, who in his better days had seen the power of Karl's incomparable arms, answered in dread, "When a harvest of steel comes waving in the fields, and the Po and the Ticino dash waves black with steel against the city wall, then Karl is coming." Scarce had he spoken when in the north and in the west they saw his coming, dark and cloudlike, attended by shadow that eclipsed the clear day. Then as the king drew nigh there came a flash from gleaming weapons that was more awful to the besieged than any night. Then they saw Karl, the man of steel, his arms, his iron breast, his broad shoulders protected by steel harness, his left hand holding aloft the iron lance, his right ready for the victorious sword. Steel filled the fields and roads, and shot back the rays of the sun; the people, paralyzed by fear, did homage to the bristling lances and bared swords.

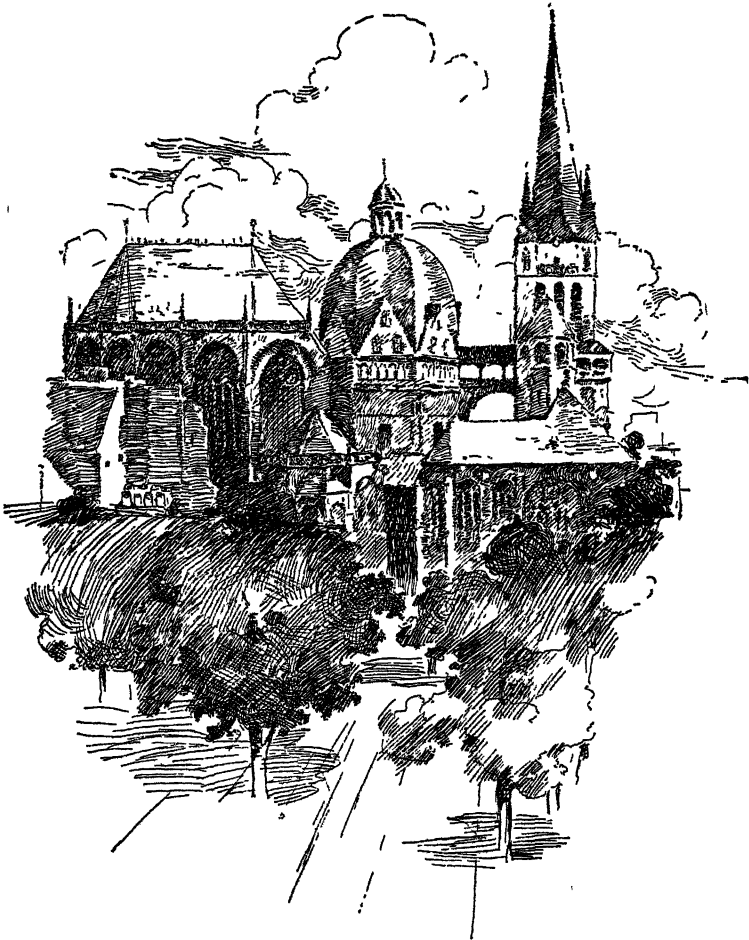
And all this, which I, a toothless old man have told, stammering and with many words, Otker saw with one swift look, and said to Desiderius, "There is Karl, whom you so long desired to see." And with these words he fell to the ground like one dead.^d

Sheppard's Summary of the Legends

In any effort of the mind to represent unto itself the personal attributes of the great Carolingian emperor, it becomes indescribably confused, owing to the double image presented to the vision by the historic and the legendary Charlemagne. To the mediæval imagination, excited by the romantic strains of minnesingers and trouvères, the last was undoubtedly predominant. His mother, whom Villon calls *Berthe aux grans pies* (Bertha of the large feet, the original, perhaps, of the goose-footed queen still known in nursery tales), daughter of the king of Hungary, the betrothed of Pepin, for whom a false Bertha was substituted by the officer intrusted to bring home the royal bride, is as mythical a personage as Deianira or Ariadne. Her wanderings in the forest; her residence with the good miller of *Man*, for whom she spins so gracefully and so patiently; the coming of King Pepin when lost in the chase; his love at first sight for the gentle peasant maid; the gradual *dénouement* of the truth; the punishment of the traitors; the marriage of the lovers, and the birth of Charles, form an introduction to the life of the hero of Carolingian romance, which removes him at once into the region of the fabulous. And when at last he emerges into the twilight land which lies between the domains of legend and history, he becomes, after the immemorial habit of the myth, the nucleus round which are concentered innumerable traditions of warlike enterprise and religious animosity—the spontaneous products of a time when the instincts which underlie both are in a state of preternatural excitement.

Charlemagne, surrounded by his paladins and “douze pairs,” like the British Arthur amid his knights of the Round Table, formed a much more distinct and familiar image in the popular mind, than the great monarch who sat as a real lawgiver in the court of his palace at Aachen. And probably his relations with Harun-al-Rashid, and the actual incidents of the Saracenic wars, were altogether distorted and obscured by the legends of his campaigns in Spain and the Holy Land, to win from the children of Mahoun the sacred relics of Calvary, the crown of thorns, the holy lance, and the nails of the true cross. But it is through this delusive medium that the image of Charlemagne has generally been presented to our modern perceptions. Coloured by the prismatic light of legend, myth, and song, the form of the greatest man of early European times assumes to the gazer's eye a brilliant, but strangely changeful aspect. We fill up, from mingled sources of history and romance, a great though indistinct outline: the vast but well-knit body, the towering stature, the “dome-shaped” skull, the broad, lofty forehead, with the “large quick eye” beneath, the snowy hair and beard which swept his waist, like the blossoming hawthorn or the flowering laurestinus, the giant strength which could cleave a knight in twain at a single blow, from helmet-peak to saddle-bow, his famous sword Joyeuse, with its religious legend engraven on the blade—*Decem præceptorum custos Carolus*; his death-dealing spear, supposed by some to be the very lance which pierced the Saviour's side; his glittering mail of proof; the large robes of otter-skin in which he sat wrapped, while, during the long winter evening, he listened to the *barbara et antiquissima carmina* of his favourite bards, most probably the earliest rhapsodies of the *Nibelungenlied*; his hearty jovial spirit, the outpouring of a great, strong, sensuous nature; his *bonhomie*, developed in practical jokes upon pedants and fools; his strong common sense, his courtesy, his patronage of learning, his feats of strength, his amours, his restless locomotion, his laborious efforts to write, his fatherly

fondness for those beautiful but unworthy daughters whom he could not bear to leave behind, even in his warlike expeditions—all these form a complex portraiture most probably very unlike “the rough, tough, and shaggy old monarch,” as Sir F. Palgrave calls him, who had the courage, the energy, and the skill to govern that wild ninth-century world. Yet it may be doubted whether some modern writers have not wandered still further from the original, while they ignore the lapse of a thousand years, and depict a constitutional monarch of modern Europe. “Each generation, or school,” says Sir F. Palgrave, with some little exaggeration, “has endeavoured to exhibit him as a normal model of excellence. Courtly Mézeray invests the son of Pepin with the taste of Louis Quatorze; the polished Abbé Velly bestows upon the Frankish emperor the abstract perfection of a dramatic hero. Boulainvilliers, the champion of the noblesse, worships the founder of hereditary feudality; Mably discovers in the *Capitularies* the maxims of popular liberty, Montesquieu the perfect philosophy of legislation.”^e



CATHEDRAL AT AACHEN, WHERE CHARLEMAGNE WAS BURIED



CHAPTER VI

CHARLEMAGNE'S SUCCESSORS TO THE TREATY OF VERDUN

[814-843 A.D.]

LOUIS LE DÉBONNAIRE, OR PIOUS (814-840 A.D.)

CHARLEMAGNE'S successor, Louis le Débonnaire,¹ did not restore vanished prestige by any of his own. We may praise his goodness, his virtue, the purity of his morals, the efforts he made from the beginning of his reign to rid the court of that license which Charlemagne had allowed to enter, and his re-establishment of the necessary discipline among the monks and secular clergy; but he had not the firmness required to maintain authority. From the beginning he showed a deference to the pope that Charlemagne would have felt excessive. He allowed Stephen IV (816) to be elected and take possession of the pontificate without his consent, and was pacified by tardy excuses. When Stephen came to crown him in France, he permitted him to pronounce words which revealed the tendency of the holy see to arrogate to itself the free disposal of the imperial crown: "Peter glorifies himself in making you this present because you assure him the enjoyment of his just rights."

The papacy was already working for its second deliverance, eager to reject the authority of the Western emperors as it had rejected that of the Eastern. If Charlemagne had judged it expedient to divide authority with his sons on account of the extent of the empire, a still stronger necessity existed for Louis le Débonnaire to do the same. But his division of the states, accomplished at the Reichstag held at Aachen in July, 817, did not differ in any respect from that made by Charlemagne, and neither brought imperial unity into doubt or peril. Two subordinate kingdoms — Aquitaine and Bavaria — were created for Pepin and Louis [Ludwig]. Lothair, the eldest son, was associate emperor, or co-regent.^b

[¹ Though the Germans protested violently against gallicising their Karl der Grosse and Ludwig der Fromme into Charlemagne and Louis de Débonnaire, we prefer to keep the more familiar forms.]

[817-822 A.D.]

Louis did not attribute the appointment of Lothair as co-regent and his own future successor to his own will and choice alone, but also to that of his people. Agobardus^d does not make any mention of Bernhard and Italy, though, in the records, they have not been entirely omitted. The chronicle narrates that the kingdom of Italy shall stand in the same relation to the empire under his son as it did under his father and himself. The arrangements concerning the two younger sons of the emperor Louis were carefully weighed and considered. Pepin, the elder, received Aquitaine, Gascony, the mark of Toulouse, and a few west-Frankish and Burgundian countries. To the younger, Ludwig, were assigned Boiaria (Bavaria) and Carentania (Carinthia) with the mark of the Slavonic Avars. Each received the title of king, but great stress was laid upon the fact that they were vassals of the emperor, and neither in war nor peace, nor in any foreign relations whatsoever, should the two younger brothers act independently of the elder. Their territories, again, should not be divided up among their descendants; even the voice of their people was essential to the choice of their successors.

We can appreciate the importance of these decisions by comparing them with the ordinance of 806, which actually contemplated the existence of three independent realms bound together by mutual loyalty. The idea of the empire as finally adopted by Charlemagne was thus firmly adhered to. A decision was also arrived at, providing for the maintenance of the empire in the event of the death of Louis without legitimate heirs; one of his brothers was to succeed him, so that primogeniture would have been the result. Louis reserved to himself absolute power over his sons for the term of his natural life.

These imperial resolutions have frequently been interpreted as signifying a division, whereas nothing of the sort was contemplated, for all the rules, as laid down, aimed at the unity of the empire, with the exception of a few concessions made to hereditary rights. They were nothing more nor less than an attempt to co-ordinate the two principles upon which the empire was based, namely unity and the right of succession. The right of inheritance was founded upon long-established custom, as laid down on the death of King Pepin. On the other hand, the empire was the outcome of a political idea, which had arisen since that time, and which constituted the substance of all power. At that moment the idea of unity was predominant.^e

But these fresh efforts were afterwards ill sustained, and already, by the movement which was agitating the confines of the empire, it was plain that the strong hand of Charlemagne was no longer there. The Northmen redoubled their ravages; the Slavs crossed the Elbe; the Avars rose; the Croats became independent; the duke of Benevento refused tribute; the African Saracens pillaged Corsica and Sardinia; those of Spain invaded Septimania and supported the Gascons in revolt; the Bretons took Morvan as king and invaded Neustria. The Franks, it is true, had the advantage everywhere. Morvan in particular was killed, and Louis made Nomenoë duke of the Bretons.

But soon the disheartening feebleness of the emperor became known. "In 822 he convoked a general assembly at Attigny consisting of the bishops, abbots, and noblemen of his kingdom, and before them all made public confession of his faults and submitted at their pleasure to penance for all he had done, both to his nephew Bernhard or to others." When Theodosius humbled himself before St. Ambrose at Milan he presented a grand spectacle to the world, and rose higher after the public avowal of his faults. Louis' confession at Attigny was less esteemed, and degraded him because from

[822-883 A.D.]

a political body, an authority rivalling his own, he received absolution. Thenceforth everyone knew how far he could venture with such a man.

His second wife (819) was the beautiful and gifted Judith, the daughter of the Bavarian chief, and by her he had a son whom he named Charles (823). She, with her favourite, Bernhard, duke of Septimania, a skilful and intriguing man, exercised great influence over both emperor and empire. In 829 she prevailed upon her husband to give a portion to the child she had borne him, and finally, in the Diet of Worms (829) he established a kingdom for his son composed of Alamannia, Rætia, part of Burgundy, Provence and Gotha (Septimania and the Spanish marks).

This division greatly enraged the eldest sons of Louis, as they conceived themselves slighted thereby. The partisans of unity, who saw the agreement of 817 compromised, and the nobles joined with the discontented sons in the hope of overthrowing the influence of Judith and Bernhard—an influence which diminished their credit. The revolt broke out in an expedition against the Bretons, to whom Nomenoë had just given independence. Lothair, Pepin of Aquitaine, and Ludwig of Bavaria took arms against their father, made him prisoner and shut him up at Compiègne with the monks hoping that they might induce him to adopt a monastic life. At the same time they sent the empress and her son into a convent (830). The constitution of 817 was re-established. Louis le Débonnaire, however, obtained that the general assembly which was to make statutes for this new state of affairs should be convoked at Nimeguen in the midst of the Germans in whom he trusted. This trust was justified. The Germans outnumbered the Roman Franks and carried the day (830). A wily monk prevented discord among the three brothers, and Louis le Débonnaire, now master once more, confirmed the gift he had made to his fourth son. In 833 he did more, for, weary of Pepin's perpetual intrigues, he took Aquitaine from him and gave it to Charles. This was the signal for a fresh revolt. The emperor's sons marched against him, carrying with them Pope Gregory IV, who had come to France to defend the division of 817. Was Gregory for unity? Yes, but it was for a unity which resulted from the act of 817, that is, for a weak emperor in view of whose weakness religious unity had more strength. The army of Louis and that of his sons met in the plain of Rothfeld, near Colmar in Alsace (833). His soldiers abandoned him without a blow, and this treason gave the spot the name of Lugenfeld, or Field of Lies. The conquerors insulted the age and rank of their father by exposing him to public humiliation.^b



LOUIS LE DÉBONNAIRE
(From a French print of 1832)

HUMILIATION OF LOUIS

A penance imposed by the church was laid upon the emperor in Soissons, excluding him from the communion of believers, so that he could not retain the reins of government. Although nobody doubted his imperial dignity, yet the emperor was in a sad and melancholy frame of mind. It is narrated that he had been told that his youngest son Charles had been forced to become a monk, and that his consort had not only become a nun, but had already died far away. He was cut off from all society, and the story goes that he had already been persuaded to order the monks surrounding him to say masses for the departed.

Such a situation is doubly painful to the wielder of supreme power, who has often to perceive that the responsibility lies at his own door.

In such desperate isolation was the emperor Louis, when a message from the ecclesiastical synod at Soissons reached him, reminding him of all his transgressions and urging him not to imperil his very soul, seeing that he had forfeited the secular power by the judgment of God and the authority of the church.

Louis begged for time for consideration. When the day he had himself appointed arrived, all the great ecclesiastics of Compiègne proceeded to Soissons to remind him of those acts by which he had offended God, given umbrage to the church, and brought disaster on the people. The emperor listened without contradiction, and declared his readiness to submit to the judgment of the church. At his request Lothair attended with some of his chief adherents, in order to be present at the solemn penance. This painful ordeal took place at the beginning of October, 833, in the church of St. Médard at Soissons, in presence of Lothair and the highest court dignitaries, and of a crowd which filled the church. Louis made a general confession that he had not duly fulfilled the duties of his office and had thereby sinned against God; that he had also set the Christian church at nought, and thereby brought confusion to the people, and that in expiation of these crimes he was ready to submit to public and ecclesiastical penance in order now to receive absolution from those to whom power was given on earth to bind and to absolve.

The ecclesiastical lords were not quite satisfied with this declaration; they required of him an explicit confession of his misdeeds; they gave utterance to their apprehensions that the emperor would return to his former reprehensible conduct as he had done once before, three years ago.

Hereupon Louis in still stronger terms repeated that he had given offence to the church, and that he purposed to be a model penitent; whereat the ecclesiastical lords placed in his hands a list of his offences, the contents of which are readily seen in the three heads — sacrilege, perjury, and murder. It does not appear whether Louis acknowledged the truth of these accusations in detail. Had he done so, the history of his life would present the most repulsive spectacle, and be absolutely incomprehensible.

Whilst speaking, he held the record of his sins in his hands; he then returned it to the ecclesiastics, who laid it upon the altar. He himself divested himself of his weapons and arms and assumed the dress of a penitent. A dark, cheerless scene, symbolising the triumph of the ecclesiastical party over secular interests. How could a prince stand up against a court of justice such as this?

In order to take complete possession of the empire, Lothair repaired to Aachen, where an attempt was again made to induce Louis to enter a

[834 A.D.]

monastery. His answer was decisive; he declared it impossible for him to take the vow so long as he was not free. His disposition is well known; he was docile and yielding, but he doggedly clung to the quintessence of his rights; he possessed the faculty of finding valid excuses, in order to save himself from taking a final step. From the deepest abasement he once more rose triumphant.

LOUIS RETURNS TO POWER

The vicissitudes of these times furnish a most extraordinary spectacle. The most vital issues at stake; the possession and the government of the empire; the rights of clergy and laity, and the future of the realm in both regards. But those persons principally and actively concerned, the father and his sons, do not display any fixed purpose; they move in opposite directions—the emperor Louis, resolute in the assertion of his rights in general, but at every moment ready to give way in minor details; Lothair, not unmindful of filial duty, but tempted by the unexpected success of his revolt to aspire to despotic power; Ludwig, surnamed the German, as on previous occasions, so also now, not without sympathy for his father, yet all the time scheming how best to maintain and increase the inheritance of which he had taken possession; Pepin, in whose favour the whole movement had been undertaken, not minded to await the course of events, or to renounce direct participation in the sovereign power: he continued to date his documents according to the years of his father's reign, whilst his brother Ludwig was satisfied with mentioning his father in his documents as the *augustus* and *imperator*.

In situations such as these, events become more powerful than men; that is to say, general movements become more powerful than individual intentions. At first it became evident that the two younger brothers were not minded to submit to the elder's dictation; they demanded from him better treatment for their father. Lothair intimated to his brothers that it was through them that their father had lost his authority; that he himself was not to be blamed for exercising the rights of seniority; and that his keeping his father, whose misfortunes deeply touched him, a prisoner, was a course of action justified by the judgment of the episcopate. All the formal reasons which were urged by him were not however able to dispel the impression that the father's power had actually been usurped by the son. The whole civilised world became uneasy and disquieted at the sight; and when Pepin and Ludwig began warlike preparations, which could only be intended against Lothair, they were able to count upon the support of the magnates and the people. Not minded to be surprised in Aachen, Lothair collected his forces at Paris (the Roman *Lutetia Parisiorum*), a city which even at that time was the centre of all political and intellectual movements in the West Frankish Empire, and where the first revolt against Louis had been prepared and organised. But even while on his way thither Lothair perceived himself to be threatened by the opposition on the part of one or another magnate; and becoming aware that he would not be able to stand his ground in Paris against the hosts of enemies who were advancing upon him from all sides, and convinced that only in Burgundy would he find a secure citadel, he proceeded thither with his faithful adherents, leaving his father behind him in the monastery of St. Denis.

But meanwhile divergent opinions had spread abroad in Paris. As Louis scrupled to follow the invitation to resume the imperial sway, so long as he

was under the ban of the church, it was an act of the highest significance that all the bishops who were present in the capital repaired to St. Denis to pronounce his absolution. They restored him his arms and the imperial insignia.

Absolved by the ecclesiastics, and supported by the sympathy of the nation, Louis again took possession of the imperial throne; he cordially welcomed his two younger sons who returned to him with their followers, and proceeded to Aachen, where Judith, who in spite of a safe-conduct had had a perilous journey from Italy, joined him. Her son Charles was also there. The emperor lived, as formerly, for the pleasures of the chase and his own private affairs, and all external matters were once more allowed to drift in the same old beaten track. But Lothair was still in the field. He had gained no little prestige from the fact that his relative, Hugo of Matfrid, who had been joined by Lantbert, count of Nantes, had stood his ground when attacked by an imperial force of greater numbers. As Nithard expresses it, they were forced, owing to their small numbers and the danger threatening them, to hold together and defend themselves with the utmost valour. Châlons-sur-Saône, held by Lothair's bitterest enemies, was likewise attacked and taken after a short siege. How powerfully old animosities were aroused may be seen in the fact that Lothair caused the sister of Bernhard of Septimania, who lived in a convent there, to be seized and drowned in the Saône; he wreaked vengeance on the sister for the brother's enmity.

This double victory once more aroused Lothair's hopes of subduing the whole empire. But in view of the danger, the emperor gathered together all his forces to take the field against him. In Langres he once more received the offerings which it was customary to make to the emperor. His son Ludwig joined him with the whole trans-Rhenish army. Pepin also appeared with his array. A numerous and devoted force advanced against Lothair, who, on his side, did not hesitate to move forward against his father and two brothers. The armies met face to face at Calviacus, near Blois. A great and decisive battle appeared to be imminent. But the feeling of comradeship among the troops of both armies, who could not forget that they formed one cohesive force—the "*Heerbann*"—prevented the collision. The soldiers felt a natural repugnance to fight against each other. It was chiefly this feeling of comradeship that had caused the soldiery at Colmar to pass over from the side of the emperor to that of his sons. But in their hearts they had always felt a certain sense of shame at their conduct; they had forsaken their emperor to whom before all others they owed allegiance; they would not again take this burden of guilt upon their shoulders.

All Lothair's attempts to persuade them to a second desertion signally failed. The consciousness that it was the "*Heerbann*" upon which the power of the empire depended, and that a battle could not fail to be disastrous to the common weal, was in reality the controlling factor which here, in a most dangerous crisis, led to a settlement. Lothair, who could not hope for victory without the help of the "*Heerbann*," decided to accept the conditions offered, chief of which was that he should retire to Italy, and leave the remainder of the realm to his father, and interfere no longer. A meeting in the imperial camp was arranged, and Louis, sitting between his two younger sons, received Lothair's allegiance.

This event was decisive; for in order to bind the two younger sons to himself, the father had to make them a secure settlement for their future;

[834-837 A.D.]

but at the same time they had to submit to an arrangement being made with the youngest son, which they had until then most vehemently opposed. One plan has been preserved to us, according to which a tripartite division of the non-Italian territories of the empire between Pepin, Charles, and Ludwig was projected, and in which the fact strikes us that closely following the arrangement made by Charlemagne, Ludwig was promised the Germanic territories, with however the saving clause that it should be in the emperor's power either to increase or diminish their extent according to the measure of obedience paid him.

LAST YEARS OF LOUIS

For the moment it was of paramount importance that the authority of the emperor, which had been sorely shaken by the attitude of the clergy, should be restored by a formal agreement with the latter. In a general diet of the empire held at Thionville, the act of excommunication was revoked in due form, and the decree pronounced that Louis should henceforth be faithfully and obediently recognised as emperor. All the ecclesiastics signed this declaration and afterwards proceeded to Metz, where Drogo, the natural brother of the emperor, was bishop, and where the emperor had spent the preceding Christmas, in order to proclaim the renewal of allegiance. Ebbo was also present; he likewise had signed the protocol and was one of the most conspicuous among those who promulgated it. This done, the whole company returned to Thionville and everything seemed to be arranged, when the emperor levelled an indictment against Ebbo himself and new difficulties of general importance arose. The emperor accused Ebbo of having wrested his arms from him by false accusations, of having thrust him out of the church and deprived him of his realm. Ebbo hesitated to reply to these charges in the emperor's presence, though not from deference or shame; he had to consider his hierarchical status; such a proceeding would run counter to the just claims of a bishop to be judged only by an ecclesiastical tribunal. Moreover, some of the other bishops advised him to avoid further controversy, since it could not fail to be prejudicial to the episcopate and afford occasion for calumny. With their assistance Ebbo drew up a conciliatory document, which he signed and handed to the assembly.

Thereupon the synod pronounced judgment: Ebbo was to cease to discharge the functions of a bishop. Ebbo's adversaries considered his declaration as an authentic and valid form of resignation.

It is a striking fact that this declaration was acted upon and that no successor to Ebbo was appointed. It was considered sufficient to entrust the duties of the office to a presbyter. The resignation was not regarded as sufficiently valid to enable the synod to declare the see vacant. The emperor had negotiations with Pope Gregory IV on the point. Let us record the characteristic features of these events. Manifold claims, extending from the present to the future, were in conflict, and the territorial shape that the great empire should eventually adopt was involved. Everything was in a state of unrest; not only were property and authority constantly changing hands, but the highest principles of government were involved in questions as to whether the emperor could be deposed or not, and whether the clergy could maintain their autonomy under the emperor now restored to power, or whether they must again surrender it. The pope, closely as the matter affected him, hesitated to deliver an opinion on the point. He refused to identify himself

with the excommunication, but from sympathy for the clergy would not endorse the sentence passed by the emperor upon one of his chief adversaries.

As the fundamental doctrine, according to which the clergy could not be cited before a secular tribunal, had initiated the proceedings against the emperor Louis, so it was kept in view at the restoration of the imperial power. The emperor had contrived to have that excommunication declared null and void. He was unable to punish the chief instigator by formal judgment of the court, but he managed to have him deprived of his office. As in the conflict with his sons, so also in his struggle with the bishops, he was able to regard himself as victor. Wala likewise yielded; he had energetically promoted Lothair's submission.

The emperor Louis was permitted to enjoy a few years of peace, during which he was the object of general respect. His chief care was to leave his youngest son an adequate competence. To this son was appointed in the year 837 a realm composed of north German and Roman elements extending from the Weser to the Loire, having Paris for its centre, so that we have four realms to take into account, namely, Germania, Italy, Aquitania, and the territory appointed for Charles, which must properly be regarded as Frankish. The death of Pepin, which took place in December, 838, was, therefore, an event of paramount importance. Neither the emperor nor his magnates were inclined to recognise his sons as his heirs. Lothair, who had not only been promised the reversion of the empire in his own person, but also the participation with Charles in the remaining provinces, was won over to this view. Aquitania was now apportioned to Charles, but with the prospect of a fresh division of the realm to the prejudice of the German Ludwig, whom the emperor wished again to deprive of the trans-Rhenish provinces he had hitherto possessed. The result was a violent dispute between them tending towards a bloody issue.

At this moment, when everything appeared to be culminating in a fresh crisis, Louis the Pious (or Débonnaire) died, on the 20th of June, 840. A striking example of contrast between a great father and a less gifted, though by no means an incapable, son.

Louis had won his spurs as a sort of viceroy to Charles, and certain merits were his, particularly his conduct with regard to the mark of Spain, though he always acted in dependence upon the higher controlling authority. But the task of independently wielding the supreme power after his father's death was beyond his powers. He lacked the living imagination which alone could weld together divergent elements, and thus maintain the supreme power and secure the existence of the empire for the future. At first he followed the impulses he received from Charlemagne's old advisers, but afterwards was guided by the contrary influences of the second family, with which he had surrounded himself.

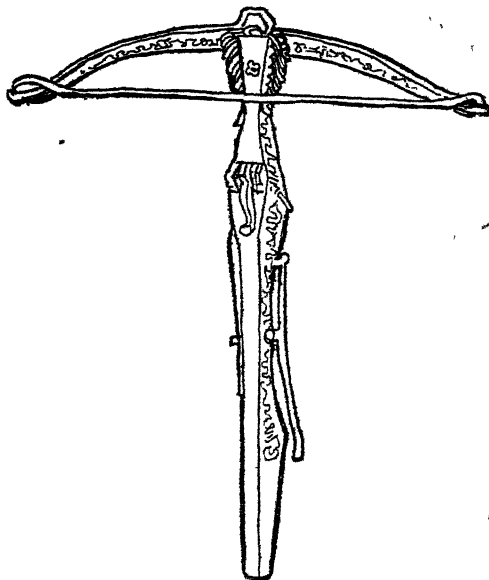
So he found himself entangled in the machinations of the factions which were arising around him at the very outset of the conflict. He came into open feud with his nearest relatives, of whom some followed one direction and the others another. It is not probable that he failed through excessive good nature; we have seen how he recoiled from the pressure of hostile elements calmly bore everything and yielded; but he never yielded in the main point, but awaited the moment when he could reassert his rights. Moreover, he never ceased thinking how to mete out punishment to his enemies; he identified the empire with his own person.

But less important than the secular was the ecclesiastical complication in which he became entangled. By not keeping the arrogance of the secular

[840 A.D.]

magnates within proper limits, he aroused the pretensions of the ecclesiastical hierarchy which, under his rule, reached their full development. They were aimed not only at the existence but at the very idea of empire. And perhaps one might be allowed to say everything happened just as it was bound to happen. The elements that were striving for independence were in existence. Louis was not the man to repel and curb them to their old obedience. In attempting to do so he found that he was the weaker, and he had, consequently, to experience the tortures that disputed authority has to endure in times of faction. He was not able to harmonise the tenure of supreme power with the claims of the right of succession.

The epoch is characterised by the complication of the disputes for succession and an attempt to raise the ecclesiastical power to a position of preponderating prestige in the empire. It is Louis' merit, that neither in one case nor the other did he permit his authority to succumb. He never allowed his jurisdiction over the clergy to be wrested from him, and relying upon the good will of his people always managed to maintain his tenure of the imperium. At his death he bequeathed the insignia of the realm to his eldest son.^c



NINTH-CENTURY CROSSBOW

QUARRELS OF HIS SUCCESSORS

It was evident already during the lifetime of Louis the Pious that his sons lived in mutual hatred and jealousy, and could not agree together in harmony. From the first, the sons of the first marriage and their half-brother were on a footing of envy and enmity, dissension also reigned amongst the former because their aims and pursuits mutually clashed. Ludwig, king of Bavaria, afterwards called the German, was both more just and more benevolent in disposition; he had besides the wisest intentions when the empire of Charles I was broken up, for he wished to see the division made on a basis of national principle. But the eldest brother, Lothair, was false and revengeful; and as he was at the same time filled with an inexhaustible egotism, he was bent on excluding his brothers as well as his nephews, by treachery, from all share in the empire, or at any rate on overreaching them to the best of his ability.

Under such circumstances, the most violent friction between the brothers was unavoidable. And this really came to pass immediately after the death of the first Louis. In order to accomplish his ignoble designs, the eldest brother Lothair endeavoured first of all to sow the seeds of discord, in order to overwhelm first one brother by the help of the other, and afterwards his ally. Intent on these designs, he set off across the Alps as soon as he received the news of the death of his father. Then he sent messengers through all the countries of the Frankish Empire to announce that he had

[840 A.D.]

succeeded his father as emperor, and demanding of all his vassals homage and fealty. What rights the emperor held in opposition to the kings no one knew, and Lothair's command that they should swear allegiance to him in the former capacity was the best means of puzzling the vassals and of gaining them over afterwards to his side. The mighty knew as little of justice in those days as in many subsequent periods; the might of the strongest was their law, and the vassals had been accustomed, more especially during the civil wars of Louis I's time, to go over first to one party and then to the other, in utter contempt of their oath of fealty, according to the favours or frowns of fortune. Lothair had undertaken his progress across the Alps at the head of a considerable army, and as he, on his arrival in Gaul, was thought to be the stronger, on account of the weakening of his younger brother Charles through war with his nephew, many of the vassals in France ranged themselves on the side of the emperor. Promises were not wanting, and soon he stood at the head of a powerful faction.

His most dangerous rival was Ludwig the German; and in order first to annihilate him, Lothair endeavoured to persuade his half-brother Charles to become his ally. To this end, he promised the latter to respect the partition which his father had made during his lifetime. Believing that he had thus won his brother over, he set forth from Worms at the head of his army across the Rhine and drew near to Frankfort-on-Main. Ludwig had fortified himself beforehand against his brother, and had tried more especially to unite all Germans in opposition to Lothair. But great confusion prevailed in Germany in both the domains of world-policy and of politics in which the nation was interested. The Germans regarded the Frankish kings with a certain amount of indifference; and thus, more especially with regard to the north Germans, it concerned Ludwig quite as much as his brother to organise a serious resistance among the true Germans. They could not see why they should side with this brother or with that, as the quarrel seemed to be only a matter of private advantage. Therefore when Lothair had crossed the Rhine, Ludwig invested Frankfort, and was resolved to oppose the advance of his brother; yet the lukewarm attitude of the people made him anxious, and he was glad to accept the overtures which Lothair made. Both were irresolute, and therefore it was easily agreed to defer the decision. Lothair sought to gain time in order to entangle his half-brother Charles still more deeply, and Ludwig wished for a cessation of hostilities in order to work up public spirit in Germany to take a warmer interest in his cause. The emperor was actually successful in coming to an agreement with Charles; and when he felt the ground safe on that side, he resolved to make a more serious attack on Ludwig. Early in the year 841 he marched with a strong army to cross the Rhine for the second time, after having by various promises made a bid for the favour of the Germans. Ludwig's efforts in the same direction for the reasons given had not met with particular success; the superiority in arms was on Lothair's side, and Ludwig was therefore forced to retreat before him.

CHARLES THE BALD AND LUDWIG THE GERMAN UNITE

This turn in the fortunes of war was very dangerous to Germany's interests; for a decisive victory for Lothair would only have prolonged the unnatural conditions of a Frankish universal empire and would have postponed still further, amid the greatest complications, the separation of the national states. Fortunately, however, Louis' youngest son, Charles

CHARLEMAGNE'S SUCCESSORS TO TREATY OF VERDUN

[840-841 A.D.]

surnamed the Bald, brought about a favourable change in the situation, for his distrust of his eldest brother was awakened betimes and caused him to take the offensive against him. Charles was able to win over the sympathies of many vassals in Aquitania, and supported by them he seized Paris. This *coup* compelled Lothair to return to France, and thus to give Ludwig a free hand again. At the same time both Charles the Bald and Ludwig the German obtained a keener and clearer insight into their true interests. They both perceived that the one might found a French and the other a German empire without clashing with each other, and that their common foe was their eldest brother. The latter was furthermore plotting, under the cloak of the imperial dignity, to maintain the empire of Charles I in its entirety, and to revive that unfortunate combination of the most heterogeneous nations. Ludwig thereupon proposed to his half-brother to enter into an alliance with him, which the latter gladly accepted. Ludwig then resolved to cross the Rhine and to join forces with Charles, in order to force Lothair to a partition of the empire in accordance with the principle of homogeneous nationalities.

The junction was duly effected in 841, and the two brothers emphatically gave the emperor to understand that he must either consent to fulfil their just demands with regard to the above-mentioned partition, or else prepare to decide the matter by the force of arms. In the meanwhile, however, Lothair had succeeded in winning over to his side his nephew, Pepin of Aquitania, whom Charles the Bald had unjustly tried to dispossess. In order to gain time to effect a junction with Pepin's army, he opened negotiations with Charles and Ludwig, which resulted in the conclusion of an armistice. The opposing armies were already drawn up close at hand; for Lothair had marched towards Auxerre, where Charles and Ludwig were encamped, to meet his nephew Pepin. During the armistice the junction of the fighting forces of Lothair and Pepin was effected, whereupon the former immediately broke off the negotiations and accepted the battle which the brothers proffered as an ordeal.

The decisive battle was fought at Fontenailles on June 25, 841. On the right wing of the allied army of Charles and Ludwig stood the Germans, and opposing them the emperor Lothair. It was there that hostilities commenced; the fight was obstinate, but the troops of Lothair were decidedly beaten by the Germans. The nephew Pepin held his position better on the right wing, but after the defeat of Lothair the Germans pressed Pepin hard, and he also was forced to yield. Charles the Bald and Ludwig the German had therefore won a complete victory. This was a most fortunate occurrence for the people, but it would have been still more favourable had they known how to make use of their victory. Here, however, they failed; for Charles and Ludwig, instead of pursuing the remnants of the defeated army and by energetic measures extorting a lasting peace, followed the advice of the clergy and commanded that the next three days should be devoted to fasting and prayer, in order to obtain counsel from heaven as to the next move to be made.

Lothair escaped to Aachen and Pepin to Aquitania. This necessitated the division of the victorious forces, for Ludwig withdrew to the right bank of the Rhine to protect Germany against Lothair, and Charles to Aquitania to uphold it against Pepin. As soon as he arrived at Aachen, Lothair resolved to adopt other means to carry through his plans.

The Saxons had made no attempt during the reign of Louis the Pious to detach themselves from the empire, and to re-establish their original constitution. The reason for this is probably to be sought in the lenient measures

adopted against them by Louis I, for otherwise his weak government would seem to us to have afforded the most favourable opportunity of throwing off the Frankish domination. But the bitterness which had prevailed among the north Germans on account of the mighty oppression of Charles I had by no means vanished, but was on the contrary still tolerably widespread. The cunning Lothair made use of this circumstance to gain the Saxons over to his party. Under the condition that they should help him against his brother Ludwig, he promised to restore to them their ancient constitution. The nobles in Saxony were divided into two factions, adhering either to Lothair's or Ludwig the German's cause. Then Lothair turned to the freemen and villeins, who in proportion to the nobility naturally formed the majority; they listened to his suggestions. Freedom, in the sense in which it is generally used by modern historians, could not be granted by re-establishing the ancient constitution of Saxony, for in olden times there was no freedom among the Germans. But anger at the tithes with which Charles I had more especially burdened the Saxon villeins, the oppression of the officials appointed by the Frankish king, hatred of Christianity which was regarded as the cause of both, and the abuse of their constitutional rights finally induced the Saxon freemen and villeins to accept the perfidious proposals of Lothair. Had the rebellion now being planned been successful, the separation of north from south Germany would have been suddenly effected, and the establishment of the unity of the German Empire thereby long deferred. The alliance of the Saxons with Lothair was therefore in the highest degree injurious to patriotic aims. In order further to strengthen his might, the emperor endeavoured to win over the Normans also, and ignobly promised to allow them to plunder various countries if they would come to his assistance.

Trusting in all these allies Lothair now determined to attack his brother Ludwig, and gathered together an army near Worms. Charles the Bald shrewdly recognised the danger of the situation, and advanced with his forces to the Rhine to support Ludwig. Lothair was thereby constrained to alter his tactics, and to force Charles to retreat before leading his army to oppose Ludwig. He therefore marched into the interior of Gaul. Charles thereupon retreated upon Paris where he entrenched. Lothair determined nevertheless to attack him, but he failed to cross the Seine owing to the rise of the river. After a renewal of peace negotiations, which were once more fruitless, between the two brothers, Lothair marched to meet his nephew Pepin in order again to join forces with him. This he succeeded in doing farther up the Seine at Sens. Charles the Bald proceeded hastily in the meanwhile to join Ludwig the German near the Rhine, which Ludwig had already reached. The two armies effected their junction at Strasburg in February, 842. From this time the brothers firmly resolved to put an end to all hesitation and to the aimless wandering hither and thither, and to bring the matter to a head. They mutually swore an oath of loyalty and indissolubility in the presence of their armies. Ludwig then addressed the assembled warriors, recounting the wrongs they had endured at the hands of Lothair and asserting his fixed determination to conclude an honourable alliance with Charles, absolving his men from their allegiance to him should he break his oath. At that time the national separation of the French and the Germans was already very marked; for Ludwig made his speech in German, repeating it in the Romance tongue in order that Charles' warriors also should understand it. Hereupon the two kings and their armies swore a solemn oath of mutual loyalty and support.

LOTHAIR BROUGHT TO TERMS (842 A.D.)

The camp was then broken up in order to bring on the crisis at once. Lothair had now returned from Gaul to Aachen, whither his adversaries marched with their armies. He endeavoured to entrench on the banks of the Moselle and to oppose the passage of the enemy, but his dispositions for the defence were miserably weak. The forces of Ludwig and Charles crossed the river without the slightest difficulty, and Lothair so lost his head as to take to flight hastily, never halting until he reached Lyons.

The victorious brothers proceeded to Aachen, which was still considered as the seat of the whole empire. There they called upon the bishops to decide between them and Lothair; which they were only too ready to do, declaring that Lothair had grievously offended against both church and state, and had besides shown himself to be quite incapable of governing the empire, which should therefore pass over to Ludwig and Charles. As the might of the strongest was thus confirmed by moral authority, Lothair began to be seized at last with anxiety and seriously tried to come to an agreement with his brothers. He therefore made proposals to them with regard to the partition of the empire, which seemed reasonable and led to further negotiations. It was impossible, however, owing to Lothair's new subterfuges, to effect a reconciliation at once; but in June, 842, the three brothers held a meeting on the island of Ansilla on the Saône, where they mutually took a solemn oath of peace, and arranged to meet again on October 1st of the same year in Metz, when the division of the empire should irrevocably be made by a tribunal of 120 arbitrators, of which each of the brothers was to select forty from his most distinguished men. This agreement is known as the Treaty of Ansilla, and it was the forerunner of the Treaty of Verdun.

The three brothers were all anxious to make the utmost use of the interval which must elapse before the virtual conclusion of peace, in consolidating their own power. Lothair, as revengeful and cruel as he was craven, vented his rage, on his return to Aachen, on those of his vassals who according



A KING OF THE NINTH CENTURY
(From an old print)

to him were responsible for the disaster on the Moselle, by confiscating many fiefs. Charles, on the other hand, tried to ruin his nephew Pepin in Aquitania, although the latter, supposing any right of inheritance over states to have existed, would have possessed a better right than the uncle. The third brother resolved to put down the rising in Saxony which threatened to become a danger to Germany. There is, it is true, no historical evidence that the Saxon freemen and villeins had lent any actual assistance to Lothair, the instigator of the insurrection; but on the other hand, they proceeded all the more vigorously at home to reorganise their established religion and constitution. Consequently they expelled not only the Christian priests but also many nobles; more particularly those who had been aware of the hopelessness of the enterprise and who would not join the movement. It is possible that in the course of events a freer tendency had been evolved, and that the improvement of the position of the middle classes, and more especially of the villeins or peasants, was the object of their endeavours. For many centuries this numerous class, so oppressed by the Germans, had borne their misery without any attempt to escape it; and yet it was inevitable that by degrees even those of them who were without rights should awake to a consciousness of their unworthy position, and should feel a wish to improve it.

OPPRESSION OF THE SAXON FREEMEN

During the reign of Louis the Pious there had already been a dangerous rising of serfs in Flanders and in the northern maritime countries, which according to the custom of lords paramount was not put down by justice — that is, by an acknowledgment of the human rights possessed by the miserable oppressed, called in law parlance beasts, and by a lenient and reasonable improvement of their lot — but by the sword.

As a prototype of Napoleon, who held the municipalities responsible for the individual actions which displeased him, Ludwig or rather his council treated the lords of the serfs in the same way in order to guard against similar uprisings in the future. The owner of the villein who took part in a conspiracy was threatened with the king's ban (60 *solidi*).

These facts must be taken as a sign of the times. They show that a longing for freedom was beginning to stir in the bosom of the villein who was without civil rights, and the movement in Saxony might have taken this direction too, as already observed; but this was no struggle for the restoration of an alleged former freedom, as the newer historians would have it, but the opposite — an attempt to overthrow the tyranny of the olden times. Such a condition of things would have stood in direct opposition to the re-establishment of the old Saxon constitution, which certainly was included in the plot, because that government upheld serfdom; yet the Saxons included therein the ancestral religion, their independence from the Franks, and exemption from tithes, and therefore in that sense the struggle for freedom was compatible with the re-establishment of the ancient constitution. It was customary in the peasant rebellions in Germany to adopt a particular name, such as the *bundschuh*, "lace-shoe." The Saxon freemen and villeins called their rising the *stellinga*. When a rebellion has for its goal the acquisition of liberty, it is only natural that a king should tremble; but whether this was really the case here or whether it was the natural dislike of all Germans for the Carlovingian dynasty, that had

[842-843 A.D.]

oppressed not only the Saxons and Frisians but also the Alamanni and the Bavarians, it is certain that Ludwig feared the spread of the Saxon rising over Swabia and Bavaria, and strained every nerve to subdue it. In order to accomplish this he made use of such cruel means that his name, like that of his grandfather Charles, deserves to be branded by history.

Even had the Saxons endangered the national aims of Germany by their enterprise, and had Ludwig therefore had just claims to be held blameless on that account for trying to put down the movement, yet it must never be forgotten that the Saxons had been provoked by the most abominable regulations, tithes, and other burdens unknown until that day, and that they had been most cruelly wounded in all that they considered holy. As, in addition, the Saxon freemen and villeins had been instigated to rebel by a monarch who called himself emperor, and who according to existing state treaties was to exercise lordship over his brothers, justice imperiously demanded that the people who had been thus misled should be treated with leniency; and that their resentment should be by degrees allayed by relieving the burdens imposed upon them and by just treatment. Instead of proceeding thus humanely, Ludwig made use of his power like a cowardly despot, in order to inflict indescribable tortures on the wretched Saxons. One hundred and forty men were beheaded, fourteen hanged on the gallows, and others, according to ancient custom of the Romans, were mutilated to render them incapable of fighting again. The inhumanity was carried to such a pitch, so the chroniclers affirm, that the number of mutilated Saxons was so great they could not be counted. In this way was quiet restored in Saxony, but it was the quiet of the grave and of silent execration which followed the callous destroyer, a true grandson of the "great" Charles.

THE TREATY OF VERDUN (843 A.D.)

In the meanwhile the time had come when, according to the Treaty of Ansilla, the court of arbitration was to decide on the partition of the empire. Charles and Ludwig therefore set forth at the beginning of October to meet Lothair at Metz. Neither, however, trusted the other, wherefore Ludwig and Charles kept an army in readiness near Worms, while Lothair brought his to within eight hours of Metz. This caused a renewed tension between the brothers; at last it was decided that the arbitrators of both factions, for whose safety Ludwig and Charles feared on account of the proximity of the hostile army, should meet in Coblenz. The preliminaries for the partition were at once begun there; but it soon became evident that the arbitrators hardly knew the geographical position of the countries they had to divide, much less their relative sizes and the characteristics of their internal conditions. There arose, therefore, on both sides recriminations and complaints, then anger, fury, and a fresh rupture. The discord assumed such proportions that it was feared the negotiations would be broken off and war become inevitable. The condition of the people was so wretched that public opinion, that of the nobles at least, began gradually emphatically to demand patching up of these unholy quarrels. Gaul had been devastated by military campaigns, and as a natural consequence was overrun with bands of robbers. To add to the misery, scarcity of crops had caused a food famine, and finally news came that the *stellinga* in Saxony, rendered desperate by Ludwig's cruelty, had taken up arms again after his departure. Taking all these circumstances into consideration, the most distinguished men of all factions declared

[843 A.D.]

resolutely and by common consent to the kings that the conclusion of a definite lasting peace was of the most urgent necessity, and that if the negotiations were again broken off they would not participate in any new war.

At the same time it was proposed, in order to overcome all obstacles to the partition, that the authorised representatives or arbitrators should immediately travel over the length and breadth of the empire, in order to acquire the necessary knowledge for the division of the same; and also that an armistice of suitable duration should be concluded to facilitate the preparations for the real conclusion of peace. The force of circumstances obliged the kings to yield; the proposed commission was undertaken in

common, the armistice was extended till July, 843, and another meeting for the conclusion of peace was fixed for that year.

While the arbitrators were journeying through the countries that were to be divided, Ludwig returned once again to Saxony, in order to subdue the renewed rising. The *stellinga* made a brave resistance, but the superior might of the king was bound to conquer, and callous cruelty again disgraced the weapons of the blood-thirsty despot.

In July 843 representatives of the three brothers met at last at Verdun, in order to negotiate for peace. And it was there that the final treaty was really signed in August of the same year. Its chief provisions were: (1) Charles the Bald received Gaul and a part of Germany, which lies between the mouth of the Schelde and its source on the left bank, and thence to the



CHARLES THE BALD
(From a French print of 1832)

Maas. The boundary of his kingdom stretched thence to the Saône, and along the Rhone to its embouchure in the Mediterranean. (2) Ludwig received all the German countries on the right bank of the Rhine and on the left Speier, Worms, and Mainz, with the districts appertaining thereto. (3) Lothair remained in possession of the title of emperor and of all lands outside Italy which lie between the realms of Charles the Bald and Ludwig. That was the essence of the famous Treaty of Verdun, which was the foundation of the final establishment of the pure German nation and of the unity of the empire.

As to the value of the treaty, it is at once evident that it was far from adequate from the point of view of the interest of the people, and was only an expedient of necessity, which the conflicting private interests of the kings had called into existence. The elimination of all independent nations, and the organised union of all the houses of each race into one state was the greatest need of that period; but by the Treaty of Verdun, Germany remained divided up, for the greatest parts of the Rhine district and Belgium were severed from it.

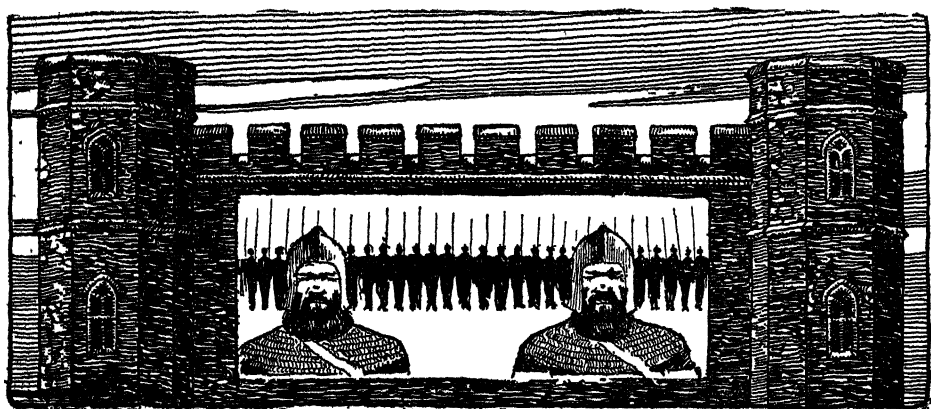
[843 A D]

In the same way the boundary question in the interior of the country between Germans and the Slavs remained unsettled, and the demarcation of the nation was therefore once more obliterated. The principal cause of this regrettable evil was the unfortunate idea of the imperial dignity which was to encompass the whole of Christendom. Lothair showed himself so violently possessed by the idea of this dignity that he would not under any circumstances give it up. Aachen was the capital of the emperor, and Lothair insisted so obstinately on retaining possession of the city that, willingly or unwillingly, a strip of land from the German realm had to be conceded to him. Under those circumstances there was no alternative between a new war and the dismemberment of Germany. Under the prevailing conditions the former was neither feasible nor desirable; moreover at that time national spirit showed itself in many of the greatest men to be practically non-existent, and consequently to them the organic unity of the nations was of little account—if they recognised it at all. It was therefore not considered that the dismemberment of Germany was any very great sacrifice to offer on the altar of peace.

And yet, however unsatisfactory the treaty of Verdun was for German interests, it must be conceded that in view of the existing situation even the partial union of the Germans into a separate empire of their own was an incalculable advantage. The union of north and south Germany, enforced by Charles I, could bear no fruits because the independent national development was stunted by the enforced alliance of the Germans with Romans, Gauls, and Italians. By the Treaty of Verdun the Germans, on the other hand, were separated from the Guelfs, and even if important purely Germanic stock was cut off, yet the majority still remained combined in one independent state free to develop according to the hereditary spirit.

Finally the empire given to Lothair by the dismemberment of Germany was so contrary to all common sense in its situation and boundaries, that a continuation of this singular arrangement was beyond the range of probability. Lothair's possessions outside Italy were separated from his principal realm by the Alps; there was absolutely nothing in common between the Italians and the Germans, and at the same time Lothair's portion on this side of the Alps only consisted of an extremely narrow strip towards the sea, which nowhere offered a suitable protection. Part of this strip of land was inhabited by romanised Germans or Guelfs, and the remaining and greater part by pure Teutons; consequently it was only to be expected that the Guelf portion would struggle to become united to France and the Teutonic to the mother country. This is what actually came to pass later; and therefore in the Treaty of Verdun were to be found the elements for the establishment of a national Teutonic empire and unity. We therefore now look upon that treaty as the foundation of both.^e

Germany dates her national existence from the Treaty of Verdun. Eastern or Teutonic was then forever separated from Western or Latin France, which in later times gained exclusive possession of the name, the heart of the Frankish dominions being known as Franconia. The oaths taken respectively by the armies of Ludwig and Charles show that the two languages were already distinct. The Frankish conquerors of Gaul were largely latinised by intercourse with the former subjects of the cæsars; and while the soldiers of Ludwig swore allegiance in old German, the oath of Charles' army bore an almost equal resemblance to Latin, Provençal, and modern French. The Teutonic and Roman elements in European society and speech were from that moment separate.^f



CHAPTER VII

THE BIRTH OF GERMAN NATIONALITY

[843-936 A.D.]

ALTHOUGH by the Treaty of Verdun the empire remained in some measure united and the emperor had a certain pre-eminence over the king, he was certainly not endowed with supreme prerogatives; the districts were as distinct from each other as they once were in the divisions of the Merovingians. The idea of imperial theocracy was gone, the customary arrangement of succession of the Frankish monarchy had prevailed. This victory was rife with consequences for the Frankish kingdom and all the races ruled by the Franks.

Although it was not the interests of the people but those of the rulers which had led to the Treaty of Verdun, it was of great importance for the evolution and cultivation of nationality in the West. Whilst Ludwig's kingdom almost entirely consisted of German lands, Charles on the other side had those parts of Gaul already permeated by the Roman character; and out of the great German Roman Empire in the East Frankish kingdom there arose a state whose people, albeit separated in clans, were similar in language, customs, and thought, and their connection began to be shown in their language.

In contradistinction to the Roman language of the learned clergy and the Romanised tongue of their southern and western neighbours, they called this language German, *i.e.*, the "popular" tongue, and they called themselves the German-speaking to distinguish themselves from the Romans.

The feeling of their union must necessarily have increased as they were united in one kingdom and were separated by the bond of the kingdom from other races. In like manner the Frankish Roman nationality was more notably evolved in the West Frankish kingdom, after the union with the purely German races was dissolved.

The Germans therefore, like the French, and not without reason, regard the Treaty of Verdun as the birth-hour of their nationality. After the breaking up of the Carolingian kingdom, the natural differences of the various races did not reappear with their narrow, sharp distinctions, but they began to form fresh nationalities upon a wider and more universal basis,

[843-845 A.D.]

and this fact was productive of the most important results. There was much to cause the delay of the further separation of the East and West Frankish kingdom. The political elements which Charles had united in his kingdom were by no means equally distributed over all districts, and they had not gained the same force everywhere. The feudal system had especially gained ground on Gallic soil and there attained to such power that the freedom of the lower classes was quite stifled; all the lower circles of the population were dependent on the powerful feudal princes. The great vassals thereby became so strong that they soon instituted the hereditariness of their fiefs, and the king only retained real power over the crown possessions, having elsewhere only the rights of a chief feudal lord. The royal power such as had been exercised by the Merovingians and the first Carolingians diminished more and more, and royalty was only instituted here later, on quite a fresh basis.

It was different in the East Frankish kingdom. The freedom of the communities had there taken root too deeply to be so easily displaced; vassaldom only gradually gained ground and mostly only because the royal feudal people were introduced to the people as officials. There was therefore far more strength and union in the government; the king was still the people's king and he could call directly upon the fighting power of the masses. This was chiefly why Ludwig the German was superior to Charles the Bald and also to Lothair. In almost the same way, Lothair's kingdom consisted of German and Roman districts without any national unity; it was therefore weak and unstable, albeit the chief lands of the government and the first cities of the kingdom belonged to him.^b

THE REIGN OF LUDWIG THE GERMAN (843-876 A.D.)

Ludwig's¹ independent sovereignty commenced at a moment of great national disaster. In the year 845 King Horik of Denmark, who had a large fleet of Norse pirate vessels at his disposal, commenced a general attack upon all the maritime provinces of the Frankish Empire. One division of his fleet, amounting, it is said, to six hundred ships, sailed up the mouth of the Elbe and made an unexpected assault upon Hamburg, the seat of missionary activity in the Scandinavian north. The city was taken and burned to the ground before the local levies (*Heerbann*) could hasten from the surrounding country to its aid. Many of the inhabitants fell by the Northmen's swords, the rest were scattered or perished as they fled. Bishop Anskar sought refuge for himself and his books and relics in the desolate moorland between the Elbe and Weser. Another detachment of the Norman fleet wrought hideous havoc in the kingdom of the West Franks; Paris was committed to the flames and most of its inhabitants slaughtered by the Northmen. King Charles the Bald went so far as to collect an army, but he did not dare to confront the invaders; indeed, he was well content to procure the withdrawal of the pirates—who dreaded the vengeance of the patron saints of the churches they had plundered and burned far more than the Frankish *arrière-ban*—by the payment of a considerable sum of money. The Northmen carried home with them from their raid a deadly pestilence, to which King Horik himself succumbed after grievous suffering. Before his death he sent an embassy to Ludwig the German to entreat his pardon

[¹ The form "Louis" is very commonly met with, but we prefer the German.]

for the destruction of Hamburg, at the same time promising to restore the prisoners and booty.

The Northmen repeated their incursion no later than the following year. They respected the dominions of Ludwig the German, but ravaged the whole coast of western France as far as Bordeaux. The Saracens pillaged the coasts of Italy at the same time; it seemed as though the Norman pirate excursions had emboldened them to similar enterprises. From Africa their fleet sailed to Rome and took the city on the right bank of the Tiber, including the church of St. Peter. They then marched into south Italy, pillaging and slaughtering as they went. On the return voyage a storm at sea sent part of the fleet to the bottom of the Mediterranean, and the Christian world saw the avenging hand of God in their destruction. On the other hand, it was keenly alive to the shame of knowing that Rome and other famous holy places had fallen into the hands of the infidels.

WAR WITH THE SLAVONIC TRIBES

At this time King Ludwig was engaged in war with the Slavonic tribes. As early as the year 845 he had not been able to keep the Abodrites in subjection except by force. At the beginning of 846 he conquered a Slavonic tribe on the Elbe which we cannot more closely identify, and then took the field against the Moravians, whose duke, Moimir, was suspected of contemplating rebellion. Ludwig deposed the duke, and nominated his nephew Ratislaw as his successor. On his return march the king took the way through Bohemia, where, in mountainous ground and the depths of the forest, he found himself suddenly assailed by the Czechs, and the German army suffered severely before it could escape from the ambush. Immediately afterwards the Bohemians, who up to this time had been nominally subject to Frankish dominion, proceeded to open hostilities against the kingdom of the East Franks, and Ludwig consequently found himself under the necessity of undertaking a great expedition against them in the year 849. He himself was prevented by sickness from taking part in the campaign, and was obliged to send his army into the field under the leadership of several counts who were at variance among themselves. These commanders, after gaining some slight preliminary advantages, suffered heavy loss in men amongst the forests of Bohemia, and were actually compelled to give hostages to the Bohemians to insure their own return home unmolested. This occurrence aroused the profoundest indignation among the East Frank people, who had hitherto gloried in their military reputation above all things.

Since neither of the three kingdoms had any lack of enemies, the three brothers determined to maintain friendly sentiments towards each other and to make common cause for defence against their foes, adjusting their own small differences at a diet of princes (*Furstentag*) to be held at short intervals. They met thus for the first time at Dienenheim in 844, then in 847 at Mersen on the Maas [*Meuse*], and at Mersen again in 851. With them appeared their great vassals, temporal and spiritual. The brothers swore to assist one another with counsel and deed against their enemies, and they directed that their mutual agreement should be put on record and made known among their subjects. But unhappily this act of brotherly concord was deficient in honest purpose, for each one was silently watching and suspecting the others, as though they had been his worst enemies.

[853-858 A.D.]

LUDWIG TURNS AGAINST CHARLES THE BALD (853-860 A.D.)

Up to this time Ludwig had remained the most loyal of the three to this friendly compact; but in the year 853 he allowed his greed of territory to seduce him into an act of treachery towards Charles the Bald. The Aquitainians, who had long struggled under the leadership of Pepin—son of a brother of the three kings who had died young—against union with the dominions of Charles the Bald, appealed to King Ludwig for aid after the death of their prince, proposing that he should either become their king himself or send one of his sons. The war with the Slavs was assuming ever vaster proportions, and Ludwig was unable to quit Germany. He therefore despatched his second son, Ludwig the Younger, with an army to Aquitaine. Charles the Bald was hard pressed by the Northmen at that time, and could only spare a small force to oppose the German troops. But the expedition of the German monarch's son to Aquitaine was not the success he had anticipated. Only a fraction of the nobility took his part; another party adhered to the son of their late ruler; others, again, held with Charles the Bald. The whole attempt came to nothing. Ludwig was constrained to seek safety in a retreat which bore a strong resemblance to flight. The Aquitainians returned to their allegiance to Charles the Bald when he had set his son, who was still a minor, over them as king, and thus assured their country of a certain degree of independence.

The year 855 summoned King Ludwig to fresh martial enterprises. The Moravians had become restless and menaced the eastern regions of the kingdom with invasion. Ludwig undertook an expedition against Ratislaw, their prince, but without effect, for the enemy took refuge in secure fortified places behind lofty ramparts of earth. After the king had withdrawn the Moravians pressed forward into Germany along the right bank of the Danube, pillaging as they came. Ludwig could do little to protect this part of the country, as the Slavs were stirring again in the northeast. In the succeeding years he had to undertake various small expeditions against the Dalemizians, who dwelt between the Elbe and Mulde, and the Czechs of Bohemia. The results were in most cases inconsiderable, but even in these minor campaigns the German losses in fighting men were heavy. The greatest danger with which Ludwig was at that time menaced loomed from the east. The whole Slavonic world was in a ferment, and strove to gain breathing-space by pressing westwards.

Under these circumstances we cannot but be surprised that Ludwig thought the moment propitious for extensive military operations against Charles the Bald. In the kingdom of the West Franks, a terrible state of things prevailed, for not only did the Northmen ravage the most fertile regions—especially the lowlands of the Loire—almost every year, but in the interior of the kingdom the insubordinate nobles were at war with one another and with the king. The malcontents of the western kingdom had repeatedly turned their eyes towards the German king. When, therefore, in the year 858, he received an appeal from many persons of consequence in the kingdom of Charles the Bald to deliver them from the king's tyranny and to protect their country from the incursions of the heathen, Ludwig gave up the idea of a campaign against the Slavs, for which he had already made preparations, and marched his army to the west, veiling his dastardly breach of the peace under many fine phrases. The emperor Lothair had died a short time before, and the intervening kingdom of Lorraine had de-

[858-860 A.D.]

scended to his son, Lothair II, a young and incapable ruler, and Ludwig had therefore good reason to hope that he might be able to reunite the major part of the dominions of Charlemagne under his own sceptre. He advanced with his forces as far as Orleans while Charles the Bald and his nephew Lothair were engaged in a joint struggle with the Normans on the banks of the Loire. Imagining himself already in secure possession of the western kingdom, the king dismissed the greater part of his army, which according to ancient custom, could demand to return home after three months service in the field. Then the temper of the people suddenly changed. The bulk of the Austrasian clergy had remained loyal to Charles the Bald, the temporal lords were all pleased to see that Ludwig governed the country with a strong hand, and the soldiers of his army had been guilty of the grave error of allowing themselves to perpetrate acts of violence against the country folk. Ludwig suddenly found himself deserted by the Austrasian nobles, disaffection was rife about him on every side, while troops of vassals were gathering round his brother Charles. Suspecting treachery everywhere, he took his departure with all possible speed, having reaped nothing from the whole campaign beyond a considerable loss of prestige. After protracted negotiations a peace was ultimately concluded between Charles and Ludwig at Coblenz in 860. The latter was forced to rest content with being spared a public humiliation and with the grant of a pardon to the Austrasian nobles who had done homage to him.

THE END OF LOTHAIR

From the year 860 onwards the affairs of Lorraine occupied the foreground of political attention for both the German and Austrasian kings. In 855 the emperor Lothair died in the monastery of Prüm, into which he had retired sick and world-weary. His unfilial conduct towards his father appears to have weighed heavily upon his spirit and estranged the hearts of others from him to such an extent that he never afterwards throve in men's esteem. In accordance with ancient Frankish usage his three sons divided amongst them the dominions he had left. Italy and the imperial dignity fell to Ludwig II,¹ the Rhone provinces to Charles, who was yet a minor, and the most important share, Lorraine (Lotharingia) proper and Friesland, to Lothair II. From the time that he was little more than a boy the young king, Lothair, had lived with his father's connivance in a sort of marriage relation with a lady of rank, Waldrada by name, who had borne him several sons. After his father's death he took to wife, not the love of his youth, but Thietberga, the daughter of a distinguished Burgundian noble whose possessions lay in the Alpine valleys between Italy and the kingdom of the West Franks. There was no issue of the marriage, and the king conceived the desire to rid himself of his consort that he might marry Waldrada and so secure the kingdom to his children. With this object he caused all sorts of scandalous rumours to be disseminated about Thietberga, implying that before her marriage she had lived in incestuous intercourse with her own brother.

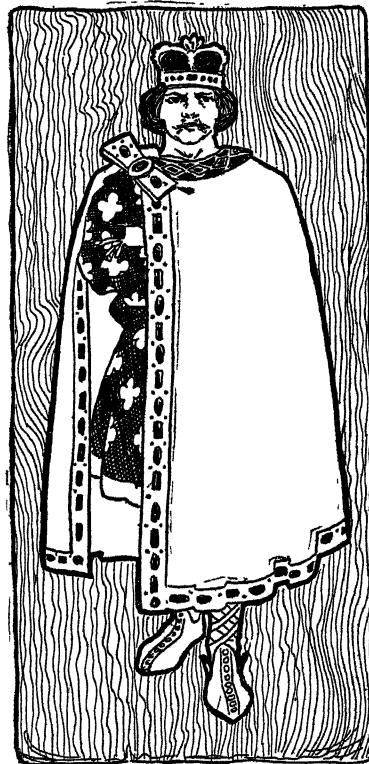
The time-serving clergy of Lorraine, with Archbishop Thietgand of Treves and Günther of Cologne at their head, were venal enough to grant a divorce on the ground of these calumnious reports at a synod held at Aachen in the year 860, and to condemn the queen to do penance in a

[¹ *i.e.* Emperor Ludwig II; Louis le Débonnaire being the emperor Ludwig I.]

[860-869 A.D.]

nunnery. Lothair thereupon celebrated his nuptials with Waldrada with great pomp. But both his uncles, Charles the Bald and Ludwig were adverse to the divorce, because if Lothair left no legitimate issue they would be the heirs to his kingdom. At the instigation of Charles the Bald Hincmar, the learned and disputatious archbishop of Rheims, published a pamphlet exposing the whole tissue of falsehoods which had been invented to Thietberga's disadvantage and vehemently impugning the proceedings of the synod of Aachen. The unhappy queen escaped from her nunnery and threw herself upon the protection of Charles; she also appealed to the pope for help. The papal chair was at that time occupied by Nicholas II, a mighty prince of the church, who gladly embraced the opportunity thus offered of summoning a king before his judgment-seat. He sent legates to Lorraine to inquire into the king's matrimonial affairs at a Frankish synod. But the legates were not proof against bribery, and at a synod at Metz in the year 863 they pronounced in favour of the king.

Nicholas, learning of the corruptibility of his agents, condemned the conclusions of the synod of Metz in a Lateran synod and deposed the archbishops of Treves and Cologne. A lengthy and repulsive controversy on the subject of the royal divorce ensued in Lorraine, finding an echo even in the chambers where the women sat spinning. Lothair was forced to bow to the pope's will, and his consort Thietberga returned to his court. But he presently began to live with Waldrada again, although he could not procure the church's sanction to a divorce and a marriage with his mistress. This scandalous quarrel, which kept the mind of all the western world in a state of agitation, was still dragging its length along when Nicholas II died in 867. Lothair hoped that he might gain his end with the new pope Adrian II, and with the object in view he undertook a journey to Italy in 869. At his interview with the pope he swore, to the horror of all pious souls, an oath notoriously false, declaring that in recent years he had avoided all commerce with Waldrada. But the new pope, who held the king in profound contempt on account of his corrupt morals, also refused to grant the divorce, and could be brought to promise no more than that he would inquire into the matter once again in a synod which he would summon to meet at Rome. Lothair died of a raging fever on his homeward way, and his devout contemporaries saw in his death the divine judgment on his crime. His children were not recognised by the law, and his dominions therefore passed to the other monarchs who were of kin to him. His brother, the emperor Ludwig II, was childless, so that Ludwig the German and Charles the Bald were the only heirs whom it was necessary to take into account.



CHARLES THE BALD

LUDWIG AND CHARLES DIVIDE LOTHAIR'S POSSESSIONS (870 A.D.)

At the time of Lothair's unlooked for decease the king of the East Franks was engaged in a war against the Slavs. His eldest son, Carloman [or Carlmann], had for years been warring on Ratislaw, prince of Moravia, and had gained some successes. The Czechs also frequently made excursions into Bavaria at this period, carrying the inhabitants of the country away into captivity. Ludwig therefore resolved to attack the Czechs all along the line in one great campaign. In the August of 869 his armies were equipped and ready to march against the foe. His second son, Ludwig the Younger, was to attack the Sorbs, he himself in concert with his son Carloman was to reduce the Moravians to subjection once more. At this juncture he suddenly fell sick of a serious malady at Ratisbon; and his third son, Charles, as yet untried in arms, led the army to join Carloman in his stead. The war was conducted with success at all points. The Sorbs were compelled to submit. The German warriors attacked the Moravians behind their apparently impassable earthworks, burned many places to the ground, and returned home laden with spoil.

Meanwhile, Charles the Bald was making haste to take possession of Lothair's dominions. He had been busy with defensive measures against the Norman pirates, when the news of his nephew's death was brought to him. The emperor Ludwig II, Lothair's brother, was far away and his forces were insignificant, and the reports of Ludwig's illness sounded so unfavourable that there seemed no chance of his recovery; so that Charles the Bald hoped that he might succeed in making himself Lothair's sole heir. He hurried to Metz, where he had himself crowned king of Lorraine, and thence proceeded to Aachen to receive the homage of the nobles. Very few of the nobles, however, presented themselves. He then ventured to encroach upon the kingdom of the East Franks, for he took possession of Alsace, which Lothair had previously ceded to Ludwig in return for the assurance of his support in his matrimonial quarrel.

But Charles the Bald was not destined long to enjoy his bloodless victory; for Ludwig recovered and threatened him with war unless he consented to a fraternal division of the dominions left by Lothair. Thus came about the famous partition treaty, which was concluded at Mersen in the year 870. By this treaty one-half of Lorraine fell to the western kingdom, and the other to the eastern. The boundary line ran southwards from the mouth of the Maas [Meuse], following the course of the river for some distance until it reached Ourthe, then crossed to the middle Moselle, just touched upon the Marne, and then ran along the Saône to the level of the Lake of Geneva. Thus, east Lorraine, Alsace, and north Burgundy, passed to Germany. The Treaty of Mersen was a corollary to the Treaty of Verdun; all the purely Germanic elements of the population were now combined with the eastern kingdom, and the way was prepared for the formation of two great states and nations, the one Germanic and the other Romance.

LAST YEARS OF LUDWIG THE GERMAN

In the latter years of his life, King Ludwig was afflicted by the same misfortune which he and his brothers had conspired to bring upon their father; for his grown-up sons rebelled against him. He had early conferred upon them a share in the sovereignty of parts of his dominions, and after his

[870-876 A.D.]

kingdom had been considerably aggrandised by the Treaty of Mersen, they demanded a corresponding extension of their dominions. Carloman, the eldest, ruled Bavaria almost as an independent kingdom, and therefore received a considerable accession of territory. The younger sons, Ludwig and Charles, felt themselves aggrieved by this proceeding, and refused to render obedience to their father any longer. This occurrence took place at an unpropitious time for the king, as the Moravian prince, Suatopluk, had just inflicted a crushing defeat upon a Bavarian contingent. Under these circumstances Ludwig endeavoured to come to a compromise with his sons. In a diet at Forchheim they were reconciled to him, on condition that they should all share equally in the heritage of Lorraine. Thereupon a great expedition against the Moravians was undertaken in 872. But fortune did not favour the Germans. A detachment of Saxons, at variance among themselves, was worsted in battle and turned back in shameful rout, and another army, under the command of Bishop Arno of Wurzburg, came back with heavy loss and without having accomplished its object. Carloman was attacked in the rear by the Moravians, and forced to beat a retreat with heavy loss. The king himself was unable to take part in the war, being busy with the affairs of Italy.

A grievous domestic trouble was soon added to these military reverses. His two younger sons conceived the criminal design of dethroning their father, and holding him in captivity. The project came to light as by a miracle. Charles, burdened with an evil conscience, was seized with a fit of the epileptic disease from which he suffered, and betrayed part of his secret, probably during the convulsions. According to the ideas of the time, it was believed that the devil had entered into him, and he was taken to church, where the clergy tried to cure him by prayers and exorcisms. The sight of his brother's ravings wrought such an effect on the mind of Ludwig the Younger that, stricken with remorse, he confessed their design to his father. The king refrained from punishing his sons; he was reconciled to them again, and left his dispositions for the succession unaltered. Grown wise by such experiences, he thenceforth granted his sons a fuller measure of independence in their subordinate dominions.

About the end of Ludwig's reign a peace was concluded with the Danes, to his great satisfaction. After King Horik's death his two sons declared their willingness to enter into a compact with Ludwig, whom they were prepared to honour as a father, to the effect that the Eider should constitute the boundary between the two kingdoms, and that the two nations should thenceforward live in peaceful intercourse with one another. On this basis a peace was concluded, greatly to the benefit of missionary enterprise in particular. The archiepiscopal see of Hamburg and Bremen was at that time governed by Rimbert, a pupil of Anskar's, who worked in complete harmony with the spirit of his predecessor. He endured the hardships of many sea-voyages, labouring to spread Christianity among the Danes and Swedes.

In the following year the long war with the Moravians was also brought to a close. A Moravian embassy appeared at Forchheim in 874 to sue for peace. Prince Suatopluk undertook to render fealty to the king of Germany and to pay a regular annual tribute. From a German province Moravia thus became a feudal state under German suzerainty, an alteration which must be reckoned almost as a defeat for Ludwig.

In the last year of Ludwig's life an event took place to which he had latterly devoted his whole attention. The Italian emperor Ludwig II died and left no heir, and the throne of the Roman Empire thus fell vacant. Both Ludwig

[872-876 A.D.]

and Charles the Bald laid claim to this dignity. Engelberga, the widow of the deceased monarch, favoured the German king, who had made an agreement with her at Trent in 872 to the effect that his eldest son Carloman should be the successor of Ludwig II; Pope John VIII, on the contrary, wished to confer the succession upon Charles the Bald. When the news of Ludwig II's death reached Rome the pope immediately despatched an embassy to the king of the West Franks and invited him to come and be crowned emperor. On the other hand a convocation of Lombard nobles, at which the Empress Engelberga was present, declared in favour of the king of Germany.

Charles the Bald outwitted his rival by the celerity of his action, for no more than four weeks after he had received the tidings of the emperor's death he and his army stood upon Italian soil. But his way to Rome was barred by the sons of Ludwig, for Charles was in Italy at the time, and Carloman hurried thither from Bavaria with an army. By gross imposture, however, Charles the Bald contrived to render his opponents harmless; he concluded a compact with Carloman, according to which they were both to leave Italy, taking their armies with them, and the fate of that country was then to be decided by amicable agreement between the two kings. When Carloman, relying on this compact, had withdrawn from Italy, Charles the Bald hastened to Rome and there received the imperial crown from the pope in return for lavish gifts and promises. This clumsy fraud so enraged Ludwig the German that he undertook an expedition against the kingdom of the West Franks, not with a view to the conquest of the country but in order to compel his brother to come back from Italy and make a fair arrangement with him. But the old king himself was summoned home by mournful tidings; his wife Imma, the loyal companion of so many years, had died after protracted suffering, and her death plunged him into profound dejection. He nevertheless determined to await his brother's return and then march against him with his sons at the head of a well-found army. But the projected expedition never came to pass, for Ludwig died soon after, in August, 876. The momentous question whether the imperial dignity and the sovereignty of Italy should pass to the kingdom of the West Franks or that of the East Franks thus remained undecided.

In retrospect the total result of the reign of Ludwig the German is seen to be not unfavourable. Amidst severe struggles he maintained his dominions intact at almost every point, and secured a valuable accession of territory from those left by Lothair II. Moreover the first vehement onslaught of the Slavonic races on the eastern division of the Frankish Empire had been successfully repulsed.

THE SONS OF LUDWIG THE GERMAN; CHARLES THE FAT (876-887 A.D.)

After the death of Ludwig his three sons undertook the government conjointly. Carloman regarded Bavaria as his proper heritage, and hoped to win Italy and the imperial crown into the bargain. Charles the Fat reigned in Swabia, and Ludwig the Younger ruled over the northern provinces of the kingdom. This tripartite division was agreed upon by the three brothers at a meeting at Riess, but it had hardly time to take effect, for the assaults of foes from without and other grave disasters followed in such rapid succession that they were fully employed in remedying immediate evils.

No sooner did Charles the Bald receive the welcome tidings of his brother's death than he made ready to rob his East Frankish nephews;

[876-877 A.D.]

he was eager to seize upon the whole of the dominions left by Lothair II, and to gain possession of the intervening kingdom of Lorraine as well as of the imperial crown. Though his own country was at this time suffering grievously at the hands of the Northmen, he led his army into Lorraine and occupied the important cities of Cologne and Aachen. But he had mistaken the character of Ludwig the younger, who was one of the last vigorous offshoots of the mighty Carlovingian breed, a valiant soldier and a sagacious leader. Charles allowed Ludwig to decoy him into giving battle under disadvantageous conditions at Andernach, and suffered a severe defeat, in which the greater part of the West Frankish army was put to the sword and many nobles were taken prisoners or robbed of their costly robes and jewels. Many of them were obliged to return home without even their weapons, and their cowardly king saved himself by shameful flight.

After Charles the Bald had come back to his kingdom the Norman pest began anew. The pirates could only be induced to withdraw by the payment of a huge sum of money, which Charles levied upon the whole country under the name of the Norman Tax (*Normannensteuer*). Soon afterwards an urgent appeal for help reached him from Italy, from the pope, who was suffering at one and the same time under the oppression of the Saracens and of the Italian nobles. The latter were at permanent feud with him, and did not even respect the churches and the consecrated vessels. Charles was not profoundly touched by the pope's entreaties, but he was keenly alive to the fear that some Italian noble might set the imperial crown upon his own head, and therefore, in spite of the desperate state of his own country, he resolved to make a fresh military expedition into Italy. In the summer of 877 he held a convocation of lords temporal and spiritual at Quierzy, to take counsel with them on the subject of the Roman expedition. Most of them tried to dissuade him from it, urging the miseries under which his own kingdom was suffering; but Charles, nevertheless, started for Italy at the head of an army.

Pope John VIII, who had but shortly before confirmed Charles' election to the imperial dignity at a synod held at Ravenna, hastened to Pavia to meet him. There they were also met by the alarming news that King Carloman had come in haste with an army from the kingdom of the East Franks, and was already in upper Italy. The feeble monarch's timorous spirit made him welcome the further tidings which came from his own country, to the effect that the nobles whom he had left behind in the kingdom of the West Franks were conspiring against him. He hurried back to his own dominions in hot haste, without waiting to confront his adversary; and the pope had to go home with his purpose unachieved.

Death overtook the West Frankish monarch suddenly as he was crossing the Alps. The rumour ran that Zedekiah, his Jewish physician in ordinary, had poisoned him with a powder administered as medicine. Despised by all and loved by none, the king departed this life in the forty-sixth year of his age, a man wholly vile, as his contemporaries said, and one whom the annalist of Fulda^c calls "timorous as a hare."

LUDWIG THE YOUNGER

Carloman meanwhile remained in upper Italy. When the news of the death of Charles the Bald reached him he addressed a letter to the pope, requesting him to bestow upon him the imperial dignity in return for the

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customary promises. Negotiations on the subject had nearly come to their conclusion when an infectious malady broke out among the German forces and Carloman fell a victim to it. The army had to retreat hastily across the Alps, carrying their sick king in a litter. This admirable prince was not destined to recover. Like all the sons of Ludwig the German, he had a tendency to brain disease and paralysis, inherited probably from their mother Imma. From this time forward he lived on one of his estates at Oetting in Bavaria. Later the unhappy man was smitten with a paralytic stroke which deprived him of the power of speech and motion. He died in the autumn of 880, after languishing for three years in a condition which rendered him incapable of discharging any of the functions of government. There was no issue of his marriage, but he had an illegitimate son, the offspring of a liaison with a lady of



A WEST FRANK

rank, upon whom he had conferred the Mark of Carinthia during his illness. All his contemporaries agree in describing Carloman as a prince of great valour and exceptional ability, and the decline of his powers in the prime of life as a great misfortune for the empire.

From the year 877 onwards Ludwig the Younger, second son of Ludwig the German, reigned practically alone, and ruled with great vigour and sagacity. He first came to a good understanding with the kingdom of the West Franks, where a son of Charles the Bald, Louis the Stammerer, had ascended the throne. The weak health of the latter prevented him from conducting the war in person, and he therefore endeavoured to come to terms with the eastern kingdom. For this purpose he met Ludwig the Younger at Fouron in the north of Lorraine, and in an interview at that place ratified the treaty concluded with the king of the East Franks at Mersen in 870 and resigned all pretensions to the imperial dignity. Almost immediately after the king of the West Franks fell ill of a grievous malady,

of which he died in the following year, leaving as heirs to his kingdom two sons still under age. Hence the ambitious King Ludwig the Younger readily conceived the idea of winning the Austrasian crown for himself and so uniting all the dominions of Charlemagne once more under his own sceptre. The same idea suggested itself to many a West Frankish noble. The influential abbot Gauzlin of St. Germans and Count Conrad of Paris tried to convince their fellow-countrymen that Ludwig the Younger, whose prowess in the battle of Andernach was still held in the liveliest remembrance, ought to be chosen king. A large number of nobles, having arrived in council at a resolution to this effect, sent messengers to invite Ludwig to take possession of the country. He replied by entering it at the head of an army, but failed to find favour in the eyes of the people because he allowed his soldiers to pillage as ruthlessly as the Normans had done. There was another party among the Austrasian nobles, who desired to preserve the

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crown to the sons of Louis the Stammerer. They therefore offered Ludwig the Younger compensation in the form of the western part of Lorraine, which had fallen to the share of the western kingdom in the Treaty of Mersen. He acquiesced in this arrangement, and the crown was conferred on Louis and Carloman, the sons of Louis the Stammerer, conjointly. But the misery of the western kingdom was only just beginning. Boson, the ambitious count of Provence, son-in-law of the emperor Ludwig II, rebelled and exalted his county into an independent kingdom, and an important part of the monarchy was thus lost. And, to add evil to evil, the Normans renewed their pirate incursions.

After the conclusion of the treaty Ludwig the Younger proceeded to Bavaria, to secure the heritage of his brother, who, though sick to death, was still alive; and deprived the impotent ruler of his dominion, leaving him only his estates. Returning from Bavaria to the western portion of his kingdom, he again conceived the idea of conquering the neighbour state with which he had just concluded a treaty. He marched into the country, and came everywhere upon the traces of Norse devastations. Even the local nobles held aloof from him, and he realised that this was no time for the Frankish Empire to rend its own flesh in fratricidal strife, but that all its united forces ought to be directed towards expelling the pirates from its borders. For this reason when he found himself confronted by a West Frankish army he did not offer battle but professed his readiness to renew the peace. A fresh compact was made in 880, by which Ludwig again renounced his pretensions to the western kingdom in return for the cession of some frontier districts in Lorraine. By this agreement four Lorraine bishoprics — Liège, Cambrai, Toul, and Verdun — fell to the eastern kingdom. The boundary line now started from the Schelde, and thence passed over to the Maas where that river makes its way out of the Ardennes, then trended westwards in a wide sweep, running about halfway between the Maas and Marne, and finally turned towards the southern end of Alsace. By this treaty the whole of Lorraine passed to Germany, and her predominance was thus assured for a long time to come.

Ludwig the Younger promptly set to work to rid his territory of the Northern pirates. The latter had established themselves at the mouth of the Schelde, where they had constructed strong bulwarks, behind which they were wont to place their ships in shelter while they perpetrated their ravages upon the country. Godefrid, king of the Danes, was even then making his way back to his ships, laden with rich spoils from a raid inland. Ludwig overtook the robber horde on the march, and inflicted such a severe defeat upon them that five thousand of the enemy were left on the field and the remainder took to flight.

As the king was returning from the scene of his victory he was met by tidings of disaster which plunged him into profound grief. A Saxon levy (Heerbann) had succumbed to a surprise of the Northmen. The latter had made an attack on the Elbe district, not far from Hamburg. A Saxon detachment had hastened thither, but had been dispersed by an unexpectedly high tide and so hemmed in between the arms of the river that it fell a helpless victim to the Northmen, who assailed it on all sides from their ships. Bruno, the commander and the king's brother-in-law, was slain, together with many bishops and counts, and many nobles were carried into captivity.

From this time forward the king, once so energetic, gradually succumbed to the malady to which his brother Carloman had fallen a victim. For two years he was obliged to watch idly the miseries of his country from

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his palace, confined to his couch by paralysis and incapable of leading an army. He lived on till the year 882. He had married Liutgard, a daughter of Liudolf, count of Saxony, from whom the royal house of Saxony claims descent. His son, whom he had destined to succeed him, fell from a window in Ratisbon in the year 879 and broke his neck. An illegitimate son, Hugo by name, had already fallen in the battle against the Northmen on the Schelde.

RAVAGES OF THE NORTHMEN

During the two years in which Ludwig the Younger was slowly pining away the kingdom became a scene of woe indeed. Charles the Fat, the third son of Ludwig the German, might have been expected to assume the government of the kingdom; but, unlike his energetic brothers, he was



LUDWIG THE YOUNGER

of feeble intellect, and had suffered from epilepsy from his youth up. As long as his brother was alive he concerned himself solely with the affairs of Swabia and Italy, so that for two years Germany was practically without a ruler. The state of the kingdom answered to this defect. The Northmen came back to the Schelde and the mouth of the Rhine, and thence made predatory excursions, directed indeed for the most part against the Austrasian kingdom, but occasionally touching upon German territory. They soon afterwards sailed up the Waal with a large fleet, got as far as Xanten, and proceeded to establish themselves at Nimeguen, the imperial seat of Charlemagne. This roused the sick king Ludwig to hasten with an army to the Rhine; but, unable to expel the invaders by force of arms, he was obliged to grant them permission to withdraw unmolested; and in their retreat they set fire to the castle of Charlemagne. Only a portion

of the Norse host left for the winter, another portion overran the coasts of the kingdom of the West Franks and spread hideous devastation through the country. With the spring of 881 the swarms of Northmen again made their appearance. This time their depredations were confined in the main to the districts about the Schelde and Somme. And now once again the sick king of Germany appeared on the scene with a detachment of his army, and arranged a meeting with Louis, the king of the West Franks, to take counsel with him for combined defence against the Northmen, for the unhappy man was incapable of taking the command of his army in the field. The sight of the horrors perpetrated by the Northmen so inflamed the West Frank warriors and their youthful king that they flung themselves upon the robber hordes and gained a brilliant victory at Saucourt on the Somme in 881. Joy at this fortunate event inspired a contemporary writer, a cleric without doubt, with the famous *Ludwigslied*, a noble monument of old German poetry. The Northmen then left the territory of the West Franks, but only to sail up the Meuse immediately and continue their ravages on East Frankish soil, where the king's illness gave them little cause for fear. At Elsloo, not far from Maestricht,

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in the vicinity of a royal palace, they constructed a great camp to protect their ships, and thence undertook raids on the cities of the Rhine, as yet untrodden ground to them, under the leadership of their chieftain kings (*heerkönige*) Godefrid and Siegfried. Cologne and Bonn were burned, Aachen laid waste, the palace of Charlemagne there set on fire, and the famous *Marienkirche* turned into a stable; the abbey of Malmedy, Stablo, and Prüm then fell into their hands and were stripped of all their treasures. Wherever the Northmen came they set the houses alight and slaughtered the inhabitants. The country-folk often gathered together in troops for self-defence, but they were generally surrounded by the practised Northmen warriors, who regaled themselves with the torments in which their victims perished. Smitten with the sight of so much misery, the sick king sent an army to the Maas, but the news of his death overtook it and it soon turned homewards.

In the following year, 882, the Northmen laid waste the district along the Moselle. The German king whom they had dreaded was no longer alive, and they therefore gave themselves up without concern to the work of plunder. In a little while the whole region between the Maas, Moselle, and Rhine was a scene of wreck and blackened ruins; the cities of Trèves and Metz were destroyed by fire. The archbishop of Trèves and the bishop of Metz, together with a few of the neighbouring nobles, collected a small army; but they were defeated, and the bishop of Metz himself fell in the battle. The unhappy inhabitants of the country turned in despair to Louis, the young king of the West Franks and the victor of Saucourt, and declared themselves willing to elect him their king. This offer he declined by a reference to existing treaties, but moved with compassion he sent an army to expel the Normans. Never before had Germany fallen upon such evil days.

At the time of Ludwig's death Charles the Fat, the heir to his kingdom, was in Italy, where he had spent most of his time during the period of measureless misery which had laid his country waste. Pope John VIII, under other circumstances no friend to the German branch of the Carolingians, had summoned him thither because he was the only prince who, as wearer of the imperial crown, could guarantee at least the possibility of protection to the church. After protracted negotiations over the conditions upon which he was to receive the crown—dealing in the main with the long-claimed papal territory and definite sovereign rights therein—Charles the Fat had been crowned emperor at Rome in February, 881. But the pope, who was so harassed by his quarrelsome nobles and by the close neighbourhood of the Saracens that his life was hardly safe, found himself in no better plight than before; for in spite of all his urgent appeals Charles the Fat stayed in upper Italy and made no preparations for coming to Rome. Pope John VIII met his end soon afterwards, being assassinated at Rome in the year 882.^d

CHARLES THE FAT (882-887 A.D.)

Charles the Fat [or the Thick], youngest son of Ludwig the German, inherited in 882, on the death of his childless brother, Ludwig the Younger, all the German and Lorraine territory, with the exception of Burgundy; and in 884, also France, properly the inheritance of Charles the Simple, whose two elder brothers were dead, but who being the issue of a marriage pronounced illegal by the pope, and, on account of his imbecility, being recognised by the French themselves as incapable of succeeding to the throne,

Charles the Fat easily took possession of the country, and before long reunited France with Germany, in which he was greatly assisted by the pope, to whom he secretly made great concessions, in order to be acknowledged by him as legitimate heir to the crown.

Charles the Fat was good-natured and indolent. His favourite project, the restoration of the empire as it stood under Charlemagne, he sought to realise by means of bribes and promises, treaties of peace, and other transactions, perfectly in conformity with his character, in which he ever unhesitatingly sacrificed honour to interest. The same means that had succeeded with the pope he imagined would prove equally successful in treating with the Northmen, who, after the death of Ludwig the Younger, renewed their depredations under Godefrid, and laid the Rhine country waste. The palace of Charlemagne at Aachen was converted by them into a stable. Bishop Wala fell bravely fighting at the head of an unequal force before the gates of Metz. The cities on the banks of the Rhine were burned to the ground, and the whole country between Liège, Cologne, and Mainz, laid desolate. At length Siegfried, the brother of Godefrid, was induced to withdraw his ravaging hordes by the gift of two thousand pounds of gold, and for the additional sum of twelve thousand pounds of silver (to defray which Charles the Fat seized all the treasures of the churches) consented to a truce of twelve years. Godefrid was, moreover, formally invested with Friesland as a fief of the empire. The Northmen, however, notwithstanding these stipulations, continued their depredations, advanced as far as the Moselle, and destroyed the city of Trèves, but were suddenly attacked, in the forest of Ardennes, by the charcoalmen and peasants, and ten thousand of them cut to pieces [883 A.D.]. Charles now became anxious to free himself from his troublesome vassal in Friesland, and the Markgraf Henry, who guarded the frontier at Grabfeld against the Sorbs, brother to Poppo, duke of Thuringia, the confidant of the emperor, invited Godefrid to a meeting, at which he caused him to be treacherously murdered. Godefrid's brother-in-law, the bastard Hugo, was also taken prisoner and deprived of sight. These acts of violence and treason were no sooner perpetrated than the Northmen, glowing with revenge, rushed like a torrent over the country and laid it waste on every side, forcing their way in immense hordes up the Rhine, the Maas, and the Seine. On the Rhine they were opposed by Adalbert, of the race of Babenberg (Bamberg).^e

In the autumn of the year 885 a great Norse fleet, consisting of ships large and small, almost without number, and carrying an army of between thirty and forty thousand men, sailed up the Seine as far as Paris, even then a flourishing city. Under the leadership of Bishop Gauzlin and Count Eudes of Paris, the inhabitants hastily repaired the old fortifications and collected a little army of some hundreds, which was brought into the city to defend it. The Northmen encamped round about Paris and made their first attempt to storm the city in November, 885, by a violent assault which lasted two days. The Normans were obliged to withdraw to collect wood in the country round for the construction of new siege instruments. In January, 886, they made a fresh assault which lasted for three days, and were again repulsed by the garrison. The siege lasted into the summer of 886. The besieged were reduced to more desperate straits still by a flood which destroyed the Seine bridge, and thus caused the strong tower situated on its farther side to fall into the hands of the Northmen. After this Count Eudes stole through the cordon of the enemy to implore help of the emperor. Charles had hitherto calmly left the city to its fate ; but now he summoned a diet and proclaimed

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a great advance upon Paris. When, in the August of 886, a mighty army marched upon Paris, all men expected that a great battle would be fought there under the eyes of the emperor. Charles, however, preferred to purchase the withdrawal of the enemy. The treaty which he concluded with the Northmen was an insult to the former might of France. The enemy declared that they could not withdraw during the winter season, and he therefore gave Burgundy to them for winter quarters, and undertook to pay them seven hundred pounds in gold in the following spring. And then the great German army marched home without having struck a blow. This act of disgraceful cowardice enraged the army and the nation, and deprived Charles of the last remnant of his reputation. Moreover all kinds of evil reports were current concerning him among the people. It was said that by the help of the pope he intended to legitimise his illegitimate son Bernard, and to procure the succession for him.^d

In the east, he also allowed the Slavs to gain ground, and neglected to support his nephew Arnulf, who could with difficulty defend himself against Suatopluk, who continued to extend his dominions; at the same time, the sons of the old markgrafs Engelschalk and Wilhelm declared war against each other, and Aribio, a son of the former, went over to the Moravians. Suatopluk was victorious on the Danube, and laid the country waste, until Charles appeared in person to beg for peace, which was concluded in 884 on the Tulnerfeld. This monarch proved himself as weak and despicable in his private as in his public character, by carrying on a scandalous suit against his wife, Ricardis, whom he accused of an adulterous connection with his chancellor, Bishop Luitward, and who proved her innocence by ordeal, by passing unharmed through fire in a waxen dress.

The great vassals of the empire, some of whom beheld in the fall of a sovereign they justly despised that of the Carlövingian dynasty and their own aggrandisement, whilst others were influenced by their dislike of the treaties entered into with foreign powers, the pope and the Northmen, and by an anxiety to make reparation for the loss of their national honour, convoked a great diet at Tribur in the valley of the Rhine, and deprived Charles of his crown (887 A.D.), a degradation he survived but one year.



CHARLES THE SIMPLE

(From a French cut of 1832)

ARNULF (887-809 A.D.)

The Anti-Carlovingian party was partly successful. The French made choice of Eudes, count of Paris, as successor to the crown, whilst the lower Burgundians in the Nether-Rhone-land (Arles) elected Boson, the son of

to Italy appears to be justified. The visits undertaken at a later period to Rome were, on the other hand, unjustifiable in every respect, by their imposing, as will hereafter be seen, a foreign ruler on Lombardy and Rome, whose union had become gradually stronger, and whose erection into an independent state, to which they were entitled by their geographical position and by their similarity in language and manners, was ever prevented by fresh invasions.

Arnulf crossed the Alps, 894 A.D. Ambrosius, graf of Lombardy, closing the gates of Bergamo against him, he took the city by storm, and hanged his faithless vassal at the gate. His further progress was impeded by the treachery of Eudes, the French king, who took advantage of his absence to arm against him, whilst Rudolf of upper Burgundy actually marched to the assistance of the Spoletans, and Arnulf was thus reluctantly forced to retrace his steps. He undertook a second expedition across the Alps in 896, and advanced into Tuscany, where he was amicably received by Adalbert, the faithless markgraf,¹ and by Berengar, who no sooner found themselves deceived in their expectation of making him subservient to their own interest and of easily outwitting him, than they assumed a threatening attitude. Arnulf, undismayed by the dangers with which he was surrounded, instantly marched upon Rome, whose gates were closed against him by the Spoletans, who successfully repelled every attack on the walls, and the emperor was on the point of retreating, when his soldiers, enraged at the sarcasms of the Italians who manned the walls, rushed furiously to the attack, and carried the city by storm. Lambert's adherents fled, and the rescued pope placed the imperial crown on Arnulf's head.^e But Germany, divided and helpless, was in no condition to maintain her power over the southern lands; Arnulf retreated in haste, leaving Rome and Italy to sixty years of stormy independence. Arnulf died in 899 at Öttingen and was buried at Ratisbon.^a

On Arnulf's retreat, Lambert regained the sovereignty of Italy, and again reduced Berengar and Adalbert to submission.² He was assassinated in 898, and his adherents invited Ludwig, the son of Boson, into Italy. This prince was a Carlovingian, and grandson to Ludwig II, and at that time reigned over Burgundy. Bertha, the ambitious wife of Adalbert, who was residing at Lucca, and whose pride could not brook the idea that her son Hugo was merely count of Arles, and Ludwig's vassal, plotted his destruction. In order to lull his suspicions, she gave him a friendly reception, but no sooner beheld him entirely in her power than she betrayed him to Berengar, who caused him to be deprived of sight (905 A.D.). Hugo then made himself master of lower Burgundy (Arelat), and after the assassination of Berengar (925) was placed by his mother on the throne of Italy. This country seemed destined to be governed by women; after the death of Bertha, a wealthy Roman, named Theodora, seized the reins of government, revived the ancient spirit of paganism, and drew all in her licentious train. One of her lovers she caused to be elected pope, as John X. Her daughter Marozia, who surpassed her mother in lewdness, married successively two of the sons of Bertha, first Guido, and then King Hugo, with whom she lived in the most profligate

¹ Bertha, the wife of Adalbert (who was blindly guided by her), a woman of an intriguing disposition, was the daughter of Lothar II and of Waldrada. Her first husband was Theobald, count of Arles, by whom she had Hugo, afterwards king of Italy. Sigonius relates the manner in which all the intrigues of those times in Italy and Burgundy were conducted by this woman.

² He took the latter prisoner in a stable, and said to him, "Your wife would have made of you either a king or an ass, now you have become the latter."

[895-946 A.D.]

manner. She kept lovers, and he a harem of mistresses, to whom he gave the names of different heathen goddesses. Her son, Octavian, who became pope, as John XI, died suddenly, and Hugo was driven from his throne (946 A.D.) by his stepson, Alberic, the son of Guido and Marozia, who made Rome his seat of government, whilst a grandson of Berengar, Berengar II, reigned in upper Italy. Hugo's former inheritance, and the Arelat or lower Burgundy, were united with upper Burgundy under Rudolf II, and even his Italian kingdom seemed forever lost to his remaining son, Lothair, whose wife, the beautiful Adelheid, was destined to decide the fate of Italy.

THE BABENBERG FEUD

Arnulf had, during his life-time, placed his son, Zwentibold, on the throne of Lorraine, in order to guard the frontiers of the empire against the Normans. This young prince entered into alliance with Eudes of Paris, whose daughter he married, and by his insolence drew upon himself the dislike of the clergy. His ill treatment of Rathod, archbishop of Trèves, also rendered him unpopular with the commonalty. A rebellion broke out in Lorraine, and he lost both his crown and his life in a battle that took place on the Maas (900 A.D.). Eudes' reign in France was also of short duration. Charles the Simple was replaced on the throne by the bishops and the vassals, who found their advantage in the imbecility of their monarch. Charles created Reginar duke of Lorraine, and was forced to acknowledge Rollo, duke of Normandy.

In Germany the great vassals, and the bishops also, usurped the direction of affairs. Ludwig, the second son of Arnulf, surnamed the Child, on account of his being at that time only in his seventh year, was, by the intrigues of Otto, duke of Saxony, and of Hatto, archbishop of Mainz (Mayence), who sought to reign under his name, placed upon the imperial throne. The power of the bishops had become exorbitant without the aid of the popes, whose licentious conduct threatened at this period to endanger the church. Hatto, a man of daring courage and deep cunning, unprincipled and cruel, bore unlimited sway in France and in southern Germany, in which he was upheld by Otto, who sought to strengthen himself in Saxony, and to aggrandise his house by the aid of the church. Adalbert, the opponent of the Northmen, Henry and Adelhart, the sons of Henry of Babenberg, finding themselves neglected, and pressed from the north by the Saxons, from the west by the bishops, set themselves up in opposition. Rudolf, bishop of Wurzburg, who was supported by Hatto, having obtained a considerable fief for his family by the abuse of his spiritual authority, Adalbert had recourse to arms, upon which Hatto, probably favoured by the ancient hatred of the rest of the vassals to the house of Babenberg, succeeded in having him put out of the ban of the empire.

Henry was killed, and Adelhart was taken prisoner and executed. Adalbert, meanwhile, made a vigorous resistance, and slew Graf Conrad, Bishop Rudolf's brother, but was, ere long, closely besieged in his fortress of Bamberg. Hatto, finding other means unavailing, treacherously offered his mediation, and promised him a free and safe return to his fortress, if he would present himself before the assembled diet. Trusting to the word of the wily priest, the graf issued from his fort, at whose foot he was met by Hatto, who, in the most friendly manner, proposed their breakfasting together within the fortress before setting off on their journey. The graf assented,

and returned with him to the fort; he then accompanied him to the diet, where Hatto declared himself exempted from his promise by his having restored the graf unharmed to his fortress for the purpose of taking his breakfast, and that now he was free to act as he deemed proper. The assembled vassals, upon this, unanimously sentenced Adalbert to death, and he was beheaded. Conrad, Bishop Rudolf's nephew, was created duke of Franconia. This family of the Würzburg bishop was surnamed the Rothenburgers, from Rothenburg on the Tauber; their descendants acquired, at a later period, far greater celebrity under the name of the Saliers.

The treacherous policy of Bishop Hatto, however, made a deep impression upon the minds of the commonalty, among whom loyalty was still held in higher honour than the sacred head of the churchman, and historians relate that, whilst the dukes overlooked the conduct of the bishop and yielded to the outbreak of the popular dissatisfaction, Hatto's name and the memory of his infamy were execrated and derided in popular ballads throughout Germany. His name represented the idea of hierarchical lust of power and avarice, and hence arose the legend that records his miserable death. It is said that, during a famine, a number of peasants who came to the bishop and begged for bread, were by his order shut up in a great barn and burned to death. From the ruins there issued myriads of mice, which ceaselessly pursued the wretched bishop, who vainly attempted to elude them, and who at length, driven to despair, fled for safety to a strong tower standing in the middle of the Rhine near Bingen, but here also the mice continued their pursuit, swam across the water, and devoured him. The tower is still standing, and is known at the present day as the Mauseturm or mouse-tower. This example is a manifest proof that the popular fictions were founded upon fact, and clearly express the spirit of those times.^c

THE HUNGARIAN INVASIONS

It was during this time that the second great invasion of Teutons by Asiatics took place. The Huns of Attila were not more fierce nor more victorious than the wild Magyars who had succeeded to the inheritance of the "scourge of God" and had seized Hungaria. This second invasion, coming at the time when the Northmen were overrunning West Frankland and were still a danger on the northern coasts, affected the history of Germany and of Europe to an extent little seen by those who see no interest in the dim beginnings of modern society. For, as we shall see, it was this second great wave of barbarian invasion which forced upon the free country-dwelling Germans the rude discipline of feudalism and the protecting restraints of city walls. Viewed in this light the dark page of history before us grows luminous and significant.

The great Hungarian, more correctly, Magyar, movement began in the first year of the tenth century, upon the break-up of the Kingdom of Moravia.^a The Hungarians continually made fresh conquests along the Danube. Cussal, one of their leaders, was, however, defeated in two great battles on the Enns and near to Vienna, and was left on the field (900 A.D.). Undismayed by these disasters, the Hungarians attacked the Carinthian Alps, whilst the Abodriti under Crito made an inroad into Saxony; but being again repulsed, they made an incursion into Italy and laid that country waste (902 A.D.). For a third time they appeared in such force, that Liutpold, the son of Ernst, the former markgraf, was defeated and killed near Presburg, and Ludwig, who was present in this battle, narrowly escaped being taken prisoner. They next invaded

[908-911 A.D.]

Thuringia (908 A.D.) where the new markgraf, Burkhard, after making a valiant defence, also fell. The following year (909 A.D.) they entered Franconia, where the markgraf Gebhard vainly attempted to stem their progress, and was killed. The death of these leaders at once proves the obstinate resistance made by the Germans, and the numerical superiority of the enemy.

The Hungarian warrior was irresistible in the fury of his onset, invincible in battle by his contempt of death, untiring in pursuit, or secured from it by the rapidity of his horse. His blood-thirstiness, his inhuman treatment of the unarmed and helpless, his destructive and predatory habits, astonished and terrified the milder German, who regarded him in the light of an evil spirit, as the Goth had formerly regarded the Hun, until he became habituated to him. The suddenness with which these mounted hordes appeared in the heart of the country and again vanished, greatly strengthened the belief in their supernatural powers. They also acted with a sort of religious fanaticism, from a belief that every enemy they slew would be their vassal in a future state. They were so blood-thirsty, that they would make use of the corpses of their opponents as tables during their savage feasts. They bound the captured women and maidens with their own long hair, and drove them in flocks to Hungary.

Ludwig the Child, dismayed by these repeated disasters, concluded a treaty of peace with these people, and consented to pay them a ten years' tribute. The Enns was declared the boundary of Hungary, and the wild Arpads erected their royal castle on the beautiful mountain on the Danube, on which the splendid monastery of Mlk now stands. The Germans were deeply sensible of the dishonour incurred by this ignominious tribute, of the danger of their internal dissensions, and of the misfortune of being governed by so inpotent a monarch. It was even publicly preached from the pulpit, "Woe to the land, whose king is a child!" The youthful monarch died (911 A.D.) before he had even reigned, and with him ended the race of Charlemagne in Germany.

CONRAD THE FIRST (911-918 A.D.)

The cessation of the Carlovingian line did not sever the bond of union that existed between the different nations of Germany, although a contention arose between them concerning the election of the new emperor, each claiming that privilege for itself; and as the increase of the ducal power had naturally led to a wider distinction between them, the diet convoked for the purpose represented nations instead of classes. There were consequently four nations and four votes; the Franks under Duke Conrad, whose authority nevertheless could not compete with that of the now venerable Hatto, archbishop of Mainz, who may be said to have been, at that period, the pope in Germany: the Saxons, Friedlanders, Thuringians, and some of the subdued Slavs, under Duke Otto: the Swabians, with Switzerland and Alsace, under different grafs, who, as the immediate officers of the crown, were named Kammerboten, in order to distinguish them from the grafs nominated by the dukes: the Bavarians, with the Tyrolese and some of the subdued eastern Slavs, under Duke Arnulf the Bad, the son of the brave Duke Liutpold. The Lothringians (people of Lorraine) formed a fifth nation, under their duke, Reginar, but were at that period incorporated with France.

The first impulse of the diet was to bestow the crown on the most powerful among the different competitors, and it was accordingly offered to Otto of Saxony, who not only possessed the most extensive territory and the most warlike subjects, but whose authority, having descended to him from his father and grandfather, was also the most firmly secured. But both Otto and his ancient ally, the bishop Hatto, had found the system they had hitherto pursued, of reigning in the name of an imbecile monarch, so greatly conducive to their interest, that they were disinclined to abandon it. Otto was a man who mistook the prudence inculcated by private interest for wisdom, and his mind, narrow as the limits of his dukedom, and solely intent

upon the interests of his family, was incapable of the comprehensive views requisite in a German emperor, and indifferent to the welfare of the great body of the nation. The examples of Boson, of Eudes, of Rudolf of upper Burgundy, and of Berengar, who, favoured by the difference in descent of the people they governed, had all succeeded in severing themselves from the empire, were ever present to his imagination, and he believed that as, on the other side of the Rhine, the Frank, the Burgundian, and the Lombard, severally obeyed an independent sovereign, the East Frank, the Saxon, the Swabian, and the Bavarian, on this side of the Rhine, were also desirous of asserting a similar independence, and that it would be easier and less hazardous to found an hereditary dukedom in a powerful and separate state, than to maintain the imperial dignity, undermined as it was by universal hostility.

The influence of Hatto and the consent of Otto placed Conrad, duke of Franconia, on the imperial throne. Sprung from a newly arisen family, a mere creature of the bishop, his nobility as a feudal



CONRAD THE FIRST
(From an old print)

lord only dating from the period of the Babenberg feud, he was regarded by the church as a pliable tool, and by the dukes as little to be feared. His weakness was quickly demonstrated by his inability to retain the rich allods of the Carolingian dynasty as heir to the imperial crown, and his being constrained to share them with the rest of the dukes; he was, nevertheless, more fully sensible of the dignity and of the duties of his station than those to whom he owed his election probably expected. His first step was to recall Reginar of Lorraine, who was oppressed by France, to his allegiance as vassal of the empire.

Otto died in 912, and his son Henry, a high-spirited youth, who had greatly distinguished himself against the Slavs, ere long quarrelled with the aged

[912-917 A.D.]

bishop Hatto. According to the legendary account, the bishop sent him a golden chain, so skilfully contrived as to strangle its wearer. The truth is, that the ancient family feud between the house of Conrad and that of Otto, which was connected with the Babenbergers, again broke out, and that the emperor attempted again to separate Thuringia, which Otto had governed since the death of Burkhard, from Saxony, in order to hinder the over-preponderance of that ducal house. Hatto, it is probable, counselled this step, as a considerable portion of Thuringia belonged to the diocese of Mainz, and a collision between him and the duke was therefore unavoidable. Henry flew to arms, and expelled the adherents of the bishop from Thuringia, which forced the emperor to take the field in the name of the empire against his haughty vassal.

This highly unfortunate civil war was a signal for a fresh irruption of the Slavs and Hungarians. During this year the Bohemians and Sorbs also made an inroad into Thuringia and Bavaria, and in 913 the Hungarians advanced as far as Swabia, but being surprised near Otting by the Bavarians under Arnulf, who on this occasion bloodily avenged his father's death, and by the Swabians under the Kammerboten, Erchanger and Berthold, they were all, with the exception of thirty of their number, cut to pieces. Arnulf subsequently embraced a contrary line of policy, married the daughter of Geisa, king of Hungary, and entered into a confederacy with the Hungarian and the Swabian Kammerboten, for the purpose of founding an independent state in the south of Germany, where he had already strengthened himself by the appointment of several markgrafs, Rudiger of Pechlarn in Austria, Rathold in Carinthia, and Barthold in the Tyrol. He then instigated all the enemies of the empire simultaneously to attack the Franks and Saxons, at that crisis at war with each other (915 A.D.), and whilst the Danes under Gorm the Old, and the Abodriti (Obotrites), destroyed Hamburg, immense hordes of Hungarians, Bohemians, and Sorbs laid the country waste as far as Bremen.

The emperor was, meanwhile, engaged with the Saxons. On one occasion Henry narrowly escaped being taken prisoner, being merely saved by the stratagem of his faithful servant, Thiatmar, who caused the emperor to retreat by falsely announcing to him the arrival of a body of auxiliaries. At length a pitched battle was fought near Merseburg between Henry and Eberhard (915 A.D.), the emperor's brother, in which the Franks were defeated, and the superiority of the Saxons remained, henceforward, unquestioned for more than a century. The emperor was forced to negotiate with the victor, whom he induced to protect the northern frontiers of the empire whilst he applied himself in person to the re-establishment of order in the south.

In Swabia, Salomon, bishop of Constance, who was supported by the commonalty, adhered to the imperial cause, whilst the Kammerboten were unable to palliate their treason, and were gradually driven to extremities. Erchanger, relying upon aid from Arnulf and the Hungarians, usurped the ducal crown and took the bishop prisoner. Salomon's extreme popularity filled him with such rage that he caused the feet of some shepherds, who threw themselves on their knees as the captured prelate passed by, to be chopped off. His wife, Bertha, terror-stricken at the rashness of her husband and foreseeing his destruction, received the prisoner with every demonstration of humility, and secretly aided his escape. He no sooner reappeared than the people flocked in thousands around him: *Heil, Herro! Heil, Liebo!* ("Hail, master! Hail, beloved one!") they shouted, and in their zeal,

attacked and defeated the traitors and their adherents. Berthold vainly defended himself in his mountain stronghold of Hohentwiel. The people so urgently demanded the death of these traitors to their country that the emperor convoked a general assembly at Albingen in Swabia, sentenced Erchanger and Berthold to be publicly beheaded, and nominated Burkhard (917 A.D.), whose father and uncle had been assassinated by order of Erchanger, as successor to the ducal throne. Arnulf withdrew to his fortress at Salzburg, and quietly awaited more favourable times. His name was branded with infamy by the people, who henceforth affixed to it the epithet of "The Bad," and the *Nibelungenlied* has perpetuated his detested memory.

Conrad died in 918, without issue. On his death-bed, mindful only of the welfare of the empire, he proved himself deserving even by his latest act of the crown he had so worthily worn, by charging his brother Eberhard to forget the ancient feud between their houses, and to deliver the crown with his own hands to his enemy, the free-spirited Henry, whom he judged alone capable of meeting all the exigences of the state. Eberhard obeyed his brother's injunctions, and the princes respected the will of their dying sovereign.

REIGN OF HENRY (I) THE FOWLER (918-936 A.D.)

The princes, with the exception of Burkhard and of Arnulf, assembled at Fritzlar, elected the absent Henry king, and despatched an embassy to inform him of their decision. It is said that the young duke was at the time among the Harz Mountains, and that the ambassadors found him in the homely attire of a sportsman in the fowling floor. He obeyed the call of the nation without delay, and without manifesting surprise. The error he had committed in rebelling against the state, it was his firm purpose to atone for by his conduct as emperor. Of a lofty and majestic stature, although slight and youthful in form, powerful and active in person, with a commanding and penetrating glance, his very appearance attracted popular favour: besides these personal advantages, he was prudent and learned, and possessed a mind replete with intelligence. The influence of such a monarch on the progressive development of society in Germany could not fail of producing results fully equalling the improvements introduced by Charlemagne.

The youthful Henry,¹ the first of the Saxon line, was proclaimed king of Germany at Fritzlar (919 A.D.) by the majority of votes, and, according to ancient custom, raised upon the shield. The archbishop of Mainz offered to anoint him according to the usual ceremony, but Henry refused, alleging that he was content to owe his election to the grace of God and to the piety of the German princes, and that he left the ceremony of anointment to those who wished to be still more pious.^e

The accession of Henry I is an event of the utmost importance in the history of Germany. From the days of Ludwig the German the eastern Carolingians had been engaged upon protecting and welding together that eastern section of the empire which to-day we know as Germany. But they had ruled over the various German tribes by the right that Charlemagne had made for himself, and then the right of conquest. This domination of the Carolingian kings of the Franks over the Germans died out in Arnulf. In the failure of Conrad's reign the second great step was taken in severing the tie with the past. The domination of the eastern Franks was now to

[¹ Known to Germans as Heinrich der Vogler.]

[919-938 A.D.]

be rejected altogether, and with the substitution of the Luidolfings for the Carolings, the race of Wittekind succeeded to the inheritance that had been seized by Charles.^a

THE UNIFICATION OF THE EMPIRE

Before Henry could pursue his more elevated projects, the assent of the southern Germans, who had not acknowledged their choice of their northern compatriots, had to be gained. Burkhard of Swabia, who had asserted his independence, and who was at that time carrying on a bitter feud with Rudolf, king of Burgundy, whom he had defeated (919 A.D.) in a bloody engagement near Winterthur, was the first against whom he directed the united forces of the empire, in whose name he, at the same time, offered him peace and pardon. Burkhard, seeing himself constrained to yield, took the oath of fealty to the newly elected king at Worms, but continued to act with almost his former unlimited authority in Swabia, and even undertook an expedition into Italy in favour of Rudolf, with whom he had become reconciled. The Italians, enraged at the wantonness with which he mocked them, assassinated him. Henry bestowed the dukedom of Swabia on Hermann, one of his relations, to whom he gave Burkhard's widow in marriage. He also bestowed a portion of the south of Alamannia on King Rudolf, in order to win him over, and in return received from him the holy lance, with which the side of the Saviour had been pierced as he hung on the cross. Finding it no longer possible to dissolve the dukedoms and great fiefs, Henry, in order to strengthen the unity of the empire, introduced the novel policy of bestowing the dukedoms, as they fell vacant, on his relations and personal adherents, and of allying the rest of the dukes with himself by intermarriage, thus uniting the different powerful houses in the state into one family.

Bavaria still remained in an unsettled state. Arnulf the Bad, leagued with the Hungarians, against whom Henry had great designs, had still much in his power, and Henry, resolved at any price to dissolve this dangerous alliance, not only concluded peace with this traitor on that condition, but also married his son Henry to Judith, Arnulf's daughter (921 A.D.). Arnulf deprived the rich churches of great part of their treasures, and was consequently abhorred by the clergy, the chroniclers of those times, who, chiefly on that account, depicted his character in such unfavourable colours.^e

With wonderful acuteness of perception Henry comprehended the situation and recognised in what way alone a union of the German tribes was possible; how, in other words, the existence of the east-Frankish, *i.e.*, of the German kingdom, could alone be preserved. He took care not to follow the wrong lead of King Conrad; he struck out new paths for himself with ingenious and undaunted spirit. He did not wish to establish the authority of the state by the subjection of the single stems under one ruling one, as the Merovingians and after them the Carolingians had done, nor to establish Saxon dominion according to Frankish rule; he did not plan to rule and administer the lands from one centre with the aid of the officials who were dependent on him alone, as had been the way of the Frankish kings. Only through a more liberal organisation of the realm, as Henry saw, could a union of the German people be maintained at the time. The ideal which presented itself to his mind was something as follows: each stem was to stand by itself as far as its own affairs was concerned, and was to rule itself according to old rights and tradition; it was to be ruled and led in times of war and peace by

a duke to whom the counts and lords of the land owed military attendance and obedience. This duke was to settle the disputes among the lords of the land at his diets, was to preserve peace and protect his boundaries from the inroads of the enemy; but just as the dukes governed the single stems in the realm, so the king was to rule over all the lands of the empire; he was to be the highest judge and general of the whole people. So it was to be, and so it was.

In the idea which Henry conceived, the kingdom appeared almost as only an alliance of German stems under the leadership of a king jointly elected by them. And yet they were far from willingly recognising this leadership. Bavaria and Swabia had separated themselves from the kingdom for the moment: in the former Arnulf ruled, in the latter Burkhard, with wholly independent power; and Lorraine had been allied with the west-Frankish kingdom for years. Franconia and Saxony alone formed the kingdom at first; for the moment Henry's power did not go beyond them. And although he as king was raised above Eberhard, still the latter as a duke stood practically on a level beside him. Just as Henry reserved for himself the full ducal power as he had always possessed it, so also in the Frankish lands it was preserved for Eberhard in the same way; the position which his family had won and established under Conrad's rule was in no wise lessened. Never again did any disagreement break out between Henry and Eberhard; they remained allies until Henry's death and the growing state was founded chiefly upon their accord. Henry's thoughts, however, were not limited to Saxony and Franconia; from the very beginning they had been directed to the union of all the German tribes, and hence he made it his first business to bring all the stems which had once belonged to the east-Frankish kingdom to a recognition of his supremacy.

In the sixth year of his reign King Henry had accomplished the immense task of uniting all the German lands and tribes; he had succeeded in doing that for which King Conrad had striven so obstinately and yet so unsuccessfully. Not with haste and impatience, not with terror and the sound of arms, had he done it; but through a quiet, clear perception of the true position of things and that lauded pacific disposition which would not let him shed German blood against Germans for no purpose. Thus a bond of unity was woven around the German stems, which became more and more close in time and surrounded by which the Germans first came to a clear consciousness of their own nationality. The kingdom as it now stood appears almost like an alliance of states; but out of it grew quickly enough a powerful, united state under as strong a monarchy as those times could produce. Henry had reached the goal which the pope and bishops at the council of Altheim had set themselves and had not been able to reach—the unification of Germany; but he reached this goal by a wholly different road than the one those bishops had taken. Thus it was not they who laid the cornerstone of the German Empire, but the man who had refused to accept the crown from the hand of a priest.

Everything was accomplished almost in silence; a new order of things for centuries to come was established with ease—by magic, one feels inclined to say; endless confusion was seen to be solved in the simplest fashion. It was as when an unknown terror breaks upon a large number of people in the darkness of night—everything is thrown into a confusion which increases from moment to moment, until the sun shines out in the morning and its beams gild the fields: the confused masses then easily assort themselves, quiet returns, and the world beams again in clear sunshine. Henry's clear spirit was the sun which turned the night of the German lands into day.

[924 A.D.]

WARS AGAINST OUTER ENEMIES

But of what use was all this building and creating if he could not succeed in enduringly protecting the empire against its outer enemies and above all against the Hungarians? However, in spite of the discouragement caused by repeated defeats, Henry did not lose faith in the strength of his people, and fortune favoured the courageous man. For it was fortune that led the Hungarians just at that time to spare the German lands of the hither Rhine for a longer space of time and to direct their attacks chiefly against Italy, the west-Frankish kingdom, and Lorraine. But in the year 924 they appeared again and turned towards Saxony. Wherever they came everything was laid desolate. The castles and strongholds, the cloisters and churches, the dwellings of the poor peasants, were all reduced to ashes; old and young, men and women, were slaughtered; again by the clouds of smoke and the appearance of fire in the sky could the path be followed which was taken by the terrible enemy; again the people took refuge in the forests, on the tops of mountains, and in hidden caves. "It is better to be silent on this subject," says Wittekind [the historian], "than to increase suffering by words."

King Henry did not dare to meet the superior forces of the enemy in an open battle. He had learned to know what war with them meant at an early date, and he did not believe his army was able to face them. It is true that every free Saxon who had completed his thirteenth year was bound to service, and had to take up arms against an approaching enemy; the old military provisions of the Frankish kingdom were also in force according to the letter of the law, and according to them every free man who owned at least five hides of land had to serve personally in the militia, and the smaller land-owners had to equip a fighter in common. But these provisions had fallen into disuse; hard times had decreased the number of freemen; the militia, seldom assembled, was formed of men knowing nothing of war.

Moreover, the Hungarians had to be met with cavalry, and although the Frankish feudal army consisted almost entirely of mounted knights, yet in Saxony cavalry service was still new and not widespread; the greatest part of the nobility here kept only poorly armed dependents who performed their military service on foot. Henry avoided a battle, therefore, and shut himself up with his faithful followers in his fortified castle Werla at the foot of the Harz, not far from Goslar. The favour of fortune again did not desert him. A prominent Hungarian was captured by the king's men and brought before him. The captive stood in high favour with his people, and consequently ambassadors were sent at once to free him from the bonds of the enemy. Gold and silver were offered for him in large measure, but that was not what Henry sought. He wanted peace, only peace, and he even offered, if he should be granted a truce of nine years, not only to give back the captive but also to pay the Hungarians a yearly tribute. On these conditions the Hungarians, swearing to observe a truce of nine years, withdrew to their homes.

Larger fortified towns were at that time still unknown in Saxony and Thuringia; only on the banks of the Rhine and the Danube, and beyond these rivers where the Romans had once lived, were there on German soil populous towns with fortified walls and towers, which, however, since the expeditions of the Normans and the Hungarian wars, lay mostly in heaps and ruins. The Saxons according to ancient custom still lived in single houses standing alone in the midst of their fields and meadows, or else they assembled in open villages. Only here and there arose royal palaces and castles of the nobles, only here and there were the enclosed seats of bishops,

priests, and monks, the first gathering-places of a more active intercourse. The boundaries were also poorly protected; the strongholds which Charlemagne had once laid out had been mostly destroyed in the wars against the Danes and Wends. The land thus, without being able to offer any resistance, lay open to the inroads of the enemy, which could not be checked in the interior either, on account of the scattered settlements. The first necessity, therefore, seemed to Henry to be to enlarge the existing forts and fortify them more strongly, to lay out new strongholds so as to be able to assemble larger forces in secure places. This was especially imperative on the frontiers in order to repulse the enemy on the very threshold.

Henry had already succeeded in destroying the Serbs on the Saale, and at the same time the Wendian tribes which had forced their way across the middle Elbe had been driven back across the river. In these frontier regions, which had fallen to him as the victor, Henry had settled large numbers of his dependents and bound them to military service in return for larger or smaller fiefs. He had thus at the same time established military colonies on the conquered territory, and here, where everything was on a military footing, and in the neighbouring districts which stood mostly under the same leadership with the marks he had free hand to carry out his plans. In the same way King Edward of England had a few years before restored or newly built a long line of frontier forts, and thus secured his realm against the inroads of the enemy; perhaps Henry in his undertakings had the example of the Anglo-Saxons in mind.

Day and night people were now at work building in the frontier districts. House had to adjoin house, and court, court; everything was surrounded with walls and ramparts. The work went on without a moment's pause. Henry encouraged the people to unaccustomed efforts, because he wished them to become hardened in times of peace, so that they would be better able to endure the privations of war. Thus there grew up in those districts settlements surrounded with walls and ramparts: smaller places were enlarged, destroyed fortifications restored; often large numbers of human habitations suddenly sprang up, where before only a simple hut had stood. At that time, Quedlinburg in the Harz was wholly rebuilt; Merseburg, which was always a place dear to the king, was enlarged and surrounded by a stone wall.

Henry at the same time opened at Merseburg an asylum for criminals; this was done in order to populate the town and make it capable of defending itself against the enemy. These suspicious characters lived in a suburb of Merseburg, whereas the citadel itself was occupied by more reliable dependents. These criminals were called the Merseburgans, and formed a troop of soldiery which Henry seems often to have used in especially dangerous enterprises. "It was," says Wittekind [the historian], "a band composed of robbers; for the king, who liked to be mild towards his subjects, exempted even thieves or robbers, when they were brave and warlike men, from their deserved punishment and caused them to settle in the suburb of Merseburg. He gave them fields and arms and ordered them to keep the peace with their countrymen; against the Wends, however, he let them make plundering expeditions as often as they pleased." So strong was this Merseburg troop that a few years later it furnished 1,000 men for the war with Bohemia.

But also in other ways Henry tried to increase the population of the fortified towns. He commanded all diets, popular gatherings, and festivities to be held within the walls of the citadel; as often as the Saxons came together they were to assemble in the strongholds so that they might

[924-929 A.D.]

gradually become accustomed to life in enclosed places, which they still regarded as imprisonment. Here also he perhaps was following the example of King Edward, who in the same way ordered all commercial dealings to be conducted within the gates of the citadel. But the fortified places of Saxony and Thuringia were not only to provide the possibility of offering a strong resistance to a fresh attack of the enemy; they were at the same time to provide refuge and safety to all the inhabitants of the frontier regions. Consequently every ninth man had to move into the town to erect a dwelling for himself and his eight companions, and also to provide granaries and storehouses, since the third part of all the fruits of the field which were produced had to be delivered in the citadel and were there stored. The eight, however, who remained outside cultivated the field of the one within, sowed it and harvested it, and brought the harvest into his granaries. Without the citadel there could be no buildings, or only worthless ones, since these were destroyed at the first attack of the enemy.

His military provisions, so far as can be seen from the scanty records, dealt with feudal service in Saxony, which he compelled from now on to be rendered in horses and mounted soldiers. Henry remodelled the organization of the army and the conduct of war, and brought them into new lines which were followed by the Germans for a long time afterward.

Henry was occupied four years with the ordering of all these things. "My tongue," says Wittekind,^f "cannot tell with what precaution and watchfulness he did everything at that time which could help to protect the fatherland." As soon, however, as Henry knew that his army was in fighting trim, he used it to attack the Wend tribes (928). They were the nearest enemies of the empire and of Saxony, and at the same time less dangerous than the Hungarians; so that the war against them was considered the best school to prepare for the stronger enemy. The first attack was upon the Hevelli, a Wend tribe, which dwelt on both sides of the Havel and on the lower Spree. Several times they fought, and Henry conquered each time, penetrating finally to the chief stronghold of the tribe, the present Brandenburg. The city, at that time called Brennaburg, lay surrounded by the Havel. It was midwinter when Henry laid siege to it, and he pitched his camp on the ice. Ice, iron, and famine,—the three brought about the fall of Brennaburg, and with it the whole of the land of the Hevelli fell into the hands of the conqueror.

Henry next proceeded southward against the Daleminzi, against whom he had won his first laurels. They were familiar with the strokes of Henry's sword and did not dare to meet him in open battle. They shut themselves up within their stronghold, Gana, but this also was taken on the twentieth day. Deadly hatred had long reigned between Wends and Saxons, which here demanded sanguinary sacrifices. The city was plundered, the grown men were killed, the children sold as slaves. Severe custom would have it thus, and the German has taken his word "slave" from the Slavs.

Henry also proceeded against the Czechs in Bohemia, whose lands adjoined those of the Daleminzi, with whom they were tribally related. Only since one generation had the tribe been ruled by one family, that of the Premyslids; Christianity had made some headway under this single rulership, although it found difficult entry among the stiff-necked tribe.

A more powerful resistance was to be expected from this numerous tribe, united under one rule, than from the other Slavic stems. Therefore the king called on Duke Arnulf for aid, and a Bavarian army advanced through the Bohemian forest, at the same time with the king, into the land of the

Czechs. It was the first time that the Bavarians had given the Saxons military attendance. They penetrated clear into the centre of the country where Prague is located on the bank of the swift Moldau. Here the young Bohemian duke Wenceslaus, who had already accepted Christianity through the influence of his pious grandmother, Ludmilla, surrendered himself and his land to the king (929). He received it again in fief and from now on paid the Saxons a tribute, which perhaps already at that time, as later, consisted of 500 silver marks and 120 oxen. From that time on the kings of Germany demanded feudal service and obedience from the Bohemian princes, until finally the land itself at a much later period fell to the German princes.

While the king himself was subjugating these Slavic stems, his counts had fought with success against the Wends living in the north. The Redarii living in the lake districts north of the Havel as far as the Peene were first conquered, then the Abodriti and the Wilzi who dwelt north and west of them clear to the shores of the Baltic. Within a short time the greatest part of the land between the Elbe and Oder was won for Saxon rule, but the hard will of the Wend tribes living in these districts was not broken and the blood of their relatives which had been shed cried for vengeance. First the Redarii arose in rage against German rule; they gathered together and fell upon Walsleben. The strongly fortified town was at that time well populated, but it could not defend itself against the superior numbers of the enemy. It was taken by assault and all its inhabitants were killed; not one saw the light of the coming day. This was a signal for a general uprising. The Wend tribes of the north arose to a man, to throw off the hated yoke of the Saxons.

Henry prepared quickly for battle and ordered Count Bernhard, to whom he had intrusted the guardianship of the Redarii, and Count Thietmar, to begin the war at once, by the siege of Lenzen, a stronghold which was in the hands of the Wends. The Saxon militia was assembled as well as possible in the general haste, and together with the war forces from the marks, was placed under Bernhard's command. When Lenzen had been besieged for five days, it was announced by spies that an army of Wends was in the vicinity and that it would attack the Saxon camp at the fall of night. Bernhard at once assembled his warriors in his tent and ordered them to remain under arms the whole night. The crowd separated and each gave himself up to joy or sorrow, hope or fear, according to whether he desired the battle or not. Night came on; it was darker than usual, the sky covered with heavy clouds, and the rain fell in torrents. In such weather the courage of the Wends sank and they gave up the attack. When, however, the morning dawned, although the Saxons had been under arms all night, Bernhard decided to venture an attack himself, and gave the signal for battle. Thereupon all took an oath forgiving themselves their failings and each other their ancient feuds—such was the custom before a battle—and with a solemn oath swore to support and aid each other in the strife as they would their leaders. Then when the sun came up—the sky shone in clear blue after the storm of the night—they marched out of camp.

At the first assault Bernhard had to give way before the superior force of the enemy. But he noticed that the Wends had no more cavalry than he, although they had countless numbers of infantry which moved forward on the muddy ground only with great difficulty and was driven back by the force of the cavalry. Consequently he did not lose courage, and the confidence of himself and his followers increased when they saw that a dense steam went up from the wet garments of the Wends, whereas they themselves were surrounded with clearest light; it was as if the God of the Christians

[929-938 A.D.]

were fighting with them against the heathen. Again the signal for attack was given, and with a joyful war cry they charged on the ranks of the enemy. The Wends stood close together, and it was attempted in vain to break a path through their compact ranks; only on the right and left were a few isolated squads of Wends attacked, conquered, and killed. Much blood had already been shed on both sides and the Wends still kept their stand. Then Bernhard sent a messenger to Thietmar asking him to hasten to the help of the army, and the latter quickly sent a captain with fifty knights clad in armour, to attack the enemy from the side. With the rattle of armour this band charged like a tempest upon the Wends; their ranks wavered, and soon the whole army broke into the wildest flight. The sword of the Saxons raged in all parts of the field. The Wends tried to reach Lenzen, but in vain; for Thietmar had occupied all the roads. Thereupon many of them in despair plunged into a neighbouring lake, and those whom the sword had spared found death in the waves. Not one of the infantry escaped and very few of the cavalry. Eight hundred were taken captive; they had been threatened with death and they all found death on the following day. More than one hundred thousand Wends were said to have perished. The Saxons also suffered severe losses and lost many a noble man from their army. With this victory the war was ended. The battle was fought on September 4th, 929; Lenzen surrendered the next day. The inhabitants laid down their arms and asked only for their lives; this was granted them, but they had to leave the city naked. Their wives and children, their slaves, their possessions — all fell into the hands of the conquerors.

Bernhard and Thietmar won great renown above all the German people, because they had won a glorious victory over an innumerable army of the detested Wends with a comparatively small force collected in haste. The king received them with the greatest honour, and from his mouth their deeds received the highest tribute. Other joyful sounds mixed with the jubilee of victory. Just at that time Henry was celebrating the marriage of his eldest son Otto. He had chosen a life companion for him from the royal family of the tribally related Anglo-Saxons; the beautiful Editha, daughter of King Edward and a sister of King Athelstan, who at that time ruled England with a strong hand, was to be led to the altar by Otto. Athelstan had felt himself so flattered by Henry's suit that he sent over to Germany not only Editha, but also her sister Elgiva; Henry and Otto might choose between the two. Accompanied by Athelstan's chancellor Thorketul, the princesses sailed up the Rhine as far as Cologne, where they were met by Henry's ambassadors. Editha remained the chosen one and the marriage was celebrated at once with great pomp (930). As a rich dowry from her husband Editha received Magdeburg and many beautiful estates in Saxony.

But the nine years of the truce with the Hungarians were now nearing their end and war was again threatened with these most terrible enemies of the empire. Henry had made good use of his respite. Saxony was protected by firm strongholds, the king had at his disposal an army experienced in war and faithfully attached to him; it was now time to measure swords with the old enemy. It was not long until the ambassadors of the Hungarians appeared to demand the tribute as usual, but they returned this time with empty bags. Thereupon the mounted bands of the Hungarians saddled quickly, and countless swarms took their way towards the west through the land of the Daleminzi; but the latter knew that Henry was prepared for war, and instead of the demanded tribute they scornfully threw a fat dog before the enemy. However angry the Hungarians were at this insult, they neverthe-

[933-934 A.D.]

less did not stop for revenge, but hurried on to the land of Thuringia, which they laid desolate in the winter of 932-933. When Thuringia could no longer support the large numbers of the enemy, a part of the army proceeded further west in order to attack Saxony from another side.

Henry had already collected a strong force of cavalry from Saxony and Thuringia and had ordered out the militia. Also from Bavaria and the other lands subject to him, many knights, it is related, had hurried to his standard. Quietly he awaited the moment when the countless swarms of the enemy should separate. Scarcely, however, had that troop separated and started towards the west, than Saxons and Thuringians attacked it impetuously. In a sanguinary battle the leaders of the enemy fell and their hordes fled panic-stricken in all directions. Many perished from the winter frosts, others died of hunger; a large number fell into captivity.

The other, larger part of the Hungarian army, however, which had remained in the east, in Thuringia, had in the meanwhile been informed that there was a castle in the neighbourhood where lived a sister of the king — she was born to Duke Otto out of wedlock and had married a Thuringian named Wido — in which there was much gold and silver. Consequently they at once set out and assaulted the castle. They would have taken it at the first attack if the fall of night had not put an end to the battle. Scarcely, however, were their arms at rest, when they heard of the defeat of their companions, of the victory of the Saxons, and of how King Henry was advancing against them with a powerful army. They lit great bonfires to collect their scattered troops and at once began their retreat.

Henry was camped that same night not far from the Hungarians in a place which was then called Riade, perhaps the present Rietheburg, in the golden meadow on the Unstrut, where many strongholds of the Luidolfings were scattered on all sides. When morning broke and it was learned how near the enemy was, the king determined to attack them at once and placed his army in battle array. He exhorted his followers to put all their trust in God, and declared that he would be with them to-day as in so many other battles; the Hungarians were enemies of the empire and of them all, they must fight to avenge their fatherland and their fathers; the enemy would soon give way if they would only charge bravely and strike boldly. Then the heart of each one in the army swelled with courage; they all saw with joy how their king hurried about on his horse, now in front, now in the middle, and now on the last ranks of the army, and how everywhere the flag of the archangel Michael, the chief banner of the empire, waved before him. The king was afraid that when the Hungarians saw the large numbers of armed horsemen of the Saxons they would not keep their stand but would break apart and thus frustrate a decisive battle. Consequently he sent on ahead a small force of one thousand Thuringian infantry with only a few armed knights. He thought that when this force appeared the Hungarians would at once give battle and then be led on, clear up to the battle ranks of his army. And so it happened. The Hungarians ventured close to the king's army, but as soon as they caught sight of the troops of knights they turned and fled. And they fled so rapidly that, although they were pursued for two miles, only a few of them were captured or killed; the king, however, stormed their camp and freed all prisoners. It was the 15th of March, 933; after it, so long as Henry lived, no Hungarian was seen on German soil.

When this memorable victory had been fought, there was no end to the jubilee in the army and in the whole Saxon land. As father of the fatherland Henry greeted his army and his people; they extolled him as world-

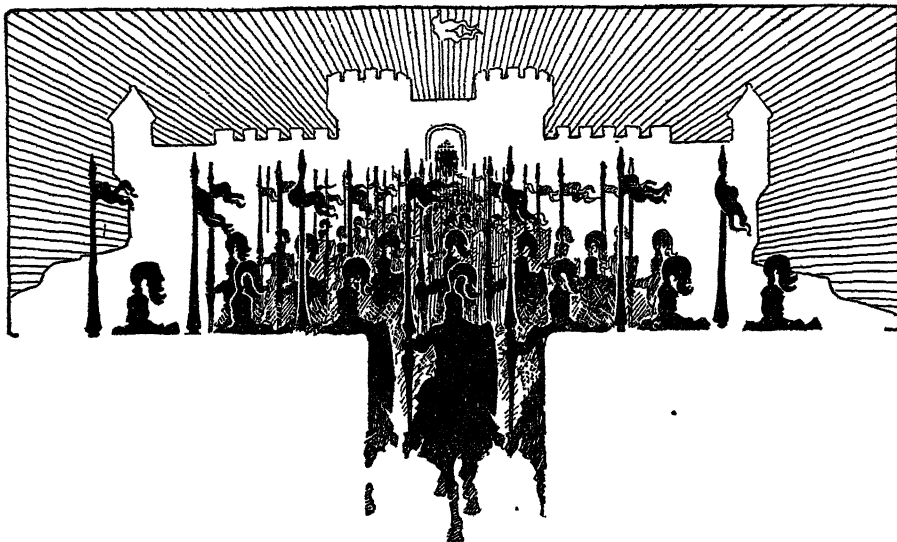
[934-936 A.D.]

ruler and emperor almost as if they had had a premonition of the greatness and power which were reserved for his son Otto. He, however, gave God the glory for the victory; he attributed his success to divine aid alone, and the tribute which he had been accustomed to pay to the enemy he now gave to the church in order to give it to the poor. Far over the whole world spread the renown of the great Saxon king, who had been the first to conquer the much-feared Hungarians in a great battle and had driven them out of his land.

And Henry's sword was to reach even the last enemy of the Saxons — the Danes. The latter had long since overstepped the bounds which the emperor Charles had once marked out for them. Not only the frontier district between the Eider, the Treene, and the Schlei had they taken in possession, but also, after the unfortunate battle in which Duke Bruno fell, they had seized all the land north of the Elbe, with the aid of the Wends, and had with fire and sword laid waste the fruitful districts of the Holsteins. The whole German population which had settled here was crowded over the Elbe, and they were hardly safe from the plundering of the enemy even on the hither side of the broad stream. It was only gradually that the Danes were driven back so that the Saxons could return to their old seats across the Elbe. But the Germans were also harassed by the Danes from a different quarter; bands of northern pirates landed continually on the coasts of Friesland and penetrated far into Saxony and Lorraine.

The Danes seem often to have been overpowered, since we learn that in 931 Henry baptised the kings of the Abodriti and of the Danes. But the struggle was not ended. Therefore, the old hero rose once again at the end of his life and led his army across the boundaries of the Danes (934). Their king, Gorm the Old, although he was skilled in many battles as a successful fighter, and had first united the kingdom of the Danes on the islands in Skane and Jutland, yet did not dare to meet the conqueror of the Hungarians in an open battle. He sued for peace and promised to accept any conditions. Henry re-established the old boundaries of the empire, by giving the abandoned districts as a fief to Saxon warriors; he gave these northern districts a similar military organisation to the marks captured from the Wends. The districts between the Eider, the Treene, and the Schlei, called later the mark of Schleswig, remained in the German Empire until Conrad II, nearly a hundred years later, ceded to the Danes the land as far as the Eider. This cession seemed to be favoured by circumstances, but it was not a fortunate act, since it displaced the boundaries which Charlemagne had established and Henry had restored.^b

The same year (934 A.D.) a friendly meeting took place between him and the kings of France and Burgundy on the Char, a tributary of the Maas. Henry afterwards planned a visit to Rome, but died without accomplishing that project (936 A.D.), when at the height of his splendour and renown. He was buried at Quedlinburg, his favourite residence.^c



CHAPTER VIII

OTTO THE GREAT AND HIS SUCCESSORS

[936-1024 A.D.]

THE CORONATION OF OTTO (936 A.D.)

IN the summer of 936 the leading men of the secular and clerical ranks assembled at Aachen to elect a king. Times had changed decidedly since the year 619, when Henry I received the crown. At his election only the Frankish duke Eberhard with his vassals and the archbishop Heriger of Mainz had appeared, besides the Saxon nobility. The whole kingdom took part in Otto's election; all the German dukes, the archbishops, and probably a great many other high clerical and secular dignitaries proceeded to Aachen. The Saxon lords who had already decided in favour of Otto accompanied him thither; as he approached, those who had already gathered in the city went out to meet him and brought him back in a triumphal procession. The election took place in the celebrated palace of Charlemagne. Between the castle and the court chapel (the beautiful church of the Virgin) was an open colonnade through which the great emperor had often passed on his way to church. In this place the secular lords chose Otto for their king; he seated himself here and at once caused them to bring him their homage; they placed their hands in his and swore to support him against the enemy. Otto then, in company with the princes, proceeded to the church of the Virgin, the much admired chapel of Charlemagne, which was built in the form of an octagon, in part from antique marble columns. Since the ground space would accommodate only a limited number of persons, a great many had mounted to the circular gallery-like passages above, in order to view the festive proceedings from there. There had been a quarrel among the archbishops at first as to which of them should crown the new ruler; finally it

[936-938 A.D.]

was agreed that this honour should fall to Hildebert of Mainz on account of the peculiar dignity of his person. The archbishop conducted Otto into the middle of the chapel and then turned to the audience: "See," he said, "I lead before you the new king, who has been selected by God, appointed by King Henry, and now chosen by all the princes; if this choice pleases you, so manifest it by raising the right hand." Thereupon the congregation raised their right hands and showed their assent by a loud cry of acclamation. The archbishop then led the new king to the altar upon which were the insignia of kingly office—the sword with the girdle, the purple robe, the bracelets, the staff, the sceptre, and the crown. He then turned to Otto and presented him with the insignia of power, together with many pious admonitions. "Receive this sword," said he, "in order with it to drive out all the enemies of Christ, the heathen, and all bad Christians, since God has given thee dominion over the Frankish realm in order to make of it a sure refuge for Christendom." After Otto had received the other royal insignia, accompanied with similar pious expressions, the archbishop of Mainz anointed him, being assisted by the archbishop Wikfried of Cologne, put the crown on his head, and conducted him to the throne, which was placed between the marble columns of the church of the Virgin. When the service was concluded the new king proceeded with the secular and clerical lords to the banquet which had been prepared in the palace of Charles the Great. The four dukes of the kingdom, Giselbert of Lorraine, Eberhard of Franconia, Hermann of Swabia, and Arnulf of Bavaria, had charge of the coronation festivities; they also waited on the king personally at the banquet as vassals were accustomed to wait on their feudal lord on especially ceremonious occasions.^b

It was no empty formality when the princes who had once recognised his father as their feudal lord now rendered him the same service which they received from their dependents. Kingship already meant something more than mere leadership of the Saxon dukes, and Otto was just the man to assume the right which only one king had ever possessed in German territory. If Henry seems almost more Saxon prince than king of the Germans, Otto on the other hand, although he called himself also king of the Franks, was from the very beginning of his reign king of the Germans in the most complete sense of the word.^c

THE OVERTHROW OF THE STEM DUCHIES

A revival of the Carolingian conception of sovereignty can at once be discerned in the mind of the young king. The coronation itself offered an opportunity for this to appear. The duke of Bavaria had not come to do him homage; Otto deposed him and set up, beside the duchy of Bavaria, a count palatine to watch that the interests of the king should never suffer from the independence of the great vassal. It was the beginning of a policy radically different from that of Henry, who had left almost complete autonomy to the different nations and their dukes. From now on till the time of Bismarck the main story of German history is the struggle of the kings for a centralised government, and the frustration of their efforts by the local magnates who represented the tribes and nations of the earliest days.

The story of Otto's wars against these great dukes is too long and too intricate to tell in detail here. Suffice it to say that every duke in the kingdom was in rebellion at one time and another. Even the Saxons turned

against them, and aided the rebellion of his elder but bastard brother Thankmar and his younger brother Henry, who was the eldest born of the children of Henry I after he was king. At first Otto was beaten, but in a victory at Andernach (Birten) the dukes of Franconia and Lorraine were slain, and the young Henry was forced to submit (939).

Then the great plan of Otto was realised. The power of the king was to be secured by setting up members of his own family in place of the stem dukes, whom the people had hitherto looked up to as sprung from the old race of heroes, and the only hereditary lords of the Germans. Franconia he kept for himself; Bavaria was given to the penitent brother Henry; Swabia was held by his eldest son, Ludolf; his son-in-law Conrad was put over Lorraine. But they were no longer the old independent sovereigns. The scattered estates of the king that spread throughout the different duchies offered the chance for a system of counts palatine who, like the *missi dominici* of Charlemagne, were to be the agents of royalty and centralisation, and to watch with jealous eye the actions of their neighbours, even if they were of the royal line. It was evident that another Charles was at the helm, but a second civil war had to be fought before the royal prerogatives were assured. Nothing shows more clearly the real tendencies of German history towards local liberty rather than imperial unity than the fact that the new dukes, the king's own kin, were soon leading the forces of their respective nations against Otto. But the rebels quarrelled among themselves, and an invasion of the Hungarians forced them to join in a common national defence. Otto, however, had learned that he could never rely upon the dukes, whoever they were. Traditions of local independence and tribal, or as they viewed it "national" interests, overcame all ties of blood or duty. Counts palatine were not strong enough to act as a sufficient check. They must be backed up by some other force, or the unity of the monarchy was doomed. The only available ally was the church, and with the same deep political purpose at heart Otto posed as the protector of the church and its reformer. His protection meant the exaltation of ecclesiastical lords to a plane equal to or above that of the lay lords; his reformation meant the placing of his brother, the learned Bruno, over the archiepiscopate of Cologne (953), and his son William in the place of the perfidious Frederick, the archbishop of Mainz, who had connived at a plan for Otto's assassination.

THE TENTH CENTURY RENAISSANCE

These appointments were eminently just, no more attractive or saintly character appears in German history than that of Bruno, who as chancellor and as prelate carried out reforms that brought intellectual awakening with religious revival. Fostered by him, rare literature again began to be produced; the night of the dark age was passing, and Bruno, carrying his library with him in his travels, and studying Greek with the Scotchman Isreal, is like an Erasmus of the tenth century. His work was that of a reformer and teacher.^a

Above all, however, Bruno attempted to revive the scholarly activity of the clergy. Through him and through the men whom he trained, the court again became the centre of a scholarly movement; the royal chapel took on the character of a superior school. Of the seven liberal sciences which at that time comprised the whole sum of earthly wisdom, only the three lower ones, grammar, rhetoric, and dialectics, had, since the memory of man, been

[950-1000 A.D.]

taught in the schools; that Bruno directed his studies to the four higher ones likewise, arithmetic, geometry, music, and astronomy, made him appear like a restorer of these sciences in the eyes of his contemporaries. While he himself still continued to study, he became at the same time the teacher of many others; he never let the superiority of his mind be felt unpleasantly, but rather by his winning friendliness and gentle earnestness, succeeded in charming everyone. While he himself "hastened forward on the path of virtue with gigantic strides," as his biographer expresses it, he never wearied of looking back after those who were left behind, to help them on their way.

The scholarly efforts of the court gained in breadth and depth after Otto turned his attention to them, and they had already begun to bear fruit in the year 950. Soon afterwards the learned Rather was called to court. He was born in Lorraine, had left his home and made his fortune in Italy through King Hugo, but had been driven out of his bishopric at Verona. Bruno himself learned from Rather, who was held to be the first theologian of his time. Bishop Luitprand of Cremona came to court a little later, and also his not ordinary knowledge of old Latin literature does not seem to have been left unused by Bruno. It was no longer only the bones of the saints which were brought from over the Alps, but those other relics of antiquity which are so much more precious in our eyes; above all, the valuable manuscripts of classic authors. More than a hundred of these were brought into German countries by an Italian, Gunzo by name, at Otto's command, some of the most valuable of which Italy has carried back again after a lapse of centuries. People now applied themselves with fresh zeal to the study of the old poets, orators, and historians—Virgil, Horace, Ovid, Terence, Cicero, and Sallust arose together from the dead and became the teachers of the Germans in the liberal sciences.

From the court the new studies spread throughout the kingdom, the cloister schools especially taking a gratifying part in the general advancement. St. Gall and Reichenau reached their most flourishing period; Fulda tried to maintain its old position; Hersfeld emulated it; a teacher from Italy was called to Wurzburg. In Saxony, Corvei especially cultivated the sciences; also in the convents, especially at Gandersheim and Quedlinburg, the girls read Virgil and Terence together with the lives of the saints. While people had scarcely learned to know the ancients, with minds still dazzled by the brilliancy of their oratory, they found courage to compete with them; behind cloister walls men put their hand to works which, with all their roughness, are not without a certain lofty beauty, which show a sturdy attempt to reach perfection of form, and which through their contents possess for us an imperishable value.

It is a literature of a peculiar character which was developed out of these efforts. It rests upon a national foundation and is yet clothed in a garment of classic Roman language; it is monastic and ascetic, but at the same time naturalistic according to the conception of the ancients; it is ecclesiastic, but untrammelled by dogmatic disputes and canonistic scholasticism; finally it is courtly, but at the same time simple, true-hearted, and upright. The old-German heroic folklore is reproduced in hexameters which are imitated or borrowed from Virgil; the naïve fables must accommodate themselves to the strict beat of old verse measure; the wonderful stories of the origin of the Saxons are repeated in the language of Sallust and Tacitus; a nun treats the legends of the saints in the form of a Terentian comedy. Bruno has stamped the impress of his mind upon this whole literature. His taste for philological learning, his ascetic zeal, his high position at court which came

to him from birth, influenced it perceptibly for over a century. But there was also another spirit at work which he neither could nor would control. In these books lives also the strong, sturdy, and true spirit of the German people.

The tenth century, more than others, has been called an age of barbarism, and its beginnings do indeed betray a decay of all that the Carolingian period had accomplished in the way of art and literature. But already in the middle of the century we may detect new seeds of culture in the German countries, and it was really from them that a civilisation first developed which penetrated more deeply into the northern districts and became acclimated there. It was, to be sure, a civilisation which at first affected only the highest ranks of society—the court, the clergy, and the nobility which had been drawn into the vicinity of the court; but it was practically instrumental in gradually reforming all the conditions of German life. No one more than the historian of the German people perceives what a change took place at that time in the cultural conditions. After he has emerged from the darkness of tradition into the light of history already in the Carolingian period, at the beginning of the tenth century he is again surrounded by a twilight in which it is impossible to distinguish fact from fable; tradition is confused, contradictory, incomplete, and disconnected. But with the middle of the century, contemporary, reliable sources are again opened up to him, which on the whole permit him to follow the course of events clearly; the ground becomes firm beneath his feet and only seldom is he compelled to tread the uncertain path of supposition.

The king's chapel, however, was not only a school of learning, it was at the same time a plant-house for church and state, in that nearly all the priests went out from it who in the following period were raised to the seats of the German bishoprics by Otto and his successors. It is a new generation of princes of the church very unlike that which the later Carolingian period had brought forth. These bishops, permeated as they are with the dignity of their ecclesiastical position, are yet truly submissive to the central power of the state; they willingly take part in the king's battles and cheerfully go from one country to another in his interest and for his advantage. Hierarchic-theocratic ideas are far from their minds, no less so the thought of a slavish obedience to Rome, although they respect the rights of St. Peter; they are, however, permeated with the feeling of a free independent authority which God has given them over their bishoprics, and they rule their dioceses with a patriarchal, all-comprehending power. Their first duties they consider to be the organisation of ecclesiastical discipline, reformation of the cloisters and chapters, and the awakening of a scholastic life; but they feel it to be equally their calling to fortify their cities with walls, to gain or to secure for them privileges of markets and coinage, to elevate commerce, to cultivate waste regions, to clear away forests, to regulate the service of their dependents legally, to preserve right and justice within their immunities. They are throughout practical tasks which they set themselves and they believe that they are serving God and their fellowmen in performing them.

The Roman church has placed not a few of these bishops on the calendar of its saints, but the German people also owe these men the deepest gratitude. They have contributed not a little towards raising the oppressed part of the nation, towards reviving city life, and towards promoting agriculture, indeed one might say that even the more definite development of the national spirit is due largely to them. From one centre they went into all parts of the realm; wherever they went they spread the same culture, the same principles

[936-955 A.D.]

of administration, the same ecclesiastical-political views, and they themselves remained, although separated, in a close, often an intimate, relationship with each other. It might be said that among them for the first time, the firm outlines of a national policy were established, which remained untouched by the attitude of the person who happened to hold the chief power in the state. In this rank of bishops we meet a large number of the most worthy men, who showed themselves almost throughout filled with the same love for their German fatherland until the struggle concerning the investiture brought unholy discord into all ranks of life.^c

THE STRENGTHENING OF THE MARKS

But civil wars, the strengthening of royalty, and the activity of the church were but a part of the interests of Otto. From the day of his coronation the Slavs had been ravaging the frontiers on the northeast and the Hungarians had raided the rich valleys of the upper Danube. In campaign after campaign the king and his lieutenants kept the invaders at bay. To secure his kingdom, Otto granted larger powers to the counts of the border, the markgrafen, and thus prepared the way for the power of Brandenburg and of Austria (the East Mark). He encouraged German colonisation along the Elbe, and called to the assistance of his armies the influence of Christianising missionaries. The reformation of his clergy stood him in good stead, for not since the day of Charles the Great did the missionary effort of the monks and clergy reap such triumphs over heathenism and win so much in land and people for Christendom.

VICTORY OVER THE MAGYARS AND WENDS

But the Hungarians were still unsubdued, and in the year 955 they made a vast and final test of the strength of the new kingdom.^a A powerful party in Bavaria, headed by the count Werner, brother to the fallen Arnulf, were induced by the hatred they bore to Henry to have recourse to the Hungarians, whom they invited into the country. Confident of success on account of their enormous numerical strength, the arrogant barbarians boasted that their horses should drain every river in Germany. Augsburg, whose supposed treasures attracted their cupidity, was besieged by them, but made a brave defence under the command of Burkhard of Swabia. Their king, Pulzko, was encamped at Gunsburg. Otto instantly assembled the *arrière-ban* of the entire empire; the Bohemians united their forces with his; the Saxons, at that time engaged in opposing the Slavs, alone failed. The two armies came within sight of each other on the Lech, near Augsburg. Before the battle commenced, Otto addressed his troops, as his father had done on a similar occasion, and vowed, when referring to the victory won by Henry, to found a bishopric at Meresburg, if God granted him success.

It was the 10th of August, 955. The sun poured with intense heat upon the plain. The Hungarians rapidly crossed the Lech, fell upon the rear of the German army, dispersed the Bohemians, and were pressing hard upon the Swabians, when the fortune of the day was again turned by Conrad, who, anxious to retrieve his fault and to regain the confidence of his master, performed miracles of valour at the head of the Franconians. The emperor struggled sword in hand in the thickest of the fight. A vast number of

[936-962 A.D.]

the enemy were drowned in attempting to escape across the river. Conrad was mortally wounded in the neck by an arrow aimed at him by one of the fugitives, when in the act of raising his helmet in order to breathe more freely. A hundred thousand Hungarians are said to have fallen on this occasion.¹ Two of their princes, Lehel and Bulcs, were by the emperor's command hanged on the gates of Augsburg. According to some writers, King Pulzko and four of the war-chiefs were hanged before the gates of Ratisbon. Werner was killed by the enraged Hungarians, but few of whom escaped to their country, almost the whole of the fugitives being slain or hunted down like wild beasts by the Bavarian peasants. The adherents of the adverse party were mercilessly punished by Henry of Bavaria, who caused them to be buried alive, or burned in beds of quicklime. Herold, bishop of Salzburg, was by his orders deprived of sight, and the patriarch Lupus of Aquileia met with a still more wretched fate. This was the last inroad attempted by the Hungarians, who for the future remained within their frontier, on their side equally undisturbed by the Germans. The booty was so enormous that a peasant is said to have had a silver plough made out of his share. The innumerable Hungarian horses taken on this occasion also gave rise to the establishment of the Keferloher horse fair.²



GERMAN PEASANT OF THE TENTH CENTURY

THE REVIVAL OF THE ROMAN EMPIRE

For a quarter of a century Otto (936-962) ruled with no higher title than king of the Franks. It was not till the winter of 962 that this successor of Charlemagne received the imperial crown, and proclaimed once more to the world the fact of that union of Roman and Teuton, upon which the structure of modern society was to rest. We have now to trace the story of what Bryce regards as the real foundation of the Roman Empire of the Middle Ages.

The one portion of the Carolingian monarchy which suffered most in the dark age of dissolution was Italy. The heroic efforts on its behalf of Louis II, the last worthy descendant of Charles, were rendered fruitless by his early death without a son to succeed. Then Italy was a prize for uncles and cousins, like Charles the Bald and Charles the Fat. After their time there was a feudal anarchy in which the most noteworthy leaders were the dukes of Friuli in the north, of Spoleto in the centre, and of Capua and Benevento in the south, with marquises of Ivrea and Tuscany and proud Roman counts, like those of the family of Crescentius, to prevent consolidation or peace. At Rome itself the conditions were at the worst. Popes were elected by clergy and populace, but mob violence forced the elections amid riot and outrage.

[¹ But one must remember that the old chronicler who recorded this fact did not see the battle.]

[950-962 A.D.]

Above this world of ruin and disorder there still hung the shadow of an imperial crown. From the year 900 it had been alternately the prize of Lombard and Provençal (or Burgundian) princes.¹

In the year 950 Lothair of Burgundy died suddenly, leaving his young, witty, and beautiful widow Adelheid (Adelaide) to face the craft and strength of Berengar II. Berengar determined to marry her to his son, and upon her refusal imprisoned her in a fortress on the Lake of Como. From this she escaped to the castle of Canossa.

Legend tells us that her deliverance was due to a priest who bored through her prison wall, and that in her flight she was so closely pursued as to be compelled to conceal herself in a field of standing corn. Her flight at Canossa gave the excuse for the interference of the German ally, Ludolf of Swabia, Otto's eldest son. Ludolf at once descended the Alps; his uncle Henry of Bavaria was at his heels to share in the plunder, and laid claim to most of Venetia, although formerly Berengar's ally. But the prize was for neither of them. In 951 Otto himself came down, and in Pavia, the old royal city of the Lombards, he signalled his double triumph by assuming the title "king of the Lombards" and by marrying the fair Adelaide. Henceforth the only obstacle to the assumption of the empire was the formality of coronation.

Nine years elapsed, however, before Otto took the final step. His son had withdrawn to Germany to lead a formidable rebellion against the father who had foiled his plans. Conrad the red, duke of Lotharingia, joined hands with him, and the civil wars broke out anew. It was then that the great Hungarian invasion came to restore allegiance to the one prince who could make headway against it. The rebels submitted and fought loyally for their king. The battle of Lechfeld left Otto unquestioned master in Germany. Fresh aggressions of Berengar, whom he had left as under-king in Italy, now led him to take the final step.^a

Berengar aimed at the independent sovereignty of Italy, in which he was upheld by the majority of the people, whose national pride ill brooked the despotic rule of either the clergy or the Germans. The Lombard bishops, enraged at the restriction imposed upon them by Berengar, sought the protection of the pope, who applied for aid to the emperor. The family disputes that had so lately troubled Otto's domestic peace, the struggle with the Hungarians and the Slavs, had at this juncture been brought to a favourable termination, and the reincorporation of Italy with the empire again became the object of his ambition. Accordingly, after causing his son, Otto II, to be crowned king of Germany at Aachen, and entrusting the government of the empire to his brother Bruno, archbishop of Cologne, and to his illegitimate son Wilhelm, who had succeeded Frederick in the archbishopric of Mainz, he crossed the Alps (961 A.D.), expelled Berengar, and for the first time entered Rome, where the pope, John XII (a son of Alberic), was compelled to crown him emperor.^a

THE IMPERIAL CORONATION (962 A.D.)

Ancient custom demanded that the pope should send the Roman senate, *i.e.* the nobility of the city, and the citizens who bore arms to meet the king, who was to receive the imperial crown, while he was encamped upon the gardens of Nero under Monte Mario near the church of St. Peter, and to

[¹ Though it would seem that some of these claimants preferred a royal title to the imperial one. Cf. Otto I's first Italian campaign.]

escort him back to the city. This delegation, accordingly, started out in pompous array with crosses and flags, dragon heads, and lofty standards, accompanied by the corporations of the foreigners in Rome, each hailing the joyful occasion by joyful songs in its own language. Aristocratic youths belonging to the first families of the city, welcomed the king at Monte Mario, kissed his feet, and then assisted him to mount a horse sent by the pope, upon which they conducted him, through crowds of people, to the steps leading to the outer court of St. Peter's.

Before this sat the pope in full regalia, upon a golden throne surrounded on both sides by the clergy. After the king had left his horse and mounted the thirty-five marble steps, the pope arose, offered the king his lips for a kiss, and extended his right hand in brotherly greeting. They then passed through the brazen gates of the spacious outer court, which was called the paradise of St. Peter, and proceeded towards the main door—it was called the silver door—of the church. Before that was opened, however, the king swore to the pope that he had come with pure and upright intentions as regards the good of the city and church, and promised him the donations given by the earlier emperors. To the sound of the hymn, "Blessed is he that cometh in the name of the Lord," they then entered the festively decorated and brilliantly lighted church, which had no equal in all the world. The king hurried to the tomb of St. Peter as soon as he entered the church and fell on his knees to pray. The pope's blessing and prayer concluded the ceremony in the church. This was followed by a festive banquet which the pope gave the future emperor, who then returned in the evening to his camp outside the city.

Thus was spent the day of the ceremonial reception; the coronation itself did not take place until the following Sunday. On that day the people gathered in the streets at an early hour; all the houses were decorated with carpets and awnings; the whole city thereby took on a festive appearance. Everybody then hastened to Leo's city, to St. Peter's, where the king in a purple robe and golden greaves awaited the pope. The pope appeared in the full regalia of his highest priestly office. After the king had then put on clerical garments, he was anointed as a priest at the altar and thus, as a member of the clerical order, received the imperial crown and sword from the hands of the pope.

The church re-echoed with the loud congratulations and the joyful cries of the crowd. As soon as these had subsided a lector read the document which the emperor had made out for the pope in regard to the possessions of St. Peter's and the emperor with splendid gifts thanked Peter's successor, who had adorned his head with the highest crown in the world.

With such festivities King Berengar had been received in Rome and crowned emperor. We possess no details concerning Otto's reception and coronation; but the proceedings could not have been very different when he entered Rome on the 31st of January, and on February 2nd, 962, received the imperial crown from the pope in St. Peter's; with him Adelheid was anointed and crowned.

Otto had attained the aim of long years of labour. The highest position in western Christendom, the leadership of all the states which had gone out from the empire of Charlemagne, had become his and through him they became the possessions of the German nation.^c

In 964 Otto returned to Germany, and held Whitsuntide at Cologne, where he was attended by all the German princes, among whom appeared Lothair of France. Peace and security reigned throughout the empire.

[966-972 A.D.]

WARS IN ITALY AGAINST BYZANTIUM

Otto revisited Italy (966 A.D.), where Adalbert, the son of Berengar, had raised an insurrection in Lombardy; he was defeated on the Po by Burkhard of Swabia. Pope Leo VIII was dead; the new pope, John XIII, the emperor's creature, who had been expelled from Rome by an adverse party, had been reinstated by Pandolf, the valiant prince of Benevento, the last Lombard who preserved his ancestral bravery and fidelity amid the vices of Italy. Otto's first act, on his arrival in Rome, was the infliction of a severe chastisement on the refractory Romans; thirteen of the most distinguished citizens were hanged. A fresh and closer treaty was concluded between the emperor and the pope, to whose dominions the territory of Ravenna, which had been severed from them, was restored, in return for which he solemnly placed the imperial diadem on the head of Otto II, an incident of rare occurrence during the lifetime and in the presence of the father.

All opposition to the irresistible power of the emperor had now ceased—the whole of upper and central Italy lay in silent submission at his feet. His first step was the imposition of a new form of government upon Lombardy. He replaced the great dukes, with the exception of his ally Pandolf, by numerous petty markgrafs, the majority of whom were Germans by birth. He also settled a considerable number of Germans in the different cities, and thus created a party favourable to the imperial cause that counterpoised the rebellious spirit of the Lombards and Romans. Pandolf of Benevento, surnamed Ironhead, and the petty duke, Gisulf of Salerno, whose imbecility rendered him ever inconstant to his allies, defended the frontiers of upper and central Italy against the Greeks, who still retained possession of lower Italy, and the Saracens, who had already settled in Sicily. Otto and his empress, Adelhaid, visited Pandolf (968 A.D.) who entertained them with great magnificence.

During his residence at Benevento, Otto undertook the conquest of lower Italy. Bari, the strongly fortified Grecian metropolis, offering a valiant and successful resistance, he had recourse to his favourite policy, and despatched his confidant, Liutprand, the celebrated historian, to the court of Nicephorus, the Grecian emperor, in order to demand the hand of the beautiful princess Theophano, daughter to Romanus the late emperor, for his son Otto II, probably in the hope of receiving Italy as her dowry. His suit being contemptuously refused, Otto undertook a second campaign during the following year, and chose with great judgment his line of march along the Alps that separate lower Italy into two parts, and thus command Apulia to the east and Calabria to the west. Having thus opened a path, he returned the same way, leaving the conquest of the low country to Pandolf, who having the misfortune to be taken prisoner before Bovino, and to be sent to Constantinople, the Greeks, under the patrician Eugenius, crossed the frontier, laid waste the country in the neighbourhood of Capua and Benevento, and treated the inhabitants with great cruelty. Otto, who was at that juncture in upper Italy, sent the grafs Gunther and Siegfried to oppose them; a splendid victory was gained, and the victors, animated by a spirit of revenge, deprived the Greek prisoners of their right hands, noses, and ears. In 970, the Sicilian Saracens invaded the country, but were defeated at Chiaramonte by Graf Gunther. At this time, the emperor Joannes, who after the assassination of Nicephorus had ascended the throne of Greece, restored Pandolf Ironhead to liberty, concluded peace with Otto, and consented to the alliance of Otto II with the beautiful

Theophano, who was escorted from Constantinople by the archbishop Gero of Cologne, Bruno's successor, at the head of a numerous body of retainers.

She was received in the palace of Pandolf at Benevento by the emperor and the youthful bridegroom. Her extraordinary beauty attracted universal admiration. The marriage ceremony was celebrated with great magnificence at Rome (972 A.D.). This princess created an important change in the manners of Germany by the introduction of Grecian customs, which gradually spreading downwards from the court, where her influence was first felt, affected the general habits of the people by the alterations introduced in the monastic academies. The German court adopted much of the pomp and etiquette of that of Greece. The number of retainers increased with increasing luxury, and the plain manners of the true-hearted German were exchanged for the finesse and adulation of the courtier. The emperor also adopted the Grecian title of "sacred majesty" (*sacra majestas*). Lower Italy remained in the hands of the Greeks.^d

COMPARISON OF HENRY THE FOWLER AND OTTO WITH CHARLEMAGNE

The feeling of his unassailable position may have cheered the emperor on the journey to his own palatinate and church, at Memleben on the Unstrut, where the river, peaceful and calm on the surface but flowing strongly in its depths, winds its way out of the valley through the neighbouring mountains, which have still kept the name they bore in the days of antiquity. It is supposed to have been an ancient Germanic burial-place. He arrived there on the 6th of May, 973. It has rather been supposed that he came there with a foreboding of death. But death hovered over him. On the 7th he still kept the hours for prayer, not without interruption for rest and for "offering his hand to the poor," as the chronicle says.

He seemed cheerful at table. Whilst he was listening to the singing of the Gospel at vespers, he was seized by the horror of death. Overcome by heat and weakness, he was placed on a seat, received the Communion, and died without any previous illness or death struggle. Thus the man who might have been considered as the ruler of all the western world, unexpectedly suffered the fate of mortals. The fullness of an inexhaustible vigour accompanied him to the end of his life, when it was suddenly conquered. He was only sixty-one years of age when he expired; his father had died at about the same age, in the same place, after a most active life.

Let us, even at the danger of repetition, add a few remarks concerning the position in the world of these two great men.

They had been preceded by Pepin and Charles the Great, likewise father and son, through whose succession and co-operation the West received its definite form. That which the father had planned, the son carried out with circumspect politics and the fortune of arms; under his long and peaceful administration the Western Empire was formed. The relations were not quite the same between Henry and Otto. Of Henry nothing is to be found from which one can conclude that his plans were the foundations of his son's actions. But succeeding each other under altered circumstances, they obtained the greatest success. To them is due the fact that the Carolingian kingdom was sustained. Father and son worked together to banish the most dangerous enemies by which Germany was at any time attacked. Through Otto, Italy again became closely united with the empire, and western France

[973 A.D.]

kept in peaceful relation to it. The western world, its power and civilisation, depended on the union of the three great lands.

For the consolidation of the empire the union of Charles the Great with the papacy was most essential; the ecclesiastical and temporal interests co-operated. The church belonged to the Latin world; but it had a lasting effect on the Germanic tribes. It united their religious views with the idea of the apostolic mission of St. Peter, and with the traditions of antiquity. Thus Saxony, which Charles subjected with arms, was organised as an ecclesiastical province; Bavaria was subjected by direct influence of the pope to the great kingdom which then became the empire—that is to say, the constitution of the empire, embracing as it did Latin elements, did not take place without the influence of the pope. Nevertheless the personal authority of a great prince was necessary to keep all his provinces in unity.

Since then, as has been remarked, a considerable alteration took place. The opposition descended from antiquity between the priesthood and the higher authorities had again broken out; the priesthood had acquired a development and strength, with which the temporal power in the hands of the Carlovings could no longer interfere. In Germany the hierarchical doctrines were also to the fore, and it might well have seemed possible that the essence of the German spirit had been absorbed by them. But how was it to escape this absorption? There can be no doubt that it was owing chiefly to the establishment of a princely house which was essentially Germanic and completely realised the idea of temporal power. The empire which Henry I conquered and Otto the Great raised to a magnificent structure, had a Germanic vein of preponderating strength and keenness; it gave back authority to temporal power—not alone the supreme authority but also the subordinate authority attending it, and was joined by those bishops who were free from the power of the pope at Rome, until now absolute. Had an unconditional subjection of the clergy taken place, this would have shattered the foundation of the empire. The religious idea was not fought by the Saxon princes, but ecclesiastical politics underwent a change. The object now was to insure the independence of the imperial and kingly authority and to save it from clerical interference in the government.

It strove for a juxtaposition of the two authorities with a preponderance of the temporal. This was the principle of the German Empire which was autonomically raised by Henry and Otto on the foundation of the Carlovings. The relations of the European nations were reorganised by the unification of Germany. In England and France they had not been so fortunate as in Germany; the northern invasions had not been repelled, the nationalities had even become altered under their influence. They had other



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requirements, other centres. The rising of the temporal power in itself created new foundations for them.

If the empire aspired to universal authority, this attempt would have to be given up. A complete nullification of the papal authority would have been unbearable to the German Empire, and the neighbouring nations were far from being disposed to subject themselves to such a central superiority as would thus have arisen. Awakened national feeling laid the foundations of the German Empire, though religion was not without its effect. In the course of the following century the latter gained in intensity. From all these causes resulted the complex civilisation which we call Western Christianity; since thenceforward chaotic forces and tendencies progressed towards unification. The state thus founded became the basis for modern civilisation.⁶

THE UNFORESEEN EVILS OF OTTO'S REIGN

By far the most important act of Otto's eventful life was his assumption of the Lombard and the imperial crowns. His successors so steadily followed his example that the sovereign crowned at Aix-la-Chapelle claimed as his right to be afterwards crowned in Milan and in Rome. Thus grew up the Holy Roman Empire, that strange state which, directly descending through the empire of Charles the Great from the empire of the cæsars, contained so many elements foreign to ancient life. We are here concerned with it only in so far as it affected Germany. Germany itself never until the nineteenth century became an empire. It is true that at least the Holy Roman Empire was as a matter of fact confined to Germany; but in theory it was something quite different. Like France, Germany was a kingdom, but it differed from France in this, that its king was also king in Italy, and Roman emperor. As the latter title made him nominally the secular lord of the world, it might have been expected to excite the pride of his German subjects; and doubtless, after a time, they did learn to think highly of themselves as the imperial race. But the evidence tends to show that at first they had no wish for this honour, and would have much preferred had their ruler limited himself strictly to his own people. There are signs that during Otto's reign they began to have a distinct consciousness of national life, their use of the word "deutsch," to indicate the whole people, being one of these symptoms.

To the connection of their kingdom with the empire they owe the fact that for centuries they were the most divided of European nations. France was made up of a number of loosely connected lands, each with its own lord, when Germany, under Otto, was to a large extent moved by a single will, well organised, and strong. But the attention of the French kings was concentrated on their immediate interests, and in course of time they brought their unruly vassals to order. The German kings, as emperors, had duties which often took them away for long periods from Germany. This alone would have shaken their authority, for during their absence, the great vassals seized rights which it was afterwards difficult to recover. Thus the imperial crown was the most fatal gift that could have been offered to the German kings; apparently giving them all things, it deprived them nearly of everything. And in doing this, it inflicted on many generations incalculable and needless suffering.

By the policy of his later years, Otto did much to prepare the way for the process of disintegration which he rendered inevitable by restoring the

[973-977 A.D.]

empire. With the kingdom divided into five great duchies, the sovereign could always have maintained at least so much unity as King Henry secured; and as the experience of Otto himself showed, there would have been chances of much greater centralisation. Yet he threw away this advantage. Otto gave up the practice of retaining the duchies either in his own hands or in those of relatives. Even Saxony, his native duchy, and the chief source of his strength, was given to Markgraf Billung, whose family long afterwards kept it.

As a set-off to the power of the princes—for the reigning immediate vassals of the crown ranked as princes—Otto, especially after he became emperor and looked upon himself as the protector of the church, immensely increased the importance of the prelates. The emperor's idea was that, as church lands and offices could not be hereditary, their holders would necessarily favour the crown. But he forgot that the church had a head beyond Germany, and that the passion for the rights of an order may be no less intense than that for the rights of a family. While the empire was at peace with the popes, the prelates of the church did strongly uphold it, and their influence was unquestionably, on the whole, much higher than that of rude secular nobles.

But with the empire and the papacy in conflict, they could not but abide, as a rule, by the authority which had the most sacred claims to their loyalty. From all these circumstances it curiously happened that the sovereign who did more than any other to raise the royal power, was also the sovereign who, more than any other, wrought its decay.^f

OTTO II (973-983 A.D.)

Otto II was short in stature, but strong and muscular, and of an extremely ruddy complexion; his temperament was fiery, but modified by the refined and learned education he had received, for which he was indebted to the care of his mother, Adelheid; his wife, Theophano, also sympathised in his love of learning. Still, the Italian blood that flowed in his veins estranged him too much from Germany, and excited in him so strong an inclination for the south, that it became as impossible for his mind to be completely absorbed by care for the empire as it was for his rough but honest German subjects to adopt the pomp and refinement of his court.

Swabia, on the death of the pious Hedwig, was inherited by Otto, the son of Ludolf, between whom and Henry the Wrangler, of Bavaria, the ancient feud that had arisen on account of the extent of their frontiers between their fathers was still carried on. The emperor decided the question in Otto's favour and the quarrelsome Henry instantly attempted to rouse the ancient national hatred of the Bavarians, and to stir them up to open revolt. He also entered into alliance with Boleslaw of Bohemia, but was anticipated in his designs by Otto, who threw him into prison, bestowed Bavaria on Otto of Swabia, and Carinthia on a graf, Henry Minor, the son of Berthold, probably a Babenberger; this graf sided with Henry of Bavaria, revolted, and was deposed, 974 A.D. Carinthia was consequently also bestowed upon Otto. In the following year, Harold, king of Denmark, suddenly invaded Saxony, whence he was successfully repulsed. Shortly after this event, Henry escaped from prison, again raised the standard of rebellion, and was joined by the Bohemians, but again suffered defeat, and was retaken prisoner (977 A.D.).

OTTO IN FRANCE AND ITALY

In 978 A.D. war again broke out in the West, where Charles, the brother of Lothair, king of France, attempted to gain possession of Lorraine, but was repulsed by Otto, who advanced as far as Paris, and burned the suburbs. The city, nevertheless, withstood his attack; and on his return homewards, being surprised by the treacherous count of Hennegau, he was compelled to come to terms with his opponents; Charles was permitted to hold lower Lorraine in fee of the empire, and upper Lorraine was granted to Frederick, count of Bar.

Otto, whose natural inclinations led him to Italy, was speedily called there by the affairs of that country. Crescentius (Cencius) had usurped the government in Rome, and attempted to revive the memory of ancient times by causing himself to be created consul. The pope, Benedict VII, was assassinated by his orders, and replaced by a creature of his own, Bonifacius VII, in opposition to whom the Tuscan imperialists raised Benedict VIII to the papal chair. Otto's presence in Rome (980 A.D.) quickly restored order. Crescentius was pardoned. Otto was visited during his stay in Rome by Hugh Capet, Lothair's secret competitor for the throne of France, whose claim was countenanced by the emperor, on account of the ingratitude displayed by the French monarch for the services formerly rendered to his ancestors by the imperial house of Saxony.

Lower Italy next engaged the attention of the emperor, who attempted to take forcible possession of his wife's portion. The Greeks, until now unceasingly at war with the Arabs, instantly united with them against their common enemy. Naples and Taranto were taken by Otto, and the allies were defeated near Cotrone (981 A.D.); Abul Kasim, the terror of lower Italy, and numbers of the Arabs, were left on the field of battle. The following campaign proved disastrous to the emperor, who, whilst engaged in a conflict with the Greeks on the seashore near Basantello, not far from Taranto, was suddenly attacked in the rear by the Arabs, and so completely routed that he was compelled to fly for his life, and owed his escape entirely to the rapidity of his horse. When wandering along the shore in momentary expectation of being captured by the enemy, he caught sight of a Grecian vessel, towards which he swam on horseback, in the hope of not being recognised by those on board. He was taken up. A slave recognised him, but instead of betraying him passed him off as one of the emperor's chamberlains. The Greeks made for Rossano with the intention of taking on board the treasures of the pretended chamberlain, who, the instant the vessel approached the shore, suddenly leaped into the sea and escaped.

Lower Italy remained in the hands of the Greeks, and was governed by an exarch. The Arabians also retained possession of Sicily.

QUELLING OF THE SLAVS

Mistevoi, the valiant prince of the Abodriti, favoured the Christian religion, followed the banner of Otto II, and served under him in Italy; on his return to his native country, he sued for the hand of Mechtildis, the sister of Bernhard of Saxony, and on being insulted by the jealous Dietrich, who called him a dog and unworthy of a Christian or of a German bride, replied: "If we Slavs be dogs, we will prove to you that we can bite." The pagan Slavs, who were ever ripe for revolt, obeyed his call the more readily,

[983-1004 A.D.]

on account of the death of Ditmar, who with many other of their tyrannical rulers had fallen in the Italian war. An oath of eternal enmity against the Germans and the priests was taken before their idol, Radegast, and suddenly rising in open rebellion, they assassinated all who fell into their hands (983 A.D.), razed all the churches to the ground, and completely destroyed the cities of Hamburg and Oldenburg, besides those of Brandenburg and Havelburg.

The lands of Dietrich became one scene of desolation. Sixty priests were flayed alive. The rebels were, nevertheless, completely beaten by Dietrich and Riddag in a pitched battle near Tangermunde. The emperor, however, more just than his father had been, deprived the cruel Dietrich of his government, and bestowed it on Hodo. Riddag and his cousin, the above-mentioned graf Dedo, remained in Meissen, whence Riddag was afterwards expelled by the Bohemians. It was regained by his cousin and successor, the brave Eckhart, whose exploits were equalled by those of Bernhard Billung, who had returned from Italy in order to oppose the Abodriti on the western frontier. The obstinacy with which the Slavs, notwithstanding the terrible defeats, still held out, is proved by the fact of Brandenburg having been first retaken in 994.

The peaceable conversion of the Bohemians and Poles chiefly contributed to the gradual but complete subjection of the Slavs on the frontiers. The independence of Bohemia and Poland was only possible so long as the powerful Slavonic pagan states existed to their rear. This support was now lost. Poland was already Christianised, and the bishop of Prague, Adalbert, was a celebrated Bohemian saint. It was also about this period that Christianity took firm footing in Denmark, although not without fierce struggles.

Great changes took place also at this period in France. Lothair died (986 A.D.), and in the following year his only son, Louis V. Charles of Lorraine, Lothair's brother, aspired to the throne, but was excluded by the Capetian party. The disesteem in which he was held on account of his licentious habits, and the refusal of assistance from Germany, where the emperor, dissatisfied with the conduct of Lothair, no longer favoured the Carolingians, rendered him defenceless; he fell into the hands of his rival, Hugh Capet, and died in prison (993 A.D.). His son Otto, the last of the Carolingian race, died, neglected and despised (1004 A.D.).

OTTO III (983-1002 A.D.)

The death of Otto II, which was occasioned by the hardships he had undergone at Basantello, took place in Italy (983 A.D.). His son Otto III, a child three years of age, was named as his successor, under the joint guardianship of Theophano and Adelheid, who gave him such a learned education that he received the appellation of the *Wunderkind*, on account of the precocity of his intellect.

Henry the Wrangler, who aspired to the throne, and seized the person of the young monarch, had already, by his conduct, estranged from himself his countrymen the Saxons; the memory of the cruelties practised by his father also rendered him unpopular in Bavaria, and he was speedily reduced to submission by the Franconian party, at whose head stood Willigis, the learned archbishop of Mainz. He was the son of a wheelwright, and adopted a wheel for the arms of the archbishopric, with these words, "Willigis, Willigis, remember thy origin." Next in rank to this spiritual head of the empire

[983-996 A.D.]

stood Conrad, duke of Franconia and Swabia, and Henry, duke of Bavaria. Henry the Wrangler was compelled to deliver up the emperor, and to take the oath of allegiance to him, in consideration of which he was restored to the dukedom of Bavaria, on the death of Henry Minor. The mere of Austria was granted to Leopold I, grandson to Adalbert of Babenberg, whom Hatto had betrayed. This brave markgraf displayed so much activity that in 983 he had driven the Hungarians from the Ems, taken their royal castle of Molk, and compelled them to keep within the limits of modern Hungary. Their king Geisa followed the example of the sovereigns of Bohemia and Poland, and received baptism from the hands of Pilgerin, bishop of Passau; he also sought to preserve peaceful relations with the Germanic Empire; Christianity, nevertheless, first became the national religion during the reign of his son, St. Stephen, who ascended the throne in 997 A.D., and died in 1038 A.D. This monarch married Gisela, the daughter of Henry the Wrangler, a union that strengthened his alliance with Germany. Leopold planted numerous German colonists in lower Austria, the country regained by him from the Hungarians, which was visited by fresh missionaries, who there left imperishable records of their zeal.

The sceptre of Germany was no sooner again held by a child, than the clergy and the great vassals of the empire sought to regain the power of which they had been deprived during the preceding reigns. The youthful emperor, guided by his mother and grandmother, who greatly favoured the clergy, bestowed upon them rich lands and benefices. Peace was certainly maintained throughout the empire, the dukes contenting themselves with confirming their power in the interior of the state, unopposed by the emperor. War was, however, still carried on, on the Slavonic frontier, where Otto was occasionally allowed to appear in person, in order that he might have opportunity by deeds of valour to gain his spurs.

OTTO III MAKES AND UNMAKES POPES

Theophano and Adelheid, whose thoughts were ever directed towards Italy, their native land, had not been idle in their endeavours to rouse the ambition of the youthful Otto, who, on attaining his majority, aspired to the sovereignty of that country, where after the death of Otto II the Italian party again rose in opposition to that of the emperor. Crescentius, who had usurped unlimited power in Rome, caused the pope, John XIV, to be assassinated, and expelled his successor, John XV, who convoked an extraordinary council at Rheims (995 A.D.).

The German bishops and the pope, enraged at this conduct, unanimously condemned him at the council at Rheims, and he was compelled to yield. The pope expired during the following year, and the emperor marched into Italy for the purpose of regulating the affairs of the church. Crescentius was speedily overcome and pardoned. Otto, fired by youthful enthusiasm, imagined that the future happiness of the world was to be secured by a closer union of the imperial with the papal power, and with his own hand, although himself scarcely out of his boyhood, placed the tiara on the head of Bruno, the son of Otto of Carinthia, who was then in his four-and-twentieth year, and who received the name of Gregory V.

Scarcely had the emperor quitted Rome, than Crescentius again raised the banner of insurrection, inflamed all the dark and fiendlike passions of the Roman populace, already indignant at the assumption of the tiara

[996-1000 A.D.]

by a stranger, and elected another Italian wretch, John XVI, pope. The emperor instantly returned, and re-entering Rome, where his presence alone sufficed to calm the uproar, caused the pretender to the popedom to be deprived of sight, and to be led through the city mounted on an ass. Crescentius, who had vainly thrown himself into the Engelburg, was executed (998 A.D.). The well-founded hopes of the German party were, however, doomed to be frustrated by Italian wiles, and it is only left for us to imagine what Europe might have become, had these two noble-minded youths been entrusted for a longer period with her temporal and spiritual welfare.

The Pope, Gregory V, expired suddenly in 999 A.D. His death was, with great justice, ascribed to poison. Gerbert became his successor, under the name of Silvester II. His deep science and learning caused him to be generally regarded as a wizard.

The death of Gregory, the friend of his youth, caused a deep dejection to prey upon the mind of the emperor, which was also worked upon by the exhortations of two Italian enthusiasts, the saints Romwald and Nilus, who gained great power over him, and who, being the fellow-countrymen of Crescentius, reproved him most particularly for the severity with which he had treated that traitor, which severity they denounced as a crime.

The emperor was at length induced to do penance for fourteen days in a cavern sacred to the archangel Michael, on the Monte Gargano, in Apulia, and to perform a pilgrimage to the bones of St. Adalbert at Gnesen, in Poland. He nevertheless reappeared here in his character as emperor, by more strongly cementing the amicable relations that already subsisted between Germany and Poland. He bestowed the title of king on Boleslaw Chrobry, the son of Misko and the Bohemian Dhobrowa.^d

Otto acted in regard to the Hungarians in precisely the same way that his brother-in-law had shortly before this done at Constantinople with regard to the Russians. We perceive that the house of the Porphyrogeniti, to which Otto belonged on his mother's side, appears closely connected with the spread of Christianity, both towards the east from Constantinople and in the Western Empire from Rome. It was fated that one kingdom should unite itself with eastern, and that the other should unite itself with western christendom. Both were in the hands of the purple-born (Porphyrogeniti) family, and a fresh division between the Eastern and the Western empires on the old lines resulted, as the Byzantines extended their influence neither to Hungary nor to Poland, but left both these countries to the Western imperium.

The noteworthy event of this epoch is the chronological coincidence of the conversion of the Hungarians, Russians, and Poles to Christianity. But the personality that welds the whole mass together is still that of the young emperor.^b



A GERMAN ARCHER

[1000-1014 A.D.]

On a visit to Aachen, Otto caused the tomb of Charlemagne to be opened. That monarch was discovered seated on his throne. On Otto's return to Rome, he announced his intention of making her the capital of the modern, as she had been that of the ancient world, but the Romans were incapable either of comprehending his grand projects or of perceiving the advantage that must have accrued to them had their city once more become an imperial residence. The senseless and brutal populace again rose in open insurrection. On one occasion Otto, addressing them from a tower, upbraided them for their folly, and induced them to disperse. His death, which took place in 1002, was ascribed to poison, but was more probably caused by smallpox. In the following year, Pope Silvester also expired, and with him every hope that had been raised for the reformation of the church, which again fell under Italian influence.^d

The remembrance of a young emperor with so wonderful a sense of phantasy, and with so sad a fate, could not easily disappear from out the world. Poetic tales grew up out of Otto's early grave and preserved his memory among the people longer than the sober accounts of history. It was related that Otto met his death through a betrayal of love; this glowing heart, so sensitive to friendship, could not be conceived of as untouched by the magic of love. Stephania, a beautiful but proud and heartless Roman lady, the widow of Crescentius—so runs the most widespread tradition—enchained the emperor by her charms and, when he had wholly given himself up to her, poisoned him, in order to avenge the death of her husband. There is a deep truth in this tale, but it was not a daughter of Rome but Rome herself who, with her imperishable charms, enchained, betrayed, and killed the youth who had been adorned with the imperial crown.^e

HENRY (II) THE SAINT (1002-1024 A.D.)

1. Otto dying childless, the succession to the throne was again disputed. Henry of Bavaria, the son of Henry the Wrangler, claimed it as the nearest of kin, and was supported by the clergy on account of his piety and his munificence towards the church. Henry's party was considerably strengthened by the adherence of Willigis, the pious archbishop of Mainz. Eckhart, his most dangerous opponent, lost his life before he could carry his projects into execution. Henry thereupon repaired to Aachen, where he was crowned. The markgraf Henry of Schweinfurt demanded immediately after the coronation of the emperor the dukedom of Bavaria, which had become vacant by Henry's accession to the throne and which was also aspired to by Bruno, the emperor's brother. Both competitors met with a refusal from Henry, who bestowed Bavaria upon his brother-in-law Henry, count of Luxemburg, upon which the two rivals entered upon a conspiracy against him with Boleslaw II of Bohemia, who had not inherited the peaceable disposition of his father. They were defeated by the emperor near Creussen (1003 A.D.) and pardoned.

Affairs also wore a different aspect in the East; Boleslaw Chrobry of Poland, a great conqueror, reduced Kieff in Russia beneath his rule. In Bohemia, Boleslaw had broken his oath of allegiance to the empire. The ancient race of Cracus had degenerated. A rival race, that of the Wrssowez, was at the head of the democratic and pagan party, but could merely offer a weak opposition, by dint of petty stratagems, to the more powerful Christian party. At length the assassination of one of the Wrssowez, by the

[1014-1022 A.D.]

order of Boleslaw, occasioned the formation of a conspiracy against him; Boleslaw was enticed into Poland, where he fell into the hands of the enraged Wrssowez, who deprived him of sight, and placed Bohemia, Moravia, and Silesia in the hands of Boleslaw of Poland. A great reaction ensued. Boleslaw, at the head of the united Poles and Bohemians, invaded the Lausitz and Meissen.

After several severe campaigns, the emperor at length succeeded in separating Bohemia from Poland, and in placing Udalrich or Ulrich, the brother of the blind Boleslaw, on the throne of that dukedom. Udalrich was faithless and tyrannical. In order the more firmly to secure the possession of the crown, he deprived his second brother, Jaromir, of sight. Boleslaw of Poland attempted to win him over, and sent his son, Mieczyslaw, to negotiate with him. Udalrich delivered him up to the emperor, who instantly restored him to liberty. The war, nevertheless, was still carried on. The emperor suffered a defeat (1015 A.D.), probably on the Bober, the half of his army that had crossed the stream being suddenly attacked by the enemy. Mieczyslaw, inspired by this success, attacked Meissen; the castle was set on fire, but the conflagration was extinguished by the women, who poured mead on the spreading flames. The emperor afterwards undertook a fresh expedition into Silesia, where he laid siege to the city of Nimptsch, but without success. Peace was finally concluded with Poland at Bautzen (1018 A.D.).^a

During the first years of the Polish war, the seizure of Valenciennes by Baldwin IV, count of Flanders, also called the arms of Henry into Lorraine; nor could the German plume himself on the success of his expedition in that quarter. Baldwin, indeed, was reduced to nominal submission; but he obtained from Henry not only the county of Valenciennes, but also the island of Walcheren, and a considerable portion of Zealand.^g

HENRY'S POLICY

Henry did not pursue the unrealisable imperial policy of the Ottos. Although he went down to Italy several times and was crowned king at Pavia (1005 A.D.) and emperor at Rome (1013 A.D.), his interests were plainly German, and the Italian affairs were no longer uppermost. Germany and not Rome was his home, and in these narrower limits, his policy, a national rather than imperial one, was successful. Raised to the throne without the advantage of direct descent from the great Otto, he tried a new device for subjecting the magnates of the realm, to whose favour he owed the crown. By the help of Councils of the church and Assemblies or Diets he attempted to keep his realm in hand. Though he was a good friend of the clergy he was not their tool as has been often charged. He used them as Otto I had done, to be the instruments of his temporal rule, and by his encouragement of the monastic reforms of Cheny, he as well as the people reaped many benefits.

The assemblies that met at his call to discuss the business of state are now looked back to as the first Reichstags, and his reign is in a sense the starting-point for something approaching a constitutional organisation of Germany.^a

Henry was, in 1016, enriched by the donation of another kingdom. Rudolf III, king of Burgundy, having no children, resolved to secure his dominions to the emperor, his nephew; and in spite of the remonstrances of his subjects, who claimed the right of electing their sovereign, surrendered

[1002-1024 A.D.]

his crown to Henry, reserving to himself for his life the title of king, but submitting to hold that title as a vassal of the empire. Rudolf survived this session sixteen years, and died in 1032, having by his will ratified the donation to the reigning emperor.^g

Henry was extremely devout, and was consequently idolised by the clergy. He held five councils in Germany, improved and corrected ecclesiastical discipline, rebuilt the churches that had been destroyed by the Slavs, and raised a magnificent monument to his own memory by the foundation of the bishopric of Bamberg, which he enriched at the expense of the neighbouring landowners, among whom was the bishop of Wurzburg, who obstinately resisted his innovations until appeased by numerous gifts. The pope, Benedict VIII, visited Bamberg in 1020 A.D. for the purpose of consecrating the new establishment. The empress Kunigunde was equally pious. The imperial pair had mutually taken the vow of chastity, and remained childless. Kunigunde's virtue, however, did not escape slander, and she voluntarily underwent the ordeal by fire, and "walked unharmed over glowing iron." Henry, when on his death-bed, named as his successor Graf Conrad, the Franconian duke, on account of his being the ablest descendant of the most powerful race that remained in Germany after the extinction of that of the Ottos, thus repaying, with equal magnanimity, the generous conduct of Conrad I, when dying, towards the house of Saxony. He expired in 1024 A.D. and was interred at Bamberg.^d

RELATION OF ITALY TO THE EMPIRE AT DEATH OF HENRY II

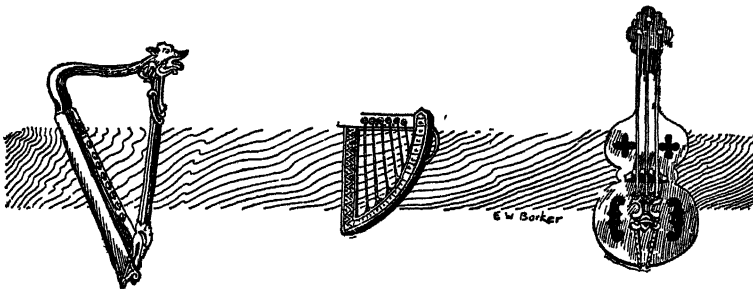
At the death of Otto III without children, in 1002, the compact between Italy and the emperors of the house of Saxony was determined. Her engagement of fidelity was certainly not applicable to every sovereign whom the princes of Germany might raise to their throne. Accordingly Ardoïn, marquis of Ivrea, was elected king of Italy. But a German party existed among the Lombard princes and bishops, to which his insolent demeanour soon gave a pretext for inviting Henry II, the new king of Germany collaterally related to their late sovereign. Ardoïn was deserted by most of the Italians, but retained his former subjects in Piedmont, and disputed the crown for many years with Henry, who passed very little time in Italy. During this period there was hardly any recognised government; and the Lombards became more and more accustomed, through necessity, to protect themselves and to provide for their own internal police.

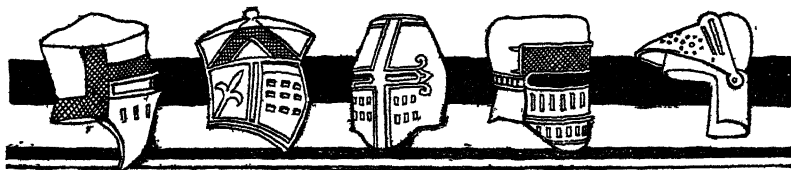
Meanwhile the German nation had become odious to the Italians. The rude soldiery, insolent and addicted to intoxication, were engaged in frequent disputes with the citizens, wherein the latter, as is usual in similar cases, were exposed first to the summary vengeance of the troops and afterwards to penal chastisement for sedition. In one of these tumults, at the entry of Henry II in 1004, the city of Pavia was burned to the ground, which inspired its inhabitants with a constant animosity against that emperor. Upon his death in 1024, the Italians were disposed to break once more their connection with Germany, which had elected as sovereign Conrad, duke of Franconia. They offered their crown to Robert, king of France, and to Guillaume, duke of Guienne; but neither of them was imprudent enough to involve himself in the difficult and faithless politics of Italy. It may surprise us that no candidate appeared from among her native princes. But it had been the dexterous policy of the Ottos to weaken the great Italian

[1002-1024 A.D.]

fiefs, which were still rather considered as hereditary governments, than as absolute patrimonies, by separating districts from their jurisdiction, under inferior marquises and rural counts.

The bishops were incapable of becoming competitors, and generally attached to the German party. The cities already possessed material influence, but were disunited by mutual jealousies. Since ancient prejudices, therefore, precluded a federate league of independent principalities and republics for which perhaps the actual condition of Italy unfitted her, Heribert, archbishop of Milan, accompanied by some other chief men of Lombardy, repaired to Constance, and tended the crown to Conrad, which he was already disposed to claim as a sort of dependency upon Germany. It does not appear that either Conrad or his successors were ever regularly elected to reign over Italy; but whether this ceremony took place or not, we may certainly date from that time the subjection of Italy to the Germanic body. It became an unquestionable maxim that the votes of a few German princes conferred a right to the sovereignty of a country which had never been conquered, and which had never formally recognised this superiority. But it was an equally fundamental rule that the elected king of Germany could not assume the title of Roman emperor, until his coronation by the pope. The middle appellation of King of the Romans was invented as a sort of approximation to the imperial dignity. But it was not till the reign of Maximilian that the actual coronation at Rome was dispensed with, and the title of emperor taken immediately after the election.^h





CHAPTER IX

THE FRANCONIAN, OR SALIAN, DYNASTY

[1024-1125 A.D.]

FOR the epoch of Henry II we have preserved to us the work of Bishop Thietmar^b of Merseburg, which, starting from local and personal points of view and showing the writer's unwavering loyalty to the king, to whom the bishop owed his position, at once discloses and elucidates in a variety of communications the conditions obtaining in the interior of Germany. Although not unbiassed where the king is concerned, it is yet invaluable in respect of the details it affords; the internal conditions of the empire are clearly mapped out before our eyes. On the other hand, the tendencies which characterise the imperium of Henry II are more or less obscured from view. The bishop, who must be regarded as a contemporary chronicler, was already dead when they had taken definite shape.

On the other hand, Wipo,^c the biographer of Conrad II with whom the line of the Salians commences, started entirely from the standpoint of the imperium. He wrote a biography of Conrad after his death for the instruction and edification of his son and successor, Henry III. The aspirations of the Salic house in the direction of world-wide power occupy the chief place in his work. The devolvement of the imperium upon the Salic house was an event of great importance both in German and universal history. Yet there is nothing so very unexpected and extraordinary in the elevation of Conrad II.

The Salians represent one of the parties that had once, under Otto the Great, risen up against him from the very lap of his own family. They are descended, as we have already mentioned, from the marriage of one of Otto's daughters with the heroic Conrad the Red, the greatest warrior of those times. His son Otto, count in Wormsgau, received Carinthia, an appanage of Bavaria, in fief. He is the father of Bruno, whom Otto III raised to the papal see, as also of Conrad, who on his father's death succeeded to the dukedom of Carinthia. This Conrad was married to Matilde, a daughter of Hermann of Swabia. Of their union a son was born, known under the name of Conrad the Younger.

[1024 A D]

Duke Conrad, father of the younger Conrad, had had an elder brother named Henry, who possessed a count's fief in Franconia. This Henry—who was therefore to be considered the chief representative of the authority of that house, and who, had he not died before his father, would have inherited the dukedom—had married Adelheid, a sister of the powerful Alsatian count of the house of Egisheim. The issue of this marriage was Conrad II, to whom accordingly descended by right of inheritance the claims of the Conrad dynasty. The right of succession of the elder Conrad can hardly be questioned. For the prerogative of elder lines must be upheld, if we will do justice to the constant change of families upon the throne.^d

After the decease of Henry II, it was evident to every friend of Germany that the unity of the nation must be cemented without delay if all that had been founded by Conrad I and Henry I was not to come wholly to naught. The princes and the higher ranks of nobles would perhaps have been well content to see the empire break up into its old condition of disintegration; the clergy, on the other hand, had nothing to gain by such a turn of fortune, and they consequently laboured with the utmost zeal for the appointment of a capable head to the empire. As matters stood the king could only be nominated by election, and on this occasion the election had to be held with more freedom and more solemnity than usual, because the choice was not limited to the children or descendants of a deceased monarch. In the early days of the vacancy no candidates for the highest office of the state presented themselves, and the question on whom to bestow the crown was therefore long debated amongst the princes, higher nobility, and bishops.

They finally resolved to call a solemn assembly of the people, and there to let the public opinion of the nation decide upon Henry's successor. It is possible that the persons who were secretly managing this business of the election had already a definite plan as to who was to be king; but such a plan might nevertheless present difficulties in the accomplishment, and for this reason each party tried to use the expedient of a national assembly for the furtherance of its own particular object. But to all appearance the public opinion of the nation occupied the position of arbitrator between the various parties, and as such exercised a stronger influence upon the election than might have been expected in view of the condition of the empire at the time.

Of course, except for the bishops and clergy this national assembly was entirely composed of the greater and lesser nobles and their followers, for the towns had not yet arrived at such a height of prosperity as to claim direct participation in the affairs of the empire. And, equally of course, the subordinate bondman had no opinion to give, only the gentry being qualified to vote. Hence the lesser nobility as a body represented the public opinion of the nation, in contradistinction to the sovereign princes; and it was they who were permitted to wield so great an influence in state affairs in the matter of the solemn election to the throne after the death of Henry II.

A NATIONAL ASSEMBLY

Henry's death had taken place on the 13th of July, 1024, and on the 4th of September in the same year those qualified to vote amongst all the German races gathered together on the Rhine, between Mainz and Worms, in the neighbourhood of the old "Königstuhl" (a stone structure in the form of a chair, where the kings of Germany were proclaimed), to proceed with

all solemnity to the election of a new head of the empire. The throng was considerable, and was distributed in accordance with the great duchies of the empire; the Lorrainers taking up their quarters on the left bank of the Rhine, the Saxons, Franconians, Swabians, and Bavarians on the right. The princes and bishops naturally took the lead in the election ceremonies, and they therefore met at Kamba, opposite Oppenheim. There they conferred concerning the candidates for royalty who should be proposed to the people—that is to say, to the aforesaid body of the minor nobility. The opinions they expressed always came to the knowledge of the popular assembly, so that the latter could exercise at least a moral influence upon the principal electors by applause or dissent. The conference lasted long, its fluctuations of opinion communicated a certain amount of agitation to the great throng, the minds of men were kept in suspense, and the solemn election became a scene of great animation. At length the diversities of opinion resolved themselves into an agreement that two men were worthiest to wear the crown, both of them Franconian nobles, both bearing the name of Conrad, and both being the sons of two brothers—grandsons of the famous Conrad the Red, son-in-law of Otto I. In order to distinguish between the two, one was styled the Elder and the other the Younger.

The election hung undecided between them for some time longer, till the elder Conrad, calculating the effect such a step would have upon the people, approached the younger with an amicable proposal that each of them should do his best to prevent a quarrel over the election; and to that end they should both undertake to yield sincere allegiance to whichever should be nominated by a majority of the princes with the assent of the people. When the younger Conrad had agreed to this, the archbishop of Mainz solemnly proposed the elder Conrad as head of the empire, setting forth his superior claims in a brief oration. The proposition was strongly supported by a majority of the bishops, and secured the assent of many of the princes; and when the empress Kunigunde, the widow of Henry II, handed over the insignia of royalty with all speed to Conrad the Elder, the assembly hailed him king of the Germans, and the election was ratified by the solemn plaudits of the nation. Conrad the Younger himself had given his vote for his cousin when he saw the way the election was tending, and a quarrel was thus avoided. The duke of Lorraine and the archbishop of Cologne both expressed their dissatisfaction at the result of the election, but no more serious consequences ensued; and Conrad the Elder was recognised by all parties as king of the Germans, the second of that name. This circumstance conducted greatly to the furtherance of the national interests of Germany, as did the result of the election itself; for the new king was a man well fitted to impart fresh strength and consequence to the empire.

Conrad II, it is true, was not animated by the noble spirit which leads through pure patriotism to a self-denying devotion to public affairs; on the contrary, he zealously pursued his own selfish ends, and was often led astray by motives of mere self-interest. Nevertheless, as it happened, his wishes coincided with the interests of the nation; for he strove to enhance the power of his own house, and seeking to attain this end by establishing a hereditary monarchy, he bent all his endeavours to increasing the imperial authority and, as a natural consequence, cementing national unity. Nor was he deficient in the qualities required for at least approximate success in his schemes, though we miss in him the nobler endowments for success, which advance openly to gain the object they have in view, by the help of genius, force of character, and inflexible will. But in place of these qualities he

[1024 A D]

possessed a political sagacity so keen and subtle that he could carry through the most difficult schemes by covert measures. With this sagacity he combined energy, courage, and skill in arms. Indeed for the greater part of his life he had been engaged in military pursuits, but he nevertheless was possessed of so remarkable an aptitude for politics, that, being as clear-headed as he was adroit, he directed the affairs of the state with altogether exceptional skill.

CONRAD II INCREASES HIS POWER

In the year 1024 a gifted and vigorous king had at length been elected; to such a man a thorough reform of political conditions would certainly appear an imperative necessity in view of the condition to which the empire had been reduced. Conrad II had first to try to increase the property of the crown before he could venture upon a struggle against the usurpations of the nobles. This was not to be effected either easily or speedily, and he therefore endeavoured in the first place to gain time for confirming his power by friendly behaviour towards the great nobles. For this reason, after his consort Gisela had also been crowned at Cologne, he determined to begin by making a progress through Germany, for the double purpose of securing general recognition and investigating the condition of the crown lands of the head of the empire. He first went to Aachen, where an assembly of the nobles of Lorraine had been convened. The king's most formidable enemies were the seigneurs of the higher nobility; and in order to counterbalance them Conrad was obliged to rely on the middle classes, represented at this time by the lesser nobles, the commons not having yet attained a sufficient degree of power.

During his stay in Aachen, the king won the favour of the lesser nobility by a very well calculated political measure. Most families of this class had already fallen, by the spread of feudalism, into the position of vassals to some great noble; and disputes frequently arose between them and their feudal lords, because in certain cases the latter would not allow the fief to be transmitted to the descendants of the vassal.

Conrad II, who was well aware of this state of things and eager for any means of weakening the power of the great nobles, promulgated during his stay in Aachen a decree to the effect that the descendants of a vassal were entitled to succeed to the fief in perpetuity.

This was a very drastic measure, and greatly increased the popularity of the king. From Aachen Conrad proceeded to Saxony to dispose the minds of the Saxons favourably to himself. There he was obliged to have recourse to very different means. The Saxons were by this time accustomed to the unity of the German state, but they were still apprehensive of restrictions



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upon their national laws, and their first and most pressing demand was for the confirmation of the same. These consisted of the harsh regulations of serfdom which had come down from primitive times, the strict prohibition of unequal marriages, etc., and thus redounded to the advantage of the nobility alone.

Conrad, however, could not afford to anger the great Saxon nobles, and he therefore confirmed "the so cruel laws of the Saxons," as Wipo^c phrases it. Having thus secured his recognition by the North Germans, he next collected the tribute due from the border Slavs who were subjects of the empire, that by this means he might provide himself with material resources for carrying out his designs; and then proceeded by way of Franconia to Bavaria and Swabia. On this progress Conrad established himself firmly in the popular esteem, and by the time it was finished his position seemed much stronger than before.

In Italy fresh troubles had arisen, for a party among the Lombards were desirous of overthrowing the German supremacy, and wished to transfer their allegiance to France for that purpose. On the other hand, Heribert, archbishop of Milan, was well disposed towards the Germans, and therefore journeyed to visit Conrad II, who was at that time in Constance, in which place he had likewise resided during the first year of his reign. The king received him very graciously, and lent a favourable ear to the bishop's request that he should make a military expedition into Italy. An embassy from the opposition party, and from the city of Pavia in particular, had also made its appearance at Constance, but was harshly received by Conrad; and it is probable that he would at that time have undertaken a campaign beyond the Alps if he had not been busy with matters nearer home. The consummation of the national unity of the German race was obviously an admirable means of enhancing the power of the crown, but a considerable portion of German territory was still alienated from the empire. Part of Switzerland on the German side of the Jura belonged to Burgundy, which was ruled by an independent king.

A quarrel over the succession, to which we have previously referred, had already taken place between this monarch and Henry II, and had resulted in the conclusion of a treaty by which after the death of the childless king Rudolf the succession to his dominions was assured to the head of the German Empire.

When Henry was dead, however, the king of Burgundy tried to put a different construction on the treaty, declaring that he had bestowed the succession on Conrad's predecessor merely as his sister's son, and not as king of the Germans. But Conrad II being bent, as Wipo^c observes, on the aggrandisement and not the diminution of the empire, forthwith took up arms against Rudolf and occupied the city of Bâle, which at that time belonged to Burgundy.

By this he incurred the violent enmity of Duke Ernst of Swabia, who was the "natural" heir of Rudolf, and of Gisela by her first marriage, and thus stepson to Conrad II; and as many German nobles secretly sided with the duke, while at the same time a Slavonic prince, Boleslaw by name, rebelled against the empire, and while the affairs of Italy seemed imperatively to demand the king's presence, the latter postponed the acquisition of the rest of Burgundy to a more favourable opportunity. He first marched to Saxony to reduce Boleslaw to submission; but the Slavonic prince died before his arrival, and a civil war broke out between his sons which exhausted the forces of both.

[1026-1030 A.D.]

CONRAD IN ITALY AND GERMANY (1026-1039 A.D.)

Putting off, therefore, the subjugation of the rebellious Slavs, Conrad immediately set everything in readiness for his expedition into Italy. He first convoked a diet at Augsburg, had his son Henry elected successor to his throne, and yielding to his wife's persuasions was reconciled to his stepson, Duke Ernst of Swabia. This took place in 1026, and in the same year the German army made its appearance in Italy. Pavia was first invested, and repeated attempts were made to take it by storm; but the brave citizens victoriously repulsed every assault, and Conrad was reduced to great straits. This so enraged him that, goaded to fury, he savagely devastated the surrounding country. The German king gained little by these cruelties, and as in spite of his victory he suffered great loss at the taking of Ravenna, he might have been compelled to retreat ingloriously from Italy if his political astuteness had not come to his aid. He succeeded in bringing the king of Burgundy, on whose assistance the Lombards relied, over to his own side. Rudolf came to Italy in person to be present at Conrad's coronation as emperor, and the courage of the inhabitants of the invaded country sank so low that even Pavia surrendered, and Conrad was acknowledged king of Lombardy. He then received the imperial crown at the hands of Pope John XIX, on the 26th of March, 1027; and after making some provisions for the pacification of Lombardy he hastened back to Germany, where in the meanwhile his presence had become extremely necessary.

In spite of the show of reconciliation, Duke Ernst of Swabia was meditating open rebellion. Conrad was well informed of the plans of the conspirators, though the secret had been carefully guarded; and therefore, after crossing the Alps, he proceeded with all haste to Ratisbon to make preparations for subduing the threatened revolt. Conrad's plans on this occasion strikingly display his practical ability and clear-sightedness. During his absence in Italy the ducal office had become vacant in Bavaria by the death of Henry, and the king endeavoured to procure it for his own family. In view of the encroachments of the great nobles, who amassed vast wealth at the expense of the empire, this would have profited him little unless he could increase the ducal revenue at the same time. Consequently, having succeeded in getting his ten-year-old son Henry appointed duke of Bavaria, Conrad instituted a strict inquiry into the condition of the property of the empire in that province, and restored to the crown much that had been usurped by bishops and counts. By this measure the king really struck at the root of the evil. Decrees could do little to cement the unity of the empire; what it needed was to be provided with a material basis. And of this, the most necessary element in the condition to which the empire had come was the creation of a revenue which should make the head of the state independent of the accidents of private fortune for the maintenance of his authority.

The kings commonly made the mistake of trying to gain the adherence or friendship of the great nobles by presents made at the expense of the property of the empire; and therefore Conrad II acted not only wisely but honourably when, amidst the greatest dangers, he adopted the opposite course; for it was nobler to perish than to reduce the office of head of the state to a shadow, by purchasing the favour of the great nobles. The salutary effect of his firmness was quickly manifest; for after he had gained his object in Bavaria the king took vigorous measures to put an end to the agitation in Swabia. For this purpose he promptly convened a diet at Ulm to sit in judgment upon Duke Ernst in Alamannia. The duke collected an army

[1030-1032 A.D.]

and marched against the king, but the firm attitude of the latter had already made a great impression upon the nobles. Two counts deserted the duke, others of the conspirators followed, and within a short time Ernst's forces were so diminished that he was obliged to submit to the king's mercy. Conrad had his stepson conveyed in custody to the fortress of Giebichenstein near Halle, and then reduced the whole of Swabia to allegiance to the head of the empire. These proceedings added greatly to his reputation, open and secret foes now courted the king's favour, and by the fifth year of his reign Conrad II had materially increased the authority of the empire.

He now determined to take in hand the expedition against the Slavs, which had been postponed on account of the urgency of Italian affairs;



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but it proved abortive, and he was forced to return into Saxony with great loss. A quarrel with the Hungarians arose at the same time, and Duke Ernst renewed his attempt at rebellion. Conrad had recalled him from Giebichenstein and offered to reinstate him in his duchy under certain conditions; but the negotiations came to nothing, Ernst escaped from his stepfather's court and with his faithful adherent, Count von Kyburg, essayed the fortune of war. Both were outlawed, and soon afterwards slain in a fight in the Black Forest.¹

Conrad's safety was consequently assured in that quarter, and he immediately invaded Hungary with an army. Here again he soon found it preferable to restore peace by the methods of political sagacity rather than by force of arms, and negotiations were therefore adroitly set on foot and brought to a successful issue. Stephen, king of Hungary, sued for peace and it was concluded on terms honourable to Germany. During the duke of Swabia's second revolt the Slavs, against whom Conrad's arms had proved so unfortunate, had invaded and ravaged Saxony and Thuringia.

Little could be done to oppose them, on account of the war with the Hungarians, but as soon as that was ended the German king resolved to exact satisfaction. Once more, however, he was desirous of courting success by policy rather than by arms. Mieczyslaw, the son of Duke Boleslaw, was involved in a war (as has already been stated) with his brother Otto. Now, in Conrad's unlucky campaign against Mieczyslaw, Otto, who inclined to the side of the Germans, had been driven out of the country. With him

[¹ As C. T. Lewis notes: "The people took sides in their legends and songs with the unfortunate youth who had fought for his inheritance against a severe stepfather, and compared his fate with that of the equally unfortunate Ludolf, son of Otto the Great. Indeed, legend merged the two stories into one, and thus arose the song of Ernst of Swabia, which was long sung in the Middle Ages and represents the two friends as finally going to the East upon a crusade and meeting with manifold adventures."]

[1032-1036 A. D.]

Conrad again entered into negotiations, and in consequence Otto (who was also favoured by the Russians) appeared once more in the district between the Elbe and the Oder, occupied by Slavonic tribes, who even then were styled Poles. Conrad sent an army from Saxony to support his protégé, and the civil war began afresh among the Poles. Mieczyslaw was thus brought to a more yielding temper, and, although Otto was slain soon after, he endeavoured to establish a permanent peace with the king of Germany. A peace was actually brought about, the Polish prince submitting to tribute and to give part of the country between the Elbe and the Oder to the Germans. During the war and the negotiations with Mieczyslaw (in the year 1032) King Rudolf of Burgundy died. Conrad II had long laid claim to the succession, and as a certain count of Champagne, Eudes by name, opposed his pretensions, he was obliged to turn his arms westwards after concluding peace with the Poles. The count of Champagne had already occupied Neuenburg (Neuchâtel) and Murten (Morat); but by the winter of 1032 he had been forced into a somewhat disadvantageous position in Switzerland, and when, in the year 1033, Conrad II invaded Champagne itself to compel his rival to evacuate Burgundy, the latter submitted at discretion and promised the king of the Germans that he would leave the country, confirming his promise with a solemn oath. Conrad was obliged to hurry back to Germany, as another Slavonic tribe on the Elbe, the Liutizi this time, was disquieting Germany, and Othelric, duke of Bohemia, was threatening rebellion. Othelric was deposed, and Conrad was on the point of attacking the Liutizi when tidings came that Eudes of Champagne had broken his word and was again endeavouring to acquire the sovereignty of Burgundy. In the spring of 1034 the German king marched for the second time through Bavaria and Swabia to Burgundy, while another army invaded it at his command, crossing over the St. Bernard from Lombardy. From this time forward Eudes could offer but a futile resistance. Conrad was acknowledged king by the whole of Burgundy, and the country was solemnly incorporated with the German Empire. Switzerland was thereby also brought into complete union with the mother-country, and the full extent of German nationality restored. Thereupon Conrad brought the Liutizi once more into subjection to the empire, but in this war such cruelties were perpetrated that he entailed upon himself the curses of the unhappy Slavs and the reprobation of history.

Nevertheless his outward position was brilliant. Not only had he considerably extended the borders of the empire, but he had exalted the royal office to power and dignity. Tranquillity prevailed in the interior of Germany; in Italy, on the contrary, a commotion arose more serious than the disorders common in that country. There, as in Germany, the sway of the great nobles was oppressive, but in Italy disaffection was rife among the vassals, and they determined to resist the arrogant pretensions of their lords, sword in hand. The storm broke out first in Milan, and between that city and Lodi a great battle was fought which practically left matters as they had been. The emperor allowed himself to be drawn into the quarrel, and undertook a second military expedition to Italy in the year 1036.

In Italy the emperor promulgated a famous edict on the subject of estates in fee (*Edictum de beneficiis*), by which he directed that a vassal should not be deprived of such an estate except for certain offences, and then only by the sentence of the law pronounced by a court of his peers.

The appeal to the king or his deputy had a place in these legal proceedings—another clear proof of the purpose of Conrad's policy, which aimed at weakening the power of the great nobles.

[1035-1039 A.D.]

On the other hand there are many evidences to show how greatly the royal authority had increased. For one thing, Conrad deposed Duke Adalbert of Carinthia from his high office in 1035, because he had not borne himself worthily in the Lombard disturbances; and Italy itself witnessed a deed wholly without precedent, for Archbishop Heribert of Milan, a powerful prince and highly respected dignitary of the church, who occupied almost the first place after the pope, was arrested for disloyalty by the German king.

Heribert saved himself from imprisonment by flight, and Conrad, whom he then openly defied, could hardly take any effective action against him; nevertheless the occurrence produced a profound impression. After two years' absence from home the king returned to Germany, where he occupied himself principally with the affairs of Burgundy, and ultimately delegated the government of that country to his son Henry. In the year 1038 he proceeded to North Germany and there endeavoured to consolidate the empire by paving the way for settled legal order. In the year 1039 he fell sick at Utrecht, and died at that place on the 3rd of July in the same year.

THE ACCESSION OF HENRY III (1039 A.D.)

Among the merits of Conrad II, a high place must be given to the care he bestowed upon the education of his son and successor. Henry III was adorned with all the qualities which constitute the basis of true greatness; for not only did his admirable intellectual endowments render him capable of acquiring skill as a statesman and a commander, but his firmness and courage provided him with means of applying what he learned to practical affairs. With acute intelligence and energy he combined a high degree of moral earnestness, manifested in honourable endeavours after improvement; and as the natural bias of his mind inclined him strongly to benevolence and justice, nothing but a wise education was needed to make Henry one of the noblest of his race.¹

Fortunately the development of his character was well cared for. His mother, Gisela, a woman of strong intellect and great nobility of soul, highly educated for her time, had a beneficent influence on him in childhood, and when the boy had thriven and grown strong under her care he was transferred altogether to the charge of the learned bishop Bruno of Augsburg, who initiated his pupil, by years of systematic teaching, into all the knowledge of the age. Then followed instruction in political affairs from Bishop Eigelbert of Freisingen, by which Henry profited so greatly that from his nineteenth year onwards his father was able to employ him in such matters. At the same time, he was thoroughly trained in all knightly accomplishments, and early sent into the field.

The twenty-two-year-old king saw clearly the path he had to follow. Even in his father's life-time he had realised where the strength and the weakness of the empire lay; where he should continue to act in his father's spirit, and where he must strike out on a totally different path. Henry III, like his predecessor, desired the aggrandisement of his own house; like him he endeavoured to make the royal dignity hereditary in his family, but he scorned to stoop to unworthy means. Being convinced that his endeavours were conducive to the interests of the nation rather than subversive of them,

¹ Bryce says, "Under Henry III the empire attained the meridian of its power. At home Otto the Great's prerogative had not stood so high"]

[1039-1043 A.D.]

he felt his conscience clear and thought himself justified in carrying out his designs by honourable methods. He was thus constrained to avoid much in which Conrad II would have indulged himself, and the first token of this difference was Henry's firm resolve to raise the standard of public morals by steadfastly refusing to accept gifts in return for ecclesiastical preferment.

HENRY'S EFFORTS FOR PEACE

Even during the life-time of Conrad II, Bretislav, duke of Bohemia, a son of Othelric, had invaded Poland and perpetrated hideous ravages in the country. The German king—either appealed to by the inhabitants in their distress, or apprehensive for his own sake of the spread of the power of Bohemia—despatched two armies in the year 1039 to attack Bretislav in Bohemia itself, an enterprise which ended in disaster to the Germans. In order to restore his impaired credit, Henry was obliged to undertake a fresh expedition against the Bohemian duke in the following year. This he conducted with great energy, himself leading one of the two armies he had equipped. This time victory waited upon the German arms, Prague was invested and Bretislav compelled to submit. The latter vowed allegiance and fealty to the head of the German Empire, undertook to pay tribute, and gave hostages as a guarantee of his good faith. For all that Henry was not yet free to devote his energies to the domestic affairs of the empire, for disturbances began to be rife in Burgundy and fresh dangers loomed in the Hungarian quarter. Peter, king of Hungary, had been driven out of his country, and appealed for assistance to Henry at Ratisbon; Owo, the new king, pursued him with an army and the enemies plundered freely in Bavaria.

In consequence Henry marched to Hungary with an army in August, 1042, to demand satisfaction for the outrage. He advanced victoriously through the country, took several fortified towns, and received the oath of allegiance or fealty from the inhabitants; but he could not induce them to take back their banished king. He therefore installed another sovereign and returned at once to Germany. In the winter immediately following (1042) he hurried to Burgundy, where he tranquillised the country by his firm and clement administration of justice. Thus he quickly reduced the refractory nobles to obedience; but on the other hand fresh troubles arose in Hungary, where the people drove out the new sovereign whom Henry had installed as soon as the latter had withdrawn from the country. Owo made repeated incursions into Bavaria and laid waste the country on both sides of the Danube. The German king, who was consequently constrained to undertake a second campaign against the Hungarians, soon put an end to the evil, and compelled the enemy not only to make reparation but to give ampler security for his good behaviour in future.

Then at length Henry resolved to devote all his attention to internal politics. One of the greatest evils of the times was the abuse of the right of self-help, which gave birth to a rude system of government by force under which the nation was lapsing into savagery. The weaker suffered under the heaviest oppressions, and the wise king was therefore deeply concerned to remedy first of all this aspect of public affairs. To pave the way for the establishment of a system of law he convened a diet of the empire at Constance, when he returned from his second Hungarian campaign. This took place in the year 1043, and many temporal lords, as well as bishops, appeared

[1043-1046 A.D.]

at it. Henry III was always present at its deliberations; he fired all who were there by his own enthusiasm for peace and justice, and brought them to a unanimous decision that thenceforth legal order should be maintained in Germany. The king issued a decree to this effect with the sanction of the diet, and thus established a peace hitherto unknown in the country. To ensure a result so happy Henry had set a noble example by magnanimously pardoning all his enemies.

From Constance, Henry proceeded to Goslar, where in the winter of 1043 he was visited by embassies from several nations desirous of testifying their respect for the head of the German Empire. So great was the esteem in which he was held that a Russian embassy solemnly offered the young king, who was already a widower, the hand of the czar's daughter. Henry, however, haughtily rejected any such alliance, and the Russians departed sorrowfully from his court. In the same year the king married Agnes, daughter of the count of Poitiers, and at this ceremony one of the admirable traits of his character was clearly shown. Great distress prevailed in the land in consequence of the failure of the crops and an outbreak of cattle-plague; and instead of admitting jugglers and musicians to his nuptial festivities and bestowing rich presents upon them, he distributed the money among the poor, to alleviate their distress. Other events soon occurred to augment the troubles of the time, for the Hungarians a third time broke their oath of allegiance, while symptoms of rebellion declared themselves in Lorraine, Duke Gottfried trying to seize for his own the portion of the country which his father, with the king's consent, had assigned to Gozelo, his second son. Under these circumstances Henry had only a small force to employ against the Hungarians, but once more his daring and courage compensated for the paucity of material resources.

Ovo offered battle at the head of an immense army. The German king had not yet collected all his troops, many of them having been delayed by the way. Nevertheless Henry boldly crossed the Raab under the eyes of the Hungarians, made a furious onslaught on the enemy's lines with his handful of troops, and won a victory as complete as it was brilliant. As a result of this success Peter was reinstated as king and received the crown of Hungary as a fief of the German Empire. After these great achievements Henry swiftly turned his arms against the rebel duke Gottfried of Lorraine. The struggle did not long hang in the balance; Gottfried soon realised the king's superior power, submitted, and was punished with incarceration in the fortress of Griebichenstein. Thus by a solemn act of justice the emperor of the Germans ratified the political principle that the dukes were responsible officers of the state. To confirm by practice the royal prerogative of nominating such officers, the dukedom of Swabia was conferred on Count Otto of the Rhenish palatinate in the year 1045; and in 1046 Frederick, brother of the duke of Bavaria, was installed in Upper Lorraine, in place of Gozelo. In the same spirit Henry guarded against usurpations on the part of other great nobles. Thus, in the year 1046, he punished Margrave Dietrich of Vlarlingen in Holland, for having taken wrongful possession of what was not his own.

THE PAPACY SUBORDINATED TO HENRY

The affairs of Italy next attracted the attention of the German king. There the utmost disorder had crept, not only into political affairs, but also into those of the church. Ecclesiastical preferment was openly bought and

[1046-1047 A.D.]

sold, church dignitaries strove among themselves for power by intrigues of every sort, while, to crown all, three popes were quarrelling for the authority of supreme pontiff. Scenes of this kind confirmed Henry in his determination to inaugurate a reformation of the church. He therefore made preparations to proceed to Italy forthwith, but before starting he released Duke Gottfried from his captivity at Giebichenstein, and magnanimously reinstated him in his high office. He then crossed the Alps with a vast army in the autumn of 1046. On his arrival in Italy he found a council of bishops who had assembled at his command at Sutri to decide first of all the scandalous dispute between pope and rival popes. The king of Germany refused to tolerate any one of the antagonists, but required that they should all three be deposed. By the mingled energy and wisdom of his conduct he succeeded in carrying his point, and a German prelate, Bishop Suidger of Bamberg, was appointed head of the church at his wish. Suidger assumed the title of Clement II, and Henry received the imperial crown from his hand in St. Peter's church at Rome, in the year 1047. One important step had now been taken towards the accomplishment of the king's great designs, and having seen the new pope firmly established in his office, Henry III returned that same year to Germany.

There the beneficial results of the Diet of Constance were gratifyingly evident, for such order prevailed throughout the country "as no man ever experienced before." Margrave Dietrich of Vordingen had indeed attempted to avail himself of the king's absence to renew his arrogant pretensions, and Duke Gottfried of Lorraine still nourished thoughts of sedition; the two had even formed a secret confederacy against the emperor, together with Count Baldwin of Flanders. But they had but short-lived successes; Henry III promptly deposed the rebellious duke from his office, and deprived him of all authority. Dietrich lost not only his dominions, but his life into the bargain, and the whole of his territory was brought under the emperor's sway. The credit of the imperial authority was completely restored.

Meanwhile the king displayed the most commendable vigour in the conduct of domestic politics. During the disturbances in Lorraine and Holland, which he left to his great officers to quell, he had been making progress through all parts of Germany and had despatched important affairs of state at various places. Everywhere the king's keen glance watched over the course of justice, and the interior of Germany attained a notable degree of prosperity and contentment. This we can perceive from the fact that the cities were rising by degrees to the position of an independent element in the state. In the wars against Gottfried of Lorraine and Dietrich of Vordingen, the citizens, admonished by the bishops, often took up arms themselves in defence of their cities, which is evidence



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not only of the advance which those communities had made both in wealth and population, but also of the political importance they had acquired. It is worthy of note, also, that even then the cities were on the side of imperial authority against rebellious counts and dukes.

Henry III was now strong enough to carry through the long-contemplated reformation of the church. In the press of business which had occupied him he had never lost sight of ecclesiastical affairs; on the contrary, he had steadily made preparations with a view to his purpose in this respect, displaying a vigour which commands admiration. The pope had previously claimed the right to nominate the emperor; the third Henry, on the contrary, exercised a decisive influence over the election of the pope, and it became almost customary that this office should be conferred by the king of Germany. The elevation of Clement II to the papacy had taken place by Henry's desire; Clement died nine months after, and the king of Germany nominated the bishop of Brixen as his successor. This pope, who took the name of Damasus II, died a few weeks after his arrival at Rome; and Henry again filled the vacancy in the apostolic see, this time elevating a relative of his own, Bishop Bruno of Toul, to the position of head of the church. The manner in which the chroniclers speak of these important proceedings is remarkable. With them there is no longer any question of the right of the king of Germany to nominate the pope; they mention it as a matter that calls for no explanation. "Poppo, bishop of Brixen," says Hermann,^f "was chosen pope by the emperor and sent to Rome, where he was received with great honour." The same thing is said of the nomination of the bishop of Toul. Lambert of Aschaffenburg,^g who confirms this testimony, adds that on the death of the pope the Romans always sent an embassy to the king of Germany to request him to nominate a new supreme pontiff. Such a state of things was wholly without precedent, and by means of it Henry exalted, more highly than any of his predecessors, the power of the empire.

In the completion of the reformation of the church in the year 1050, one of the emperor's chief aims was fulfilled. The effect of the measure on the country was most salutary, morals were purified and a higher standard of seriousness and industry prevailed. The system of law and order was consolidated by the subjugation of the great nobles. But it was not only the dukes and counts whom Henry kept within bounds; he inflicted sharp chastisement on members of the lesser nobility also, by confiscating their property or by other methods, if they committed any act of wanton injustice. By this means he imposed a strong restraint upon the abuse of self-help, and the towns thrived and increased so rapidly that they presently began to take direct part in the affairs of the empire.

For several years Henry's relations with foreign countries were friendly; but this peace was disturbed from 1051 onwards by the joint attempt of the Poles and Hungarians to shake off German dominion. The Hungarians invaded the empire, and in the year 1051 the emperor took the field against them in person. He advanced into Hungary itself with a great force; and though obliged to withdraw by inclement weather, his retreat was marked by valiant feats of arms on the part of the German army. In the following year, 1052, a second expedition was undertaken against Hungary. Henry III invested Pressburg, but at the intercession of Pope Leo IX he raised the siege and returned to Germany. But a genuine peace could not be brought about merely by the mediation of the pontiff; the enmity continued.

The Peace of Tribur was finally ratified, and Henry had once more time to devote his energies to the internal affairs of the empire. Down to the year

[1052-1055 A.D.]

1055 he worked hard at consolidating the legal system and developing the resources of the nation. Fresh disorders in Italy called him thither. Matters beyond the Alps had been in dire confusion for many years, for Pope Leo IX became involved in a war with the Normans in 1053 and was actually taken prisoner by them. In addition, Gottfried, the deposed duke of Lorraine, who had been reconciled to the emperor in 1050 by the good offices of Leo IX and had then accompanied the pope to Italy, had there married the widow of Marquis Bonifazio of Tuscany and taken possession of her former husband's dominions. Henry III feared that Gottfried would stir up rebellion in Italy, and this circumstance seemed also to render the emperor's presence in that country imperative. He had therefore long meditated another expedition across the Alps, but disaffections that arose in Germany itself and various isolated attempts on the part of some refractory nobles decided him not to quit the country.

In the year 1054 Pope Leo died and the Romans again sent an embassy to request the emperor to nominate a new pope. This he at first modestly declined to do; but, yielding nevertheless to their reiterated entreaties, he designated Bishop Gebhard of Eichstadt, his kinsman and friend, as the successor of Leo IX. Gebhard was unanimously accepted in this capacity, and assumed the papal dignity under the title of Victor II, amidst the acclaims of the people. Thus Henry III for the fourth time disposed of the papal office, and for the fourth time conferred it on a German. At the nomination of Victor II Hildebrand himself, the influential counsellor of Leo IX, was with the embassy which besought the emperor to designate the next pope, which proves how little intention Hildebrand had of opposing the will of Henry III. Like the emperor he earnestly desired reform, and showed by this step that he had no fear of undue encroachments on the part of the latter upon the privileges of the church. Thus even the strongest natures in a manner attest their reverence for the great emperor's character.

After the appointment of Pope Victor II, the king of Germany felt himself bound to afford him the protection of his imperial authority, and in the year 1055 he started for Italy, almost at the same time as the pope. In May of that year he appeared on the plains of Roncaglia; and there the princes and feudal vassals of Italy likewise appeared, to offer the homage of sincere reverence to the king of Germany, together with their oaths of allegiance. Pope Victor II convened a synod at Florence, where, in the emperor's presence, the laws against simony and other edicts of a reformatory tendency were either re-enacted or amplified. An inquiry was then held into the conduct of Gottfried, sometime duke of Lorraine, which ended in the acquittal of the defendant—not, so the old chronicler expressly states, because his innocence was proved, but because his judges feared that if driven to desperation he would make himself the leader of the Normans in



GERMAN NOBLE OF THE ELEVENTH CENTURY IN COURT DRESS

lower Italy. His wife Beatrice was carried off to Germany by Henry III, who defended his arbitrary action in this respect by saying that Beatrice had disposed of her hand without his consent, and had moreover bestowed it upon an enemy of her country. Towards the end of the year 1055 the emperor recrossed the Alps. Several nobles were already cherishing schemes of revolt, for a conspiracy had been formed against him under the leadership of Bishop Gebhard of Ratisbon; and Gottfried, assisted by Count Baldwin, once more made his appearance in Lorraine. The schemes of the malcontents were again frustrated by Henry's firmness; Gebhard was brought to trial and committed to prison, and both Gottfried and Baldwin were defeated in the open field.

On this occasion the emperor met the king of France at Jovi to settle various affairs of state, and here again the vigour and heroic temper of Henry III were strikingly displayed. For the French king asserted that the German Empire had unlawfully taken possession of Lorraine, whereupon Henry offered to prove the falsity of the assertion by single combat. The king of France was only too well aware of the German emperor's superiority, and fled secretly by night across the border.^b

THE TRUCE OF GOD

The times were rude, manners were no less so. Ceaseless wars, the feuds of the nobles, acts of violence of every kind, combined with hunger and pestilence to bring unspeakable misery upon the nations. According to the opinions of the time, the papacy should have been a strong helper in the midst of these calamities, but Rome was the seat of the worst disorders of all and most of the popes neither deserved nor commanded respect. At length the miseries of the age aroused—first in the monastery of Cluny in Burgundian France—an austere and devout religious spirit which at first found expression, according to the fashion of the times, in penitential exercises and monkish discipline, but presently ripened into vast projects of reform.

Hence came, in particular, the recommendation of the "truce of God" (*Treuga Dei*), and hence it spread over Burgundy and France. This was an attempt to insure certain days of peace and quiet in that iron age; it ordained that no feud should be fought out between Wednesday evening and early Monday morning, and the church sanctioned this institution. So strong was the influence of the example set by Cluny (Clugny) that in a little while all the numerous monasteries in France and Burgundy joined the "congregation of Cluny," and a sombre earnestness took possession of the best men of the time.

So it was with Henry III. In the midst of the corruptions of the age he saw no salvation except through the most drastic measures, and felt that he, as the emperor, had a special call to be the deliverer of the people. He himself set a good example; he appointed none but earnest and worthy men to bishoprics, and that without taking money or presents from them; by act and admonition he laboured incessantly for peace and conciliation. He looked upon his imperial rank as a sacred office, instituted for the improvement of Christendom, and never set the crown upon his head without previous confession and penance, which last he even had inflicted upon himself with scourges. But the more he humbled himself the more urgent did he feel was the call to raise up the church by the mighty hand of the first of earthly sovereigns.

[1046-1066 A.D.]

SORROWS OF HENRY'S LAST YEARS

The day of Sutri was the culminating point of the emperor's life ; from that time forward until he died he was engaged in an incessant struggle with adverse circumstances. The Hungarians, after overthrowing King Peter and putting out his eyes, had shaken off the yoke of the empire, and Henry's frequent expeditions against the rebels led to no good result. Furthermore, before these events occurred, that same Gozelo of Lorraine to whom Conrad II had been so deeply indebted and upon whom he had bestowed the whole of Lorraine, had died, and Henry III conferred Upper Lorraine alone as a fief upon his son Gottfried the Bearded. Gottfried rebelled, and, as we have seen, won the hand of Beatrice of Tuscany, the widow of Bonifazio ; and thus by marriage this enemy of the emperor had become the most powerful prince in Italy.

Momentous changes were also taking place in lower Italy. The Normans had there founded a dominion which began to menace the borders of the states of the church. Leo IX, like his predecessor a German by birth, went to war with them, and took the field in person after the custom of German bishops. He had been defeated and taken prisoner at the battle of Civitate, not far from Monte Gargano. But the Normans, as crafty as they were devout, treated the successor of St. Peter with profound veneration, and Leo made his peace with them, outwardly at least, and repealed the sentence of excommunication pronounced upon them. After Leo's death, Hildebrand, who directed the policy of the papal see, realised the value of the friendship thus gained ; and seeing that the Normans were anxious to establish a legitimate claim to their conquests in lower Italy and Sicily, he induced them to accept their lands in fee from St. Peter, after which they became loyal vassals of the pope. This circumstance, together with the rise of Gottfried's power, obliged the emperor to undertake a fresh expedition to Rome. In the matter of the Normans, Henry could achieve nothing, for affairs in Germany had obliged him to return thither with all speed.

Disaffection was rife among the nobles throughout the empire, for Henry, like his father, had endeavoured to secure the dukedoms for his own family, or to confer them on men of no consequence who should be dependent upon himself. The Saxons, whose ancient pride could ill brook the rule of a Franconian, bore him the bitterest ill-will of all, and, of the Saxons, the ducal house of Billung most keenly resented the wrongs which, like many other great Saxon families, it believed it had suffered at the hands of the emperor and his friends. The expenses of the court, which the emperor usually held at Goslar to keep the Saxons in check, also weighed heavily upon the province. The nobility were in a ferment throughout the empire ; the emperor held them down with iron hand, but his position was in truth even such as one of his faithful councillors and friends saw in a dream : "The emperor stood before his throne, sword in hand, and cried with a terrible countenance that he would yet smite down all his enemies." But he was snatched from the empire in the flower of his age, when its need of a strong ruler was sorest. The pope was on a visit to him, and his nobles were gathered about him in his palace at Bodfeld in the Harz, where he had gone for a few days to enjoy the pleasures of the chase. There he was met by the news of a defeat inflicted on Saxon levies by the Wend tribes at Prizlava, in the angle between the upper Havel and the Elbe. The evil tidings were soon followed by the death of the great monarch, and his empire was left to a child six years old, helpless in the face of the evil days to come.

HENRY IV (1056-1106 A.D.)

The first two emperors of the house of Franconia had drawn in the reins of government so tightly that the German princes seemed to have fallen once more upon the times of Charles and Otto the Great. But the old intractability which prevented complete union was still active in the German races, and this instinct was now reinforced by the private interest of the great nobles who found the authority of the empire irksome when too vigorously wielded, and whose sovereign privileges had been greatly reduced under Conrad II and Henry III. The moment was therefore propitious to all who hated a strong and united empire, for a child king now succeeded the strongest and sternest ruler the empire had ever known. The empress Agnes was to undertake the regency for the youthful monarch, Henry IV, as Theophano had done for Otto III. She did so with Bishop Henry of Augsburg for her adviser. But envy, selfishness, and perfidy were already at work undermining the power of the crown. Under the first Franconian monarchs times and manners had been rude and hard, but now all restraint was flung aside and every consideration of right and fealty seemed to have departed from the empire.

Troubles presently began to ferment; here and there in Saxony a rumour ran of attempts on the young king's life. Agnes was soon forced to make large concessions in order to gain friends, who proved untrustworthy after all. A Saxon noble, Otto, of the family of Nordheim, a race akin to the Billings, whose hereditary seat lay close to the modern town of Gottingen, received from the empress the duchy of Bavaria, which Henry III had acquired for his own house. Rudolf von Rheinfelden, a Burgundian noble, worked his way into the empress' good graces, and received the duchy of Swabia together with the hand of the daughter of the empress. The duchy of Carinthia was given to Berthold, a Zähringian. If only the empress could have purchased fidelity by these concessions! But not one of these men was trustworthy; and the moving spirit of all the plots which aimed at wresting the sovereign power from the empress and bestowing it on the nobles of the empire, was Archbishop Hanno of Cologne, a man of low origin, but ambitious, harsh, crafty, and cunning, although outwardly wearing the semblance of the sanctity of the cloister. It was natural that the power of the empire should decline abroad—in Italy, in Hungary, and over the Wends; and the fact was laid to the charge of the empress, together with the accusation that she was bringing up her son too effeminately. In brief a criminal project was maturing in Hanno's heart as in the hearts of the princes, his allies. The empress was then at Kaiserwerth on the Rhine with her twelve-year-old son, when Hanno appeared at her court, and after a festive banquet invited the young king to take an excursion on the Rhine in his beautiful boat. The boy embarked unsuspectingly with Hanno, together with some of the conspirators: the bishop's serfs plied their oars and the boat was quickly under way. The lamentations of the young king's mother pursued him from her balcony; the people followed on the banks, cursing the robbers; and the boy himself, alarmed and fearing the worst, jumped into the river, from which he was rescued with difficulty. But the plot had succeeded and Hanno, who now had the young king in his own hands, succeeded, by the help of the nobles, in assuming the reins of power at the head of the bishops.

Matters were not thereby mended in the empire. The empress soon retired from the world and ended her days in Italy, occupied in works of piety. Under Hanno's administration any man who pleased laid hands on the royal

[1056-1066 A.D.]

demesnes ; and a few years later the young king was an eye-witness of mortal combat in the cathedral at Goslar, where brawling ecclesiastics fought for temporal honours in the very sanctuary.

Such an education sowed the seeds of mistrust, bitterness, and hatred in the heart of the young ruler, and as soon as he was able he threw himself into the arms of a different guide, Archbishop Adalbert of Bremen. The latter, no less ambitious than Hanno, and even prouder, sought to exalt his famous metropolitan see, whence missions still went forth across the North Sea and the Baltic, to the position of the patriarchate of the north. Formerly the friend of Henry III, he now sought to win the friendship of the youthful Henry IV. When Henry attained the age of sixteen he declared him of age, according to German law, by girding him with the sword, but for some years he continued to direct his unripe youth. In his endeavours Adalbert frequently incurred the displeasure of the Saxon nobles. Their intentions, as a matter of fact, were evil, and it was against them that he fostered the young king's suspicions. Meanwhile the latter began to grow up to independent manhood. Of the authority, property, and prerogatives of his predecessors, he found but little left ; all his efforts were directed to their recovery, and in pursuit of this end he manifested the iron will of his forefathers. Their hot blood flowed also in his veins, inciting him to occasional arbitrary acts, and above all to excesses which were magnified by the slanderous tongues of his enemies. He first sought to subdue Saxony. The means he employed for the purpose were such as the Normans had adopted in lower Italy; he erected strongholds in commanding situations in the land. From these centres, however, many acts of violence were perpetrated in the surrounding country, and he thus aroused the wrath, not only of individual nobles, but of the whole Saxon race.

But Henry did more than this to compass the fall of the enemies who had ruled for so long. About this time a man arose to accuse Otto of Nordenheim, duke of Bavaria, of having conspired against the king's life, and offered to prove the charge by ordeal. Henry deposed the duke, laid him under the ban of the empire, together with Magnus of Saxony, of the house of Billung, and presently threw the latter into the dungeon of the Harzburg. He seemed bent upon completely abolishing the duchy of Saxony ; but Bavaria he gave to a member of the ancient Swabian dynasty, Welf by name. Meanwhile Adalbert had died, after having seen all his plans go to wreck ; for the Wends east of the Elbe, among whom he had hoped to establish his suffragan bishoprics by the help of Godschalk, one of their own chiefs, had rebelled, and extirpated Christianity for the time and for long afterwards, within their borders.

Henry IV had begun his reign with vigour. This circumstance only hastened the formation of conspiracies against him among the nobles throughout the empire. In Saxony, the whole nation was in a ferment—clergy, nobles, and commons. All complained of intolerable oppression, exercised from Henry's strongholds. At the head of the league now formed stood Otto of Nordheim. In South Germany, Rudolf of Swabia was in accord with him ; Welf and Hanno were equally aware of the plot. The pope, too, influenced by Hildebrand, now cardinal subdeacon, also began to take an interest in German affairs ; he zealously opposed his ecclesiastical authority to the evil desires of King Henry, who wished for a divorce from Bertha, his noble wife ; and he also sought to intervene as mediator at the request of the Saxons.

Meanwhile the whole empire was on the verge of rebellion. In the year 1073 the Saxons rose as one man, and marched in a body sixty thousand

strong to Harzburg near Goslar, a castle on a lofty height, commanding a wide view of the surrounding country, which the king had made into a stately royal residence. Henry, after useless negotiations, barely escaped by flight. When he tried to gather the princes of the empire around him, none appeared; nay, the idea of deserting him altogether and electing another emperor was openly mooted. At this crisis the towns alone proved true to Henry from the outset; and whilst these negotiations were pending, he lay sick to death in the loyal city of Worms. But he had scarcely recovered before he met and defeated the foreign foe in Hungary; and then with restless activity he turned to affairs at home. He still had some friends; the archbishop of Mainz, the dukes of Lorraine and Bohemia, and Welf of Bavaria came over on his side; and finally even Rudolf, who shortly before had laid the most treasonable plots against him, thought it advisable to make a fresh display of devotion. Concord between the South German princes and Saxons was at an end, and Henry skilfully made use of their dissensions.

In the wantonness of victory the Saxons had destroyed the Harzburg; they had even burned a church and desecrated graves; the archbishop of Mainz excommunicated them for the sacrilege; and in the summer of 1075 Henry IV marched against them, with such a splendid array as few emperors before him had led, in spite of their proffers of atonement and submission. Henry could have brought the matter to a peaceful issue, much to his own advantage and that of his people. But his soul thirsted for vengeance; he surprised the Saxons and their Thuringian allies at Hohenburg in the meadows on the Unstrut, not far from Langensalza. His army ranged in the same order as that of Otto the Great at the battle of the Lech, gained a sanguinary victory (1075). But German had fought against German, and on the evening of the battle loud lamentations broke forth in the royal army for the fallen, many of whom had been slain by the hands of their own kin. Nevertheless Henry was now master of Saxony and lord of all Germany; he seemed to have established his throne firmly once more. So he would have done, in all likelihood, had he not imprudently involved himself in a much more serious quarrel.

QUARREL BETWEEN HENRY IV AND GREGORY VII

We know how, amidst the indescribable barbarism, misery, and violence of the eleventh century, a reformation of morals, though in a gloomy monastic form, had proceeded from the convent of Cluny; and how the emperor Henry III himself had endeavoured to promote it. Through Hildebrand this reformation was transferred to Rome, to the court of the popes, who for nearly two centuries had been oblivious of the vocation ascribed to them by the faith of the age. As long as Henry III was alive, the Romans on whom the election still depended had, by Hildebrand's advice, allowed the emperor to designate the popes. During the minority of Henry IV, the election was for the first time committed to the college of cardinals; and in 1075 Hildebrand was elected pope under the title of Gregory VII.

This great and gifted man immediately proceeded to carry his own ideas into practice. He would have the church thenceforth free from all temporal authority, that of the emperor included. He therefore issued an edict, which had already been suggested in earlier counsels but never carried out, prescribing the celibacy of the clergy. Unhampered by wife, child, and earthly

[1075 A.D.]

cares, the clergy were in future to feel themselves merely members of a powerful ecclesiastical community, receiving orders from Rome, from the successor of St. Peter, the vicegerent of God and Christ upon earth. This edict, deeply as it touched the life of the nation, might seem to affect the emperor but slightly; yet a second struck at the roots of his power. Henceforth neither the emperor nor any temporal sovereign was to appoint bishops; in the phraseology of the time the investiture—*i.e.*, the conferring of the ring and crosier, the symbols of episcopal office—was no longer to be in the hands of laymen. The cathedral chapter, that is to say the college of clergy attached to each cathedral, was to make the election, the pope to confirm it; no gift nor purchase was to be made on elevation to the sacred office, otherwise the candidate was guilty of simony, as the offence was styled, by a reference to Acts, viii, 18.

This edict was a heavy blow to the German monarchs, for since the reign of Henry II they had sought and found support among the bishops against the increasing power of the nobles. The estates of the church formed a considerable portion of the imperial territory; the monarch disposed of them and of their revenues if he appointed bishops, as he had always done up to this time. Many of Henry IV's appointments had been made, not with his father's strict regard for clerical fitness, but for his own profit and to meet the needs of the moment. Some of these bishops had paid money to Henry's counsellors for their appointment, and for this, in 1075, Gregory VII put them as well as the counsellors under the ban, demanding of the king to depose them, and threatening him with the punishment of the church if he refused. Long had Henry watched unwillingly the encroachments of the pope; after the victory over the Saxons had restored his power in the empire, he attempted, following the example of his father, to depose Gregory—without reflecting how much weaker his power was than his father's, and how much nobler and greater was the mind of Gregory VII than were those of the previous popes. At Worms in 1076 he held a synod of German bishops, who neither by their worthy living nor their education could be called mirrors of the church. By them on a trumped-up accusation he had Gregory VII deposed. Gregory replied with the ban in 1076. This was the first time a pope had attempted this measure against a German king. And Henry was soon to realise what a ban, which at that time loosed all bonds of feudal obedience, signified. It was the signal for the princes, who jealously saw the royal power restored, to desert him. In the autumn of the same year they held a diet at Tribur on the old election field, and sent word to the king that if in a year and a day he was not free from the ban, they could no longer consider him their lord.

Henry saw himself deserted by all; he heard that Gregory VII was already on the way to Germany to adjudge his cause. He resolved on a reconciliation with the pope as the best way out of his troubles. He started in the severe winter, when the rivers were almost frozen in their beds, and crossed the snow-covered Alps, not as his predecessors with a formidable army, but as a penitent, accompanied by his noble-minded wife, a few faithful servants, and those placed under the ban with him. In Lombardy, in which a strong opposition prevailed against Gregory's innovations, he had been offered means of resistance, but he rejected them, and hastened to Canossa, the fortress of the powerful Countess Matilda of Tuscany, a daughter of that Beatrice who had once caused Henry III such anxiety. She was as devoted to Gregory VII as to an ecclesiastical father, and now offered him her castle. Henry did not come as an assailant, but as a suppliant.⁴

[1075-1077 A.D.]

So picturesque and important was this pilgrimage that it has fallen into proverb, and "going to Canossa" is a metaphor of humiliation. The contrast between Henry IV's beggar-like penance and the manner in which his forefathers went into Italy and the manner in which the popes received them, is vivid enough to merit a liberal quotation from the old historian Lambert von Hersfeld, a contemporary of the event he describes.^a

"GOING TO CANOSSA": A CONTEMPORARY ACCOUNT

Henry IV arrived as he had been ordered, and the castle being surrounded by three walls, he was received in the circuit of the second wall, which went round the castle, the whole of his followers remaining outside, and



J. W. Mason

HENRY IV

(Based on the effigy on his tomb)

there, having put down the ensigns of his dignity as a king, and without any ornaments, having no longer any magnificent wearing apparel, he stood with bare feet, fasting from morning until evening, awaiting the sentence of the Roman pope. Thus he spent his second, yea, his third day! Only on the fourth day was he led before him, and after much talking to and fro, delivered from the ban under the following conditions:

(1) That he should be present at any day or place the pope should decide upon and, all the princes having been assembled for a general meeting, find his way there to reply to the charges which were to be brought against him; the pope meanwhile, if so it pleased him, sitting on the judgment-seat, to decide the matter. After this sentence he was to keep the empire, were he able to dispel the accusations, or he was to lose it without anger, if, after having been convicted, he should be judged according to the laws of the church unworthy of royal honours. But whether he kept the realm or lost it, he never on any account or at any time should take revenge on any human being for this humiliation.

(2) Till the day, however, when his affair should be settled by lawful instigation, he must not use any apparel of kingly splendour, nor token of kingly dignity, undertake nothing bearing upon the organisation of the state, ordinarily his right, nor decide anything which ought to be valid.

(3) Except calling in the taxes indispensable for the keep of himself and his own people, he was to use no kingly or public moneys. As to all those who had sworn allegiance to him, they were to be free and relieved of the

[1077 A.D.]

thralldom of the oath and of the duty to keep true to him before God and man.

(4) He must keep forever aloof from Ruotbert, bishop of Bamberg, Andalrich von Cosheim, and the others by whose counsels he had destroyed himself as well as his empire, and never again admit them into his intimate companionship.

(5) Should he, after contestation of the accusations, remain at the head of the empire, newly strengthened and powerful, he must always be submissive to the pope and obey his command, and be on his side to improve everything against the laws of the church, which in his realm had taken root in consequence of bad habits, yea, do all in his power to reach that goal.

(6) Finally, should he in the future act against one of these points, the deliverance from the ban which had been so ardently longed for would be considered as null and void, yea, he would be regarded as convicted and having confessed, and no further hearing would be granted to him to declare his innocence. As to the princes of the empire being permitted to join their votes and so elect another king, they might do so without being further examined, and were relieved from all duties of allegiance.

The king accepted these conditions with joy and with the most solemn assurances promised to fulfil them. However, there was little confidence felt in his word, therefore the abbot of Cloniaca, who declined to take the oath on account of his priestly vows, pledged his troth before the eyes of the all-seeing God; the bishop of Zeits, the bishop of Vercelli, the markgraf Azzo and the other princes took oath, putting their hands on the bones of the saints, which were presented to them, that the king would not be led away from his purpose, neither through any trouble, nor through the change of events.

Thus having been made free from excommunication the pope said a high mass calling the king with the rest of the assistants. After having offered the sacrifice of the sacrament, he said to the crowd which was numerous around the altar, whilst holding in his hand the body of Christ—the sacred bread: “Not long ago I have received writings from you and your followers, wherein you accused me of ascending the apostolic chair by the heresy of simony, and that before receiving my episcopate and after its reception I have soiled my life with some other crimes; which according to the statutes of the canon forbid me to approach the holy sacraments. By the word of many witnesses, worthy ones beyond a doubt, I might refute the accusations; I speak of witnesses who know my whole life to the very fullest from my early youth. I also speak of those who have advanced my nomination to the holy see. You must not believe though that I depend upon human rather than upon divine testimony; to free each and all from this error, and that in the very shortest time, the sacrament, of which I am about to partake, shall be to me to-day a touchstone of my innocence. May the all-powerful God by his decree speak me either free from even the suspicion of the crime I am accused of, or make me die a sudden death if I am guilty.”

These words and others he spoke, such solemn usage being customary, and called upon the Lord to support him, he being the most just of judges and the protector of innocence; then he partook of the sacrament. Having partaken of it with the greatest calm, and the multitude having raised a shout to the honour of God, which was at the same time a homage to innocence, he turned, after silence was restored, towards the king, saying:

“Do now, my son, if it pleases you, what you have seen me do. The princes of Germany trouble us every day with their complaints; they put

[1077 A.D.]

upon your shoulders a great load of terrible crimes, on account of which they deem that you should be kept away, and this up to your very end, not only from all direction of public affairs, but also from frequenting the church, and that you should be held aloof from all intercourse in civil life. They also ask most pressing that a day may be appointed and audience given for a full canonical investigation of the accusations they are going to bring forward against you. You yourself know best that human judgment is generally deceptive, and that in public lawsuits often the false instead of the true is accepted, things being wrongly expounded; one likes to listen to the speeches of eloquent men, speeches rich by natural gifts, by the richness and charm of expressions, one likes to listen to untruths garbed with the beauty of words — and you know, too, that truth unassisted by eloquence is not considered. In order to better your condition, have you not in your misfortunes most ardently asked the protection of the chair of the apostle? In that case do now what I advise you to do. If you know that you are innocent, and are cognisant that your good name is treacherously attacked, deliver the church of God from scandal and yourself from the doubtful issue of the long strife in the shortest way possible, and partake of the part of the body of the Lord that yet remains. You will thus prove your innocence by the testimony of God and will shut every mouth that speaks wrongly against you. Men in the future and those knowing the real state of things, will be the most ardent defenders of your innocence; the princes will reconcile themselves with you, the empire will be given back, and all storms of war which have troubled the realm for so long a time, will be quieted forever."

Thereupon the king, dazed by the unexpected turn of the whole affair, began to waver, to cast about for expedients, to take counsel with his familiars away from the crowd, and full of fear to consider what he must do and how to escape the necessity of so awful a trial. Having gained courage, he began to give the pope as a pretext the absence of the princes, of those princes at least who had shown him unswerving fidelity during his misfortunes; and without whose counsels he could not act; in the absence of his accusers, moreover, as he said, any proof of innocence which he might furnish as to his justification, before the few who were present, would be useless and without avail before the incredulous. Consequently he urgently asked the pope to keep the matter unchanged for the general assembly and a public hearing, that he might openly refute his accusers; and thus test the accusations as well as the accusers, who should previously have been examined according to the laws of the church. Under these conditions alone recognised by the princes of the empire to be fair and just would he be able to exculpate himself.

The pope willingly granted him this request; after accomplishment of the holy offices he invited the king for breakfast, then dismissed him in the kindest manner possible, after having carefully told him all he had to mind, and sent him with his blessing back to his own people, who had remained outside of the castle. He had sent the bishop Eppa of Zeits outside, to release those from the ban who had held communication with the king whilst he had been excommunicated, and this out of kindness, so that he might not soil the just acquired communication with the church.^f

The wearer of the imperial crown could no more claim to be the highest power on earth, created by and answerable to God alone. Gregory had extorted the recognition of the absolute superiority of the spiritual dominion; proclaiming that to the pope, as God's vicar, all mankind are subject and all rulers responsible.^g

[1077-1085 A.D.]

HENRY'S STRUGGLE TO REGAIN POWER (1077-1090 A.D.)

Thus the king was freed from the ban, but whilst he was still in Italy, the German princes elected another king, Rudolf of Swabia, his brother-in-law, whom the towns immediately rejected. The pope wished to decide which of the two deserved to be king. At this Henry's courage awoke and he took up arms. He was again put under the ban, but he continued to fight with exhaustless energy in Germany. The whole land was devastated and much blood was shed. Fortune wavered for a long time from one side to the other and most of the nobles wavered with it. But Henry found a true support in the young Frederick of Hohenstaufen, a Swabian noble, who first brought fame to his house and to whom Henry later gave his daughter in marriage, investing him at the same time with the duchy of Swabia. Bohemia, whose duke he soon invested with the title of king, was faithful to him in the fight. In 1080 Rudolf fell in a battle which bid fair to end victoriously for him at Merseburg, slain it is said by the hand of the young Godfrey de Bouillon, the son of the duke of Lorraine who was later to gain still greater honours.

Henry had by this time so far regained his power that he could raise up an anti-pope, and undertake a Roman campaign against Gregory VII. He pressed the latter hard in Rome, but with iron resolution Gregory refused to enter into treaty with the banned. Just when his need was greatest, the Normans who hastened up under their king Robert Guiscard (the son of Tancred de Hauteville) saved him from imprisonment. He died a fugitive amongst them at Salerno (1085) without removing the ban from Henry, and with the consciousness of being a martyr. His indomitable spirit, his high ideas of the papacy, descended to his successor. Henry IV had remained outwardly the victor; he received the imperial crown from the hand of his pope, and was held in respect in Germany for a decade. But various misfortunes shattered his family, and mutual mistrust destroyed the relations between him and the princes; still the cup of misfortune destined for him had not yet been emptied.

The religious enthusiasm which had originated in Cluny and been carried by Hildebrand and his followers into the church, soon found an extremely visible aim; western Christianity rose up to free the Holy Sepulchre from the infidels. Many thousands took up the cross in response to the preaching of the hermit Peter of Amiens and the exhortations of Pope Urban II. The agitation seized Germany and also lower Lorraine, passing by, singularly



A GERMAN KNIGHT OF THE TWELFTH CENTURY

(From an effigy)

enough, without leaving any trace, the mass of the people and the emperor Henry IV; it was almost with astonishment that the unrestrained swarms of the hermit were seen passing through Germany, and next giving vent to their wild religious zeal by murdering the Jews. Then came the regular crusaders' army under Godfrey de Bouillon, a German imperial prince, who in 1099 really conquered the Holy Sepulchre, and whose brother won the royal crown of Jerusalem.ⁱ

Though the death of Gregory VII delivered the emperor from his most dangerous enemy, he found himself compelled to struggle with a rival in the empire, who had been raised by the adherents of the deceased Rudolf. Whilst Henry was busied in besieging Rome, Hermann of Luxemburg received the crown of Germany, and was supported by the Saxon princes, by Welf, duke of Bavaria, and by some of the states of Swabia. The utmost distraction prevailed throughout Germany; and the bishops distinguished themselves by the zeal with which they animated the contending parties. Whilst some, under the influence of the papal legate, upheld the excommunication of Henry, others declared Pope Gregory's proceedings utterly illegal and void, and recognised the anti-pope Clement III as the true head of the church.

Against the Saxons the arms of the emperor were in the first place turned; but amongst these rebels great discord prevailed; and the anti-cæsar Hermann incurred the censures of the church for contracting a marriage within the prohibited degrees. Many of the Saxons voluntarily returned to their allegiance; and Henry succeeded in mastering the remainder, though not without a severe struggle and a sanguinary defeat at Pleichfeld. Hermann of Luxemburg, now fallen into general contempt, obtained permission from Henry to retire to his patrimony in Lorraine; and perished soon afterwards in a mock attack on one of his own castles (1088).

In the midst of this confusion the emperor had still sufficient authority to dispose of two crowns. Out of gratitude to his faithful ally, Wratislaw, duke of Bohemia, he conferred on him the royal title, and caused him to be crowned king at Prague by the archbishop of Trèves. And at Aachen, Conrad, eldest son of Henry, was anointed king of Germany by the archbishop of Cologne in the year 1087.

Besides the rebellious Saxons the emperor was compelled to take arms against his cousin-german, Eckbert, markgraf of Thuringia, who now aspired to the imperial dignity. Another competitor was also in the field, Ludolf, duke of Carinthia. But these rival claims were without difficulty silenced. Eckbert was surprised and slain in a mill near Brunswick, by the vassals of Adelaide, abbess of Quedlinburg, the emperor's sister; and Ludolf died about the same period without striking a blow.

HENRY AND CONRAD

Peace being thus restored in Germany, Henry made haste to revisit Italy, where he hoped to reap advantage from the death of his arch-foe, Pope Gregory VII. After the short pontificate of Victor III, Urban II was raised to the papacy; and, as he seemed resolved to tread in the steps of Gregory, he received the cordial support of the countess Matilda. That princess had entered into a second marriage with Welf, son of Welf VI, duke of Bavaria, a union which ranged one of the most formidable of the German nobles against the fortunes of Henry. After laying waste the estates of Matilda in Lorraine the emperor arrived in Lombardy, besieged and took

[1087-1101 A.D.]

Mantua, and received considerable encouragement by the rupture of Welf with the countess, and the desertion of the father and son from the papal cause.

But these propitious events were more than counterbalanced by the rebellion of his own son, Conrad, whose unnatural ambition tempted him to this fatal step. Seduced by the blandishments of Matilda and the pope, he was crowned king of Italy at Milan, with the promise of the imperial dignity on condition of his yielding the great question of investitures. Fortunately the contagion was confined to Italy; and, on his return to Germany, Henry IV found no marks of disaffection. The assembled states maintained their fidelity, declared Conrad to have forfeited the crown, and elected in his stead Henry, second son of the emperor, who swore to respect his father's authority, and abstain from interfering in the government. The services of the imperial partisans were liberally rewarded, and to Welf VI were restored the duchy of Bavaria and other states which he had forfeited by his former rebellion. The guilty Conrad soon found his visions of dominion entirely dissipated. Discouraged by the fidelity of the Germans to the emperor the supporters of the young prince fell rapidly away, and he died deserted and despised at Florence, not without suspicion of poison (1101).

Henry IV now again announced his intention of visiting Italy, in the hope of effecting a reconciliation between the empire and the papedom. But his schemes were at once frustrated by a new rebellion. Neither regarding the oath he had solemnly sworn, nor admonished by the example of his brother's fall, Henry, second son of the emperor, impatient of the long reign of his father, appeared in arms against him. The rebellious prince found a warm supporter in Pope Paschal II, who succeeded Urban II in 1099, and in a council held in Rome solemnly renewed the censures which his predecessor Gregory had thundered against Henry. No pretension of the see of Rome was more odious than the right it assumed to absolve men from oaths deliberately taken; and the new pope taught the prince to believe that the excommunication of his father completely freed him from all obligation. In the bitterness of his heart the afflicted Henry attempted to recall his son to a sense of duty by the most gentle and touching exhortations; but these mild efforts were entirely lost upon the prince, who resolutely declared his determination to avoid all intercourse with a man excommunicated.^k

END OF HENRY IV

Perhaps he feared that through the growing weakness of his father more of the royal power might be lost; perhaps his ambition could not wait for the time when the crown would fall to him, or he feared that another would be elected in his stead; at any rate in 1105 he rebelled. Most of the German princes were on his side. The exasperated father likewise prepared for combat, and a civil war more cruel than any former ones shattered the empire.

On the river Regen father and son stood face to face, the former still strong through the support of Leopold of Austria and the duke of Bohemia. Skirmishing went on for three days without anything decisive having occurred, and then young Henry won over Leopold of Austria by the promise to give him his sister Agnes, the widow of the great Staufen, in marriage. With him all deserted the aged emperor, and he stood alone as Louis the Pious had once stood on the Lügenfeld. But the kindly

feeling which his predecessors, and especially he himself, had shown to the towns now bore plentiful fruit. Through the rights and liberties conferred upon them and increased by the emperors since Conrad II they had now become flourishing communities, and their numerous and well fortified residences bordered the great commercial waterway of the Rhine. They all declared themselves on the side of the aged emperor; luck seemed to desert his wicked son. Under the mask of hypocrisy he came to Coblenz, humbled himself before his father, and begged for forgiveness: the princes assembled in Mainz were to settle the last quarrel. The father forgave his son, and took him in his arms with tears; then unsuspectingly he rode with him to the appointed place of meeting. But the son with evil cunning decoyed him to the fortress of Böckelheim in Nahethale: the grating fell behind the emperor as he entered, and he found himself his son's prisoner. The latter with his princes demanded his voluntary abdication and the surrendering of the crown jewels. Broken down by misfortune the old man had to accede to these requests. But new abuses and even danger of death threatened him; then he fled from the custody of his son, and the faithful towns again armed for his safety. The war began anew, and its issue was hard to foretell; then the news came from Lüttich that the emperor was dead (1106). Even in death the ban weighed upon him, for his coffin remained unburied for over five years in unconsecrated places; but the people loudly lamented the dearly loved ruler, who after the short errors of youth had been so long and heavily afflicted by misfortune. Certainly his last years did much, if the old chroniclers may be believed, to remove the stains of his early follies and crimes. He is represented as having, after his victory over Gregory VII, protected the poor against their oppressors, put down robbery, administered justice, and maintained the public peace.

HENRY V AND THE WAR OF INVESTITURES

Henry V was now acknowledged throughout the empire. He owed his crown to the papal party and the princes, but no sooner was he in possession of the power for which he had striven than he showed that he had resolution enough to hold his own against all comers. Abroad he succeeded in restoring the dominion of the empire over Flanders and securing his western frontier; his campaigns on the eastern border, against Poland, Hungary, and Bohemia, were less fortunate. In the interior and in his relations to the princes he could effect little change in the conditions which had grown up under Henry IV. The fiefs, large and small, had long since become hereditary, the crown property had dwindled sadly; hardly any district was under the direct rule of the king. In case of war the latter summoned his great vassals, and they in their turn summoned their feudal retainers and "ministerials" — *i.e.*, vassals; and these constituted the army of the empire. Thus feudalism had penetrated to the lowest ranks of the people, but the king was still regarded as the ruling head of the state; and a powerful monarch at the head of this body of many members could accomplish more than the other sovereigns of Europe, whose power in their own dominions was no less restricted by that of their great vassals.

Devoid of heart and conscience though he might be, Henry V was by no means deficient in the prudence and capacity for government which had characterised his forefathers. He possessed resolution and boldness; but he was hasty and precipitate, and often frustrated his own great purposes by

[1106-1111 A.D.]

acts of arbitrary violence. The papal party soon realised that they had mistaken his character; for he contested the papal right of investiture even more resolutely than his father had done, and as early as 1110 he undertook a brilliant expedition to Rome in connection with the matter. When he reached Lombardy and held a diet of the empire on the plains of Roncaglia near Piacenza, the Italian cities (with the exception of Milan and Pavia) which had risen more rapidly than those of Germany and to a height of prosperity even greater, acknowledged his supremacy and the countess Matilda did him homage as her feudal lord. In the year 1111 he arrived at Rome.

The quarrel with Pope Paschal II had broken out afresh over the question of his coronation and the investiture, but at length the disputants came to an agreement to the effect that the emperor should renounce the right of investiture and that the pope should prevail upon the lords spiritual to resign all temporal dominion in the empire. The pope then led the king to St. Peter's, according to ancient usage, amidst hymns of praise and great rejoicings. Henry, however, had already surrounded the cathedral by Germans. When the bishops refused the renunciation required of them, and the emperor consequently demanded full rights of investiture, the pope was in doubt as to whether he should proceed with the coronation under these circumstances. One of Henry's retinue cried impatiently: "What need of so many words? It is the will of my lord the king to be crowned as Charlemagne was!"

From that moment the pope and his cardinals were prisoners. Henry carried the former off with him, in spite of a furious tumult at Rome, through which he and his knights cut their way with the sword. But the spirit of Gregory VII lived on in the church; when the pope, his spirit broken by confinement, granted the king the right of investing bishops and abbots, and actually crowned Henry after his release from prison, the cardinals and the French clergy excommunicated the emperor and continued the conflict with their ghostly weapons. Meanwhile Henry V had returned to Germany, where fortune still smiled upon him; for at Warnstedt, to the north of the Harz, his general Hoyer von Mansfeld defeated the Saxon and Thuringian nobles, with Ludwig der Springer, "the jumper," and Wiprecht von Groitzsch among them, who had risen in revolt against the imperial house with their old stubborn defiance (1113).

The emperor, who had just concluded a brilliant marriage with Matilda of England, was now at the height of his power; but he nevertheless did not succeed in permanently establishing the royal authority in North Germany, where the Saxons in particular were constantly striving to secure a more independent position. When Henry was on an expedition against the Frisians, the city of Cologne rebelled, and the princes of the lower Rhine entered into alliance with it. Henry's good fortune deserted him before its walls; and his enemies lifted their heads on all sides. By his action in imprisoning Count Ludwig of Thuringia he had incurred the violent resentment of the Saxon and Thuringian nobles. They arose afresh in rebellion, and this time they defeated the emperor at Welfesholze near Mansfeld in the Harz (1115). The whole of North Germany and almost the whole of the German church fell away from him; in South Germany, on the contrary, his nephew, Friedrich von Staufen, duke of Swabia, remained loyal to the imperial cause, as did Bavaria under Welf.

Henry himself had gone to Italy again (1116-1118), another cause of quarrel having been added to the War of Investiture, which still dragged

[1111-1122 A.D.]

son. Countess Matilda was dead, and had bequeathed all her lands and goods to the holy see. A great part of the land, however, was held as a fief of the empire, and should therefore have reverted to the king on her death without issue; and Henry further laid claim to her *allodium*, or property, on the ground of near kinship. While he was in Italy Paschal II died.

In the person of his next successor but one, the papal throne was occupied, for the first time since the reign of Hildebrand, by a pope who had not been a monk. This was Guido of Vienne, a Burgundian of high rank and a kinsman of Henry's, who took the name of Calixtus II. The elevation of this prudent and far-sighted man offered the emperor the prospect of reconciliation, although the new pope had hitherto been the leader of his opponents among the cardinals; and negotiations were set on foot. Calixtus went to France, which country, striving upwards with fresh vigour ever since the Crusades, became the zealous champion of the papacy. For a long time the negotiations led to no result; a personal interview between the pope and the emperor was projected, but the distrust of years and the memory of the capture of Paschal II prevented it from taking place. Calixtus retained the upper hand in Italy, Henry in Germany. But in spite of many successes on either side, both were inclined to moderate their demands. The German princes assumed the office of mediators, and after fifty years of strife the investiture quarrel was settled by the Concordat of Worms in 1122.

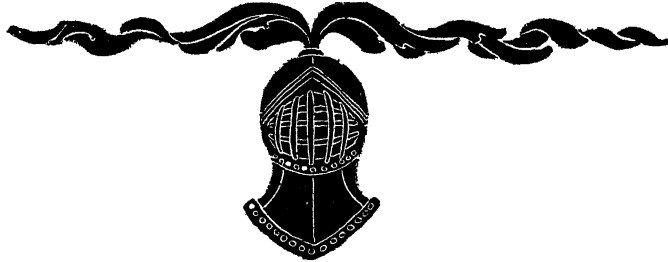
The king resigned the investiture with ring and crosier, but obtained the privilege that the election of bishops should take place in his presence or in that of his representative, and that—in Germany at least—they should receive the territory appertaining to their sees in fief from the imperial crown before they were consecrated. Thus the emperor had secured much; but the papacy, on the other hand, had acquired a considerable influence in imperial affairs, and the loyalty of the bishops, which had been the strongest pillar of the throne, began to waver. Henry died at Nimeguen (1125) without issue; and the people, who had never loved him, saw in his childlessness the retribution for the war with his father, and his transgression of his duty as a son.

From the hands of Henry II the Franconian dynasty received a re-consolidated empire, although the great fiefs within it had already become hereditary. The first princes of the line, Conrad II and Henry III, who in greatness were second to none of the emperors of Germany, had so strengthened the royal power that both were able to cherish the dream of an empire such as Otto the Great's had been. Their power passed to a child, and the nobles broke away from the curb all the sooner that it had been drawn over-tight. At the same time the church entered the field as a fresh power, wielding forces that were better organised and more deeply rooted in the popular mind than those of the empire, and armed with resources more efficacious than the sword.

Henry V, whose character offered so many points open to attack, succumbed in the conflict with these two forces. Towards the end of the eleventh century all fiefs had become hereditary, and bishoprics were no longer unconditionally at the emperor's disposal; and he was therefore constrained to rely upon his dynastic possessions and his moral ascendancy. In manners and education the Germany of the eleventh century lagged behind the awakening intellectual life of the Romance nations. The great effects of the Crusades had to become manifest before the crowning glory of the Middle Ages could extend to that country.¹

[1122-1125 A.D.]

With the death of Henry V the Franconian dynasty came to an end. The change of dynasty furnishes us a convenient place to pause in our narrative of the development of the Western Empire. We have seen that the centre of influence has long since shifted to the North, and that the Western Empire, though Roman in name, is essentially German in fact. Several important emperors are to come upon the scene in the next two or three centuries, and such men as Frederick Barbarossa and Frederick II will make Italy the field of some of their most prominent activities. Nevertheless, these emperors are German and the records of their lives are a component part of the history of the German Empire. We shall again take up the story of the German Empire in a later volume with the accession of the Hohenstaufens. Now for a time we are to turn back to the East, to witness the development of a wonderful oriental civilisation.^a





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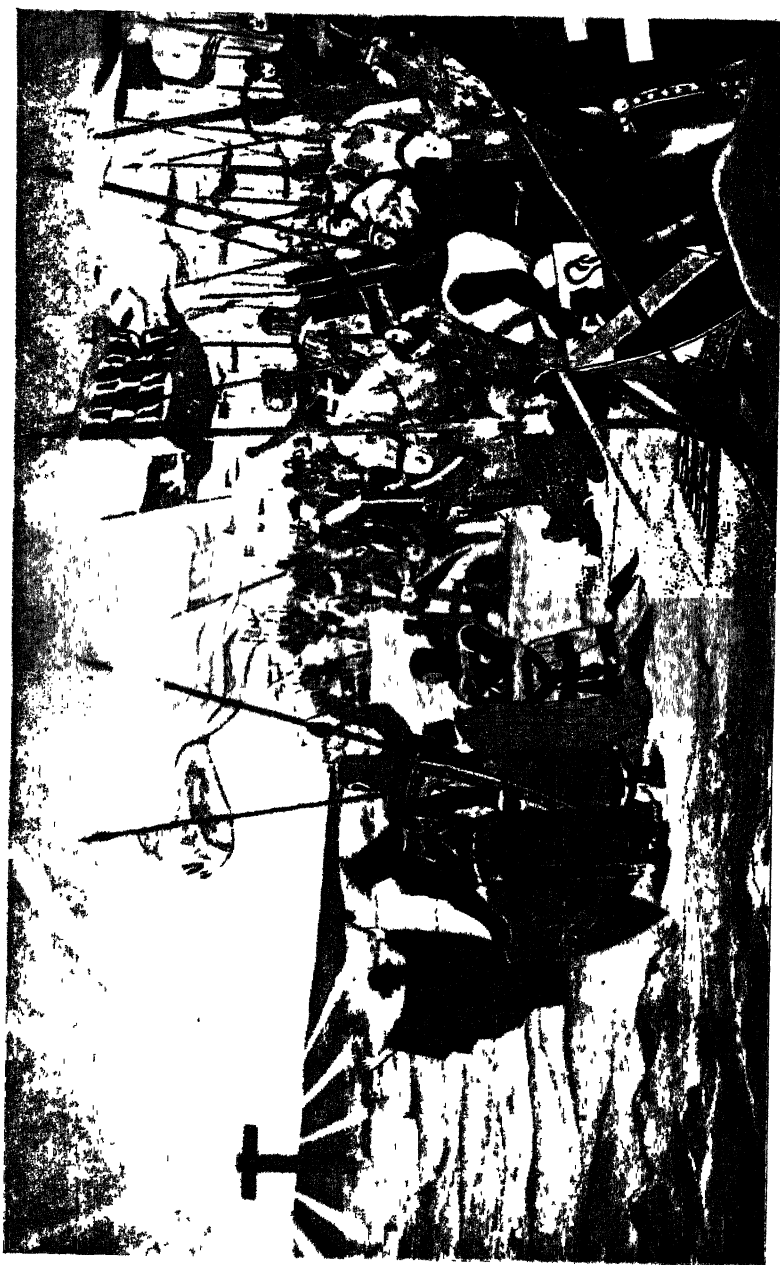
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^b THIETMAR OF MERSEBURG, *Chronicon* — ^c WIPO, *Gesta Chuonradi II imperatoris.* — ^d LEOPOLD VON RANKE, *op. cit.* — ^e CHARLTON T. LEWIS, *A History of Germany* — ^f HERMANN VON REICHENAU, *Chronicon* — ^g LAMBERT VON HERSFELD (OR ASCHAFFENBURG), *Annales.* — ^h JOHANN G. A. WIRTH, *op. cit.* — ⁱ DAVID MÜLLER, *Geschichte des deutschen Volkes* — ^j JAMES BRYCE, *op. cit.* — ^k ROBERT COMYN, *op. cit.*

[A further list of works on the Later Roman Empire in the West will be found in the *General Bibliographies of Rome, of Italy, and of Germany*, Vols. VI, IX, and XIV, respectively.]



THE CRUSADERS' FIRST VIEW OF JERUSALEM
Painted especially for "The Historians' History of the World" by A. Raynolt

THE HISTORIANS' HISTORY OF THE WORLD

A Comprehensive Narrative
of the Rise and Development
of Nations from the Earliest
Times as recorded by over
Two Thousand of the Great
Writers of All Ages. Edited
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BY

HENRY SMITH WILLIAMS, LL.D.



IN TWENTY-SEVEN VOLUMES

VOLUME VIII—PARTHIANS, SASSANIDS, AND ARABS:
THE CRUSADES AND THE PAPACY

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VOLUME VIII
PARTHIANS, SASSANIDS, AND ARABS; THE CRUSADES
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THE HISTORY OF PARTHIANS,
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BASED CHIEFLY UPON THE FOLLOWING AUTHORITIES

ABDUL-LATIF, ABUL-FARAJ, ABULFEDA, MAX DUNCKER, I GOLDZIHNER,
A VON GUTSCHMID, WILLIAM MUIR, TH. NÖLDEKE,
L. A. SEDILLOT, L VIARDOT, JULIUS WELL-
HAUSEN, GUSTAV WEIL

TOGETHER WITH

A CHARACTERISATION OF THE SCOPE AND INFLUENCE
OF ARABIC HISTORY

BY

THEODOR NÖLDEKE

AN ESSAY ON

THE TRIBAL LIFE OF THE EPIC PERIOD

BY

JULIUS WELLHAUSEN

AND A STUDY OF

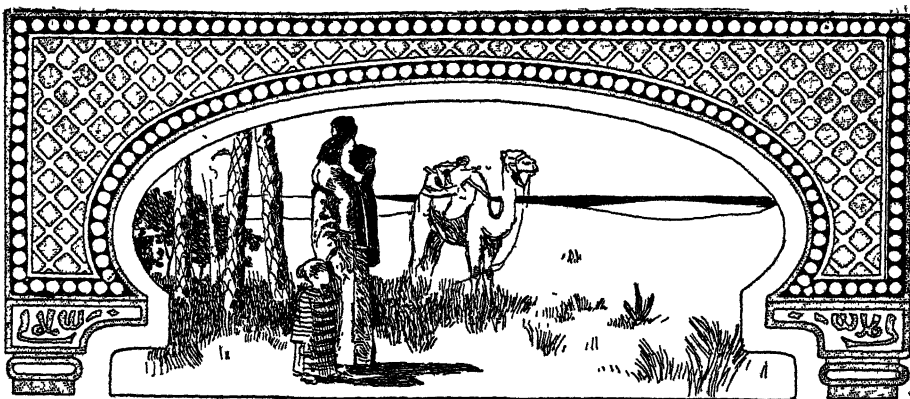
THE PRINCIPLES OF LAW IN ISLAM

BY

I. GOLDZIHNER

WITH ADDITIONAL CITATIONS FROM

ARTEMIDORUS, BAILLY, BEN-HAZIL, THE HOLY BIBLE, DION CASSIUS,
A. I. SILVESTRE DE SACY, DIODORUS, R. DOZY, S A DUNHAM,
EL-MAKIN, ERATOSTHENES, EUSEBIUS OF CÆSAREA, EUTYCHIUS,
E. GIBBON, STANISLAS GUYARD, HAURÉAU, HERODOTUS,
HUMBOLDT, JUSTIN, HAJI KHALFA, IBN KHALDUN, KIESE-
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W. C. TAYLOR, GEORG WEBER,
JOSEPH WHITE



THE SCOPE AND INFLUENCE OF ARABIC HISTORY

WRITTEN SPECIALLY FOR THE PRESENT WORK

By DR. TH. NÖLDEKE

Professor in the University of Strasburg, etc.

IF there is a region in the world which constrains its inhabitants to adopt a particular mode of life, that country is Arabia and the regions that border it on the north, the Sinaitic peninsula and the Syrian and Mesopotamian deserts. The great majority of the dwellers in these parts are forced to lead a nomadic life by the fact that the spots in which agriculture is possible are comparatively rare, and the infrequent rains, which only extend over limited areas, provide pasture for their flocks now in one part and now in another, but never for any length of time. The whole character of the Bedouin is conditioned by this nomadic mode of life (full of hardships and privations, though not laborious) with its constant struggles with competitors for the prime necessities of life. The inhabitants of the oases, who are permanently settled in favoured spots, differ from the Bedouins in many respects, but are nevertheless strongly influenced by Bedouin modes of life and thought. Throughout this vast area life runs its course in perpetual change, yet remains in essentials ever the same. If one tribe perishes, migrates elsewhere, or turns to agricultural pursuits somewhere in the vicinity of the desert, its place is taken by another, which lives exactly as it had lived. The course of history, however, has shown that intellectual forces were existent in this desert race which seem to be lacking in others living under precisely similar conditions, such as the Berbers of the Sahara.

ARABS PAST AND PRESENT

We have no certain knowledge of the relation in which the Semitic tribes of the desert, whom we first meet with in the Old Testament (Ishmaelites, Midianites, etc.), and who there appear as closely akin to the Israelites, stand to the Arabs of later times. As far as we can tell, however,

they resemble them exactly. The son of the desert likes to reap where he has not sown; he not only plunders the camels and smaller cattle of alien tribes of Bedouins, but he devours the cornfields of the peasants who dwell on the borders of the desert whenever he has a chance, or carries off the garnered fruits of their toil. Thus in old days the desert tribes on one occasion actually came across the Jordan into central Palestine and utterly despoiled the inhabitants, until the latter under the leadership of Gideon drove them forth and inflicted a severe humiliation upon them (Judges 6-8). Somewhat later a horde of Amalekite inhabitants of the Sinaitic peninsula invaded southern Judea and Philistia, but were severely chastised by David, who was living there in exile (1 Samuel xxx). Such tribes have often in like manner proved extremely troublesome to the agricultural population on the margin of the desert. But if the states to which these peasants belong will only put forth a certain amount of exertion in defence of their territory the danger is not serious; for at heart the Bedouins are not eminently brave. In many cases peasants who will protect their own property can successfully ward off these predatory incursions. The non-nomadic settlers in the interior of Arabia, in particular, seem invariably to have been more valiant than the nomadic tribes. The latter would find it hard to do without the produce of agriculture and date-palm culture, while the dwellers in the oases, if they desire to have any intercourse with other regions, are obliged to keep on a friendly footing with the Bedouins through whose haunts their trade routes lead. Hence treaties are concluded in the interests of both parties, and the true Arab is an observer of treaties.

By a lamentable process of events it has come to pass that the nomads have extended their domain considerably at the expense of the husbandman. Even in Palestine the Bedouin tent-dweller now pastures his camels in many spots where formerly the Israelite farmer sat under his own vine and his own fig-tree and tilled his land with ox and ass.

THE NAME OF ARAB

The real meaning of the name "Arab" seems to be "desert." It is first met with, or so it seems, in varying forms in Assyrian inscriptions of the ninth century.¹ In the Old Testament it cannot be identified with certainty before the time of Jeremiah.² In the inscriptions of King Darius Hystaspes, Arabaya appears to mean the Mesopotamian, Syrian, and Sinaitic desert. Amongst the Greeks we meet with the terms "Arab, Arabia" first in Æschylus (*Persians* 316; *Prom.* 422), but the poet's ideas of the situation of the country are altogether mythical. Herodotus, on the contrary, is fully conversant with it; he is specially interested in that district, populated by Arabs, that constitutes the connection between Palestine and Egypt which was of such importance to the Persian kingdom, and not to it alone. His contemporary, Nehemiah, is quite familiar with the name of "Arab" (Ch. 2, 19; 4, 7; 6, 16) and so is Xenophon. The latter uses the name "Arabia" of the Mesopotamian desert in particular (*Anab.* 1, 5, 1); and this very region is called "Arab" pure and simple by the later Syrians. The name has survived from that day to this, especially amongst the people themselves.

¹ Delitzsch, *Wo lag das Paradies*, pp. 295; 304 ff; Schrader, *Keilschrift und Geschichtsforschung*, pp. 202, 261.

² In Jeremiah iii, 2 and xxv, 24; Ezekiel xxvii, 21; xxx, 5, Jeremiah xiii, 20 (from the end of the Captivity); Jeremiah xxi, 13, עֲרָב is "desert."

It has long stood for both the nationality and the language. It is true that even in times tolerably remote Arab was understood to mean more particularly Bedoun; as is the case even in Sabæan inscriptions. The latter are, however, more exactly distinguished from the settled inhabitants of the country by the use of the plural, in its old form *A'rab*, later more frequently *Orban*.

Many scholars assume that all civilised Semitic nations actually took their rise from Arabia and are, as Sprenger¹ phrases it "Bedoun deposits" ("*abgelagerte Beduinen*"). The question of whether, in the last resort, Arabia was the original home of the Semites or whether they migrated thither from Africa in primitive times is not affected by this assumption.² In any case the language of the Hebrews and Aramæans still bears traces of the fact that their forefathers were at one time a nomadic race, which (with regard to the former at least) is to some extent confirmed by Old Testament tradition. It is true that wherever we have any historic record the contrast between these civilised peoples and the dwellers in the desert is evident. But we can imagine that the same thing happened with them as we may observe repeatedly in Arab tribes of later days. They press forward, gradually in part and in part rapidly, out of Arabia proper. The Syrian and Mesopotamian deserts, barren as they seem to us, offer the nomads certain advantages over the regions to the south. The rainfall is somewhat more copious. The nomads come into closer contact with settled peoples, and much as the Bedoun (proud of his freedom and happy in his leisure) may look down upon the industrious peasant and even upon the artisan, yet the greater security and the certainty of obtaining daily food prompts him to take to husbandry in the region of verdure when opportunity offers. The process was sometimes accompanied by violence towards the earlier settlers, but it often came about peaceably. Thus one wave of Arabs slowly overtook another. The names which predominate in the older portions of the Old Testament (Ishmaelites, Midianites, etc.) soon fall into the background. The appearance of the name "Arab" may be in itself an indication of the arrival of fresh tribes in these regions.

THE ARABS AND THEIR NEIGHBOURS

In the fourth century B.C. we find the Arab tribe of the Nabatæans to the south of Palestine, and the same tribe soon afterwards formed a settled state which extended eastwards from the ancient territory of Israel as far as to Damascus, rose to a considerable height of civilisation, and maintained a position of lax dependence upon Rome until Trajan destroyed it in the year 106; certainly not to the real advantage of the empire. In the first century of our era we meet with princes and nobles with Arabic names in Edessa, Palmyra, Emesa, and Hatra. The abundant store of inscriptions at Palmyra shows that the greater part of the population of this Aramaic-speaking trading city, encompassed on all sides by the desert, was of Arab origin. It seems that during the gradual decay of the Seleucid kingdom, Arabs in several cases acquired dominion over these districts, just as at a later period members of various Bedoun tribes rose to eminence in Syria and Mesopotamia, during the decadence of the caliphate dynasty. Thus numerous settled Arab tribes lived in many parts of Syria as Roman subjects. In process of time all these

¹ *Die alte Geographie Arabiens*, p. 293. Berne, 1875.

² Cf S. A. Barton. *A Sketch of Semitic Origins* (New York, 1902), Ch. 1, where the various opinions of the subject are compared.

Arabs who dwelt in towns or villages grew to be Aramæans; even before that they had always used the Aramaic language in their inscriptions—where they did not write in Greek—because Arabic was not then regarded as a suitable language for use in writing.

At this time two new names for the Arabs came into existence, "Saracens" and "Taits." Ptolemy (5, 16) mentions *Σαρακηνή* as a district in the Sinaitic peninsula.¹ The inhabitants of this district, who are unknown to Arab tradition, must have made themselves notorious in the Roman provinces in their vicinity; we can hardly suppose by other means than predatory incursions by hindering the march of caravans or levying heavy tolls upon them. Thus in that region all Bedouins came to be called Saraceni (*Σαρακηνοί*) in Aramaic Sarkaje, usually with no very favourable meaning. We meet with the latter form in a dialogue concerning Fate, written about 210 A.D. by a pupil of Bardesanes.² The designation then became general; thus it occurs very frequently in Ammianus Marcellinus. The name "Saracen" continued to be used in the West in later times probably rather through the influence of literature than by oral tradition, and was applied to all Arabs, and even to all Moslems, without distinction.

In precisely the same fashion and at exactly the same time the designation "Taits" came to be used for all Arabs by the Syrians of Edessa and the inhabitants of Babylonia. Only, while we know nothing of a distinct tribe of Saracens, which must very early have ceased to exist as such, we have plentiful and trustworthy information concerning the Tai in Arab literature. Their principal seat was in northern Nejd, but they spread abroad in many directions. Even now their name has not wholly passed out of remembrance.³ By degrees the Aramæans came to style all Arabs "Tayaye," and the Persians adopted the name from them.⁴ Amongst the latter it is pronounced Tadjik, Tazik, in its more ancient form (with the Persian suffix), and Tazi in the later form.⁵ The Arabs themselves reckon the Tai among the tribes which were once settled in the south of the Arabian peninsula. We are probably right in connecting their appearance in the north with a fresh wave which carried quite a number of the tribes of south Arabia into the northern districts; a tribal migration of which Arab tradition has much to tell, and some of it authentic.

The Arabs were known at that period only as a wholly savage race. Ammianus says of them: "*natio pernicioſa*" (14, 4, 7), "*nec amici nobis unquam nec hostes optandi*" (14, 4, 1). The whole description, which he gives from contemporary information (14, 4), is very instructive, though somewhat one-sided and exaggerated in certain particulars. When he says that the Saracens live upon flesh and milk, and that most of them are unacquainted with wheat or wine, the statement agrees with that in the not much later Syrian *Vita* of Simeon Stylites⁶ that many "Taits" did not know what bread was, but lived entirely upon flesh. There can be no question that the northern Bedouins, the only ones the author had in mind, can seldom have had an

¹ Var. *Σαρακηνοί* as a tribe.

² Cureton, *Spicilegium Syriacum*, 16 ult.

³ The powerful Shammar of the present day, some of whom live in Nejd, the ancient home of the tribe, and some in the Mesopotamian desert, belong to the Tai.

⁴ That whole peoples should be called after certain frontier tribes by neighbouring nations is not altogether an unusual phenomenon, as everybody knows.

⁵ These forms have to a certain extent survived to our own day, as the name of an Iranian people in Transiran and elsewhere, who accepted the Arab religion earlier than their neighbours and were consequently called "Arabs." In the same way later Syrians often call all Moslems "Taits."

⁶ *Acta Martyr.* ed. St. Ev. Assemani, 2, 345, 1.

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opportunity of procuring dates. Bread is an article of luxury in Arabia even at the present time. The Bedouins of the Sinaitic district, with whom S. Nilus (fifth century A.D.) had to do, were quite exceptionally barbarous.¹

ARAB CIVILISATION

We have hitherto completely ignored the seats of higher civilisation which were to be found in ancient times in the peninsula of Arabia. As early as the second millennium B.C. southwest Arabia, the Yemen, the country of the Sabæans and Himyars, which was well adapted for agriculture on account of the regular rains of its tropical summer, had developed a civilisation which has left, in the ruins of huge buildings and numerous inscriptions, monuments which still excite our admiration. The Greeks and Romans were not without justification when they spoke of a *εὐδαίμων Ἀραβία*, Arabia Felix, though their ideas of the character and extent of this "rich" country were for the most part tolerably vague.² But several passages in the Old Testament bear witness to the high repute of the glory and splendour of the Sabæans. This is particularly evident in the legend of the queen of Sheba's visit to Solomon (1 Kings x, 1-10). Not the least part of the wealth of the Sabæans was due to their monopoly of the trade in certain fragrant substances, especially in the incense which in old times was used in immense quantities at sacrifices. These perfumes, especially incense, are mentioned in various passages of the Old Testament, together with gold and precious stones, as amongst the treasures of the Sabæans (1 Kings x, 2, 10; Jeremiah vi, 20; Ezekiel xxvii, 22; Isaiah lx, 6). These and other products were carried to the north by Sabæan caravans (cf. Isaiah lx, 6; Tobit vi, 16). In the inscriptions of northern Hijaz we now have documentary evidence to prove that the Sabæans established permanent trading-stations at a distance from their own country. At the height of their prosperity they must have exercised a civilising influence of no mean importance upon the rest of Arabia, especially upon those parts of the west which they traversed in their regular journeys. To them the Thamudæans, with whose buildings (known before only by the report of Arab writers) the labours of Doughty and Euting have made us acquainted, and the Nabatæans, who were closely connected with the Thamudæans, probably owed the first elements of their culture. Written characters, which came to the Sabæans from the north in very early days, were by them disseminated in every kind of transmutation over large portions of Arabia, as far as the neighbourhood of Damascus on the one hand and Abyssinia on the other. Nevertheless, take it all in all, the civilisation of the ancient Yemen bore little fruit for the world beyond. The countries about the Mediterranean received no intellectual stimulus worth speaking of from this remote region, nor did the old Semitic civilisation, nor Iran, receive more. And since the glory of the land of the Sabæans has departed its influence on other Arabs has become insignificant.

The decadence of the nation was probably due to various causes. It is certain that the Arab tradition which sees in it the effect of a single catas-

¹ Migne, *Patrol. græca*, 79, lxxix, 811 seqq.

² The proper translation of *εὐδαίμων* in this connection. The usual *felix* or the Horatian *beatus* (*Carm.* 1, 29, 1) is like our "happy," too strong.

³ The name was extended to the whole peninsula, a country extremely poor as a whole: *Ἀραβία ἔρημος*, *Arabia Deserta*, stood only for the Syrian desert, and the Arab country to the southwest, with Petra as its capital, is *Ἀραβία Περπαία*, *Arabia Petræa*, as in Ptolemy, and elsewhere.

trophe—the bursting of the dam at Marib, which was indispensable for regular irrigation—is far from being an adequate explanation. The bursting of the dam must itself have been the consequence of neglect on the part of a degenerate race. But there may well be some truth in the tradition, which connects the decline of this remarkable people, indirectly, at least, with the great migration of Yemenite tribes to the north. At that time—about the second century A.D.—a kind of retrograde movement seems to have set in throughout the civilisation of a large part of Arabia. At certain periods large numbers of Arabs had been able to write, at least in rude characters, as is sufficiently proved by numerous brief inscriptions; about the year 600 the art of writing in Arabia was the secret of the few. Even in Yemen tolerably trustworthy traditions of its palmy days survived only amongst individuals. The conquest of the country by the hated Abyssinians (525 A.D.) probably shattered the last remnants of national vigour, and the Persian conquest (about 570 A.D.) failed to quicken it afresh. It is true that the civilisation of Yemen was still superior to that of the rest of Arabia; for example, it carried on a fairly important manufacture of weapons and materials for garments. A dim consciousness still survived of great things that the country had wrought. But, since there were no historic records of such, the later Yemenites endeavoured to vindicate the fame of their forefathers by extravagant inventions and to show that they had done far greater deeds than were done by the Koreishites at the head of the Moslems.

Nevertheless the fact remains that the civilisation of the Sabæans need scarcely be taken into account in determining the place of Arabia in history. It counts for less than the inferior civilisation of other nations less remote from the main theatre of events. The principal scene of the old quarrel of East and West, which had presented itself so vividly to the eyes of the Greeks in the Persian wars, in the last century before Christ was transferred to Syria and the countries about the Euphrates and Tigris. The Arabs of the northern districts were drawn into the struggle of the Romans with the Parthians and Persians. They were always available for pillaging the enemy's territory or harrassing their compatriots on the other side. It was hardly possible for the great powers to rule the desert, and it would have been a somewhat thankless task; but they could influence the Bedouins strongly by various indirect methods. The Arab dynasties in the frontier districts were particularly useful for the purpose; they occupied a position of independence none too strict, and were invariably regarded with suspicion, but they could keep their savage kinsmen, with whom they were constantly in touch, far more effectually in check than regular imperial or royal officials could have done.

In this connection the Christian phylarchs of the tribe of Ghassan are worthy of special mention on the Roman side. Their capital was not far from Damascus and they played a somewhat important part in the events of the sixth century. On the Persian side there were for many years the vassal kings of the tribe of Lakhm, which dwelt in the important city of Hira, near the ancient Babylon. Both dynasties were respected and feared nearly as far as the confines of Arabia. Some scattered monarchies had likewise arisen in the interior of the country. In particular, we know of some sovereigns of a family of the Kinda tribe, whose home was at Hadramaut, far to the south; they ruled with vigour in various parts of Arabia, much like the princes of the Hail dynasty at the present day.

But this sovereignty was of no long duration. Arabia is not suited to monarchy. The Bedouin has too strong a taste for independence; he is

averse even from peaceful enterprises for his own profit, if they call for discipline and subordination. A government must be equally wise and firm if it is to control the intractable nomad, with his loose ties to the soil. The Bedouin clings to his family, his tribe, his race. He yields willingly to the suggestions of the most distinguished and experienced chiefs of his tribe, but only so far as he pleases. There can be no question of a real government authority. This was the case even in the few cities of the interior. The decisions of the heads of families had considerable weight, but no coercive force. It might happen that individuals or families held aloof from a campaign undertaken on the initiative of the most distinguished men of the tribe, or turned back before its object was attained, nor could any one prevent them from so doing. They would perhaps have to endure scorn and mockery in prose and verse, and to that the true Arab is as sensitive as he is accessible to hyperbolical eulogy. In Arabia, then as now, peace never prevailed for any length of time. Sometimes there were feuds between large tribes or groups of tribes, sometimes quarrels within narrower limits. Camel-lifting and the use of pasture and wells belonging to another tribe constituted frequent grounds of quarrel. If blood were shed (which usually happened unintentionally) it cried aloud for blood. The Arab is not naturally bloodthirsty, but the passion of revenge for his slaughtered kin can lash him to furious bloodthirstiness. Fear of blood-revenge and the reflection that, in the peace which must ultimately be concluded, wergild must be paid to the tribe that has suffered most severely, in proportion to its losses, usually induce the combatants to be careful not to slay too many enemies, even in the stricken field. A murder or even a grievous injury may provoke long years of feud between families closely akin.

A powerful corrective to lawlessness is, however, supplied by the sway of custom and tradition. Authority (as has been intimated before) makes up to a great extent for the lack of political restraints. Authority of this character tells most strongly amongst a people of the aristocratic temper which the Arabs share with other nomadic races. An alien has no natural rights, but if any member of the tribe takes him under his protection he gains that of the whole tribe, and consequently security for his life and property.

THE KOREISH OF MECCA

By the year 600, and probably a considerable time before, the Koreish of Mecca had attained a curious and exceptional position. There, in an absolutely barren valley and near a spring of brackish water, a sanctuary stood. Some families of the Fihir clan, which belonged to the Bedouin tribe of Kinana, had settled round about it and established, under the name of Koreish, a lax commonwealth of the kind frequently found in Arabia. A considerable area in the immediate vicinity of their sanctuary may possibly have been respected as holy ground, in which no blood was to be shed, long before the Koreish took possession of it. Thus secured from harm, and held in high esteem as the guardians of the Kaaba (a small, square primitive house enclosed within a building open to the sky), the Koreish had turned their attention to commerce. They sent forth their caravans far and wide, as the Ishmaelites and Sabæans had done of old.¹ Koreishites travelled as merchants to Gaza, Jerusalem, and Damascus, to Hira on the

¹ Genesis xxxvi, 25.

Euphrates, to Sana in Yemen, and even crossed the Red Sea to Abyssinia. By these means they not only acquired considerable wealth according to Arab standards, but what was of much greater value—a wider mental horizon than the Bedouins and the inhabitants of the oases, and a knowledge of men and affairs. Although they never quite attained a regular political organisation, yet Wellhausen is right when he says, "We note something of an aristocratic hereditary wisdom, as in the case of ancient Rome and Venice."¹

One consequence, it must be owned, of the practical temper and sober-mindedness of the Koreish was that they produced no poet of any note, while each and all of the poverty-stricken tribes of Bedouins about them had great achievements in this field to show. Better fed than the Bedouins (though by no means luxuriously) and not decimated by conflicts, they increased more rapidly in numbers, and in Arabia the numerical strength of a tribe has much to do with the esteem in which it is held. Their prosperity allowed them to exercise a liberal hospitality, and the hungry Bedouin appreciates highly the host who lets him for once eat his fill. We may well conjecture that it was the Koreish who established the connection between the annual pilgrimage to the mountain of Arafat, which lay just beyond their holy ground and the valley of Mina, with the temple of Mecca, which lay within it. Thus Mecca became the place where Arabs of the most diverse tribes met together from far and near every year. Even before the days of Islam the Koreish tribe was held in high esteem far and wide. But, however much we may study the causes which raised them above other Arabs, it still remains something of an enigma that this torrid and barren eyrie should at that time have brought forth so large a number of men, exclusive of the prophet, who, when their turn came to be placed in circumstances wholly unfamiliar, acquitted themselves magnificently as generals and statesmen. History sets us several problems of a similar nature in the sudden appearance of many notable men at the same spot.

At that time there were many survivals of barbarism among the inhabitants of central Arabia. For instance, the practice of burying newborn daughters alive was very general. The cost of feeding and bringing up girls in that inhospitable country was a burden unwillingly borne; probably the horrible manner in which they were got rid of had originally some connection with religious ideas. In remote antiquity the Semites, like many other nations, reckoned consanguinity only by the surest guarantee, that of a common mother. Among the Arabs and other peoples we find a relic of this view, otherwise abandoned long since, in the fact that a man might regard his stepmother as part of his inheritance and take her to wife. The father of the great Omar was the issue of such a marriage.

ARAB POETRY

Nevertheless we cannot but observe a distinct intellectual advance among the Arabs of the period we are now considering. This is specially marked in the efflorescence of poetry. It is of a purely national character and differs wholly from the poetry of northern Semitic races both in structure and substance. We know it only in its fully developed form, the oldest poems which have come down to us in tolerable preservation are of precisely

¹ *Reste arabischen Heidenthums*, II, 93.

the same character as the later ones, but even they only date back to the first half of the sixth century at farthest. All Arabic poetry is rhymed, and rhyme predominates even in certain solemn modes of speech not subject to strict metrical rule, such as the apothegms of soothsayers. Now, seeing that this form of poetry, up to that time everywhere unknown, springs into prominence in Latin and Greek poems of a popular and devotional character after the fourth century, we are led to conjecture that there may be a connection of some sort with occidental poetry in the employment of this artistic method, which may very well have come into use among the Arabs about the same time. The point of common origin might be Palestine or Syria. Rhymed prose was probably the original form. The whole matter is, however, beyond proof.

The acceptance of this conjecture would not impair the originality of Arabic poetry. Among its great merits is the extremely fine feeling for rhythm which the entirely illiterate Arab authors of these poems and of the rhapsodies which were handed down orally display, by the careful observance of metres which carry out the principle of quantity far more strictly than those of Greek and Latin poetry. In substance these poems generally turn upon the ordinary subjects and interests of Bedouin life, though frequently idealising them; and loftier thoughts are not seldom conspicuous. Some famous poets who took long journeys, sometimes living among Christian surroundings at the courts of Arab vassal kings, sometimes going as far as to Yemen, prepared the way for Islam by disseminating ideas tinged with Christian thought. The spirit that animates the noble tales of Arab heroes and worthies which originated at this time points to an advance in culture. One singular institution appears to have had very advantageous results; during certain months all heathen Arabs observed a truce of God, in which arms were laid aside and no blood was shed. During this period friends and foes met together at certain times and places, originally, no doubt, to celebrate religious rites. By degrees, however, the latter receded into the background; negotiations were carried on, treaties concluded, the poets found an audience, merriment and brisk traffic were the order of the day. Even in the festival at Mecca, which retained more of its religious character, the varied programme ran its round.¹

RELIGION OF THE ANCIENT ARABS

Concerning the religion of the ancient Arabs we have no great amount of knowledge. Wellhausen rightly entitles his admirable work on the subject *Reste arabischen Heidenthums*. Nevertheless we can make certain of some points of special importance with regard to our present consideration. The heathen Arabs possessed many holy places and many ceremonial rites, but very little earnest religious conviction. Excessively conservative by nature, the people observed the customs of their fathers without troubling their minds about their original significance, offered sacrifices to the gods (rude stone fetiches for the most part), and marched in procession round their sanctuaries, without counting much upon their aid or standing in any great awe of them; they cried to the dead, "Be not far from us," without associating with the cry the idea of a future life which alone gave it meaning. In the north the savage king Mundhir ben Ma-assama (505-554) still sacrificed multitudes of Christian captives in honour of the goddess of the

¹ For a lively description of it see Wellhausen, *Reste*, II, 89 seqq

planet Venus, even as the Israelites had done long ago in honour of their God.¹ The Arabs of the Sinaitic peninsula likewise offered human sacrifices to the planet Venus,² and we have other accounts of similar human sacrifices among the Arabs of the north. Possibly their close contact with Christians and the adherents of other superior religions may have to some extent revived the old Semitic religious zeal and fanaticism among the Arabs there. Farther south we find only faint traces of human sacrifice and we may regard it as practically extinct by the time of Mohammed.

In the meantime, however, the Arabs who had entered into closer relations with the Roman Empire, and the majority of those who occupied a like position towards Persia, had adopted at least a superficial form of Christianity. There were also some Christians in the interior of Arabia, while in the south Christianity had long since gained a considerable following. It had been persecuted for a while by a Jewish ruler; it was ultimately delivered by the Abyssinian conquest, but had made small progress since then. Christianity as practised by the Syrians, or, worse still, the Abyssinians, was not well adapted to win proselytes among the Arabs. If only the disciplined strength of Rome had acted upon these regions the case would probably have been different. There were Jews here and there in Arabia, and like the Jews of Abyssinia most of them seem not to have been genuine children of Israel, but native converts to Judaism. The Arab Jews, though possessed of no great theological knowledge, adhered strictly to their religion. The majority of Arabs was composed of heathen who had outgrown their religion. There were probably men who were conscious of the defects of this state of things, and recognised that the Christians had in many points an advantage over the heathen. We are told of certain persons from Mecca and its vicinity who adopted, and even preached, a monotheistic faith more or less Christian, but the details are very obscure. Certainly at the beginning of the seventh century not even the profoundest and acutest observer could have foreseen that in the heart of Arabia a religion was soon to arise and to result in the establishment of an Arab empire destined to give new shape to vast regions of the world, including the countries which had been the homes of the oldest civilisations.

MOHAMMED

The man whose energy gave clear and practical expression to the obscure impulse towards a purer religion arose amidst the worldly-wise Koreish. Flouted at first by his sober-minded fellow tribesmen, he gradually won the victory for his faith, and died the temporal and spiritual ruler of Arabia. To the very combination of qualities to some extent contradictory in his character, he owed his success with such a race as this. He firmly believed in his mission and was unscrupulous in his choice of means; he was a cataleptic visionary, and a great statesman; steadfast in his fundamental convictions and often weak and vacillating in details, he had great practical sagacity and was incapable of keen logical abstraction; he had a bias towards asceticism and a temperament strongly sensuous.

We not only have the fullest accounts of Mohammed's whole character, but we possess his authentic work, the *Koran*, which he preached in the name of his God; and yet the extraordinary, attractive, and repulsive man remains in

¹ See, for example, Joshua xi, 20, 1 Samuel xv, 33.

² S. Nilus in Migne, *Patrol. græca*, 79, LXXIX, 611 seqq.

many respects an enigma. He had come across much of Judaism and Christianity, but by verbal report only. For though it remains an open question whether Mohammed was actually ignorant of reading and writing, it is certain that he had neither read the Bible nor any other books. The persons from whom he gathered his information concerning the older monotheistic religions must have been somewhat unlettered folk. This holds good of his Christian instructors more particularly. Certain Judæo-Christian ideas, however, had early laid powerful hold upon him; resurrection, judgment, heaven and hell, strict monotheism and the vanity and culpability of all forms of idolatry. Feeling in himself the divine call, he uttered the thought that possessed him as the word of God; that which the prophets of Israel had done in exceptional cases became with him the set form of his teaching. We may be but ill pleased with the grossness of imagination, the lack of logic, the undeniable poverty of thought, and much besides in the *Koran*, but this was not the effect it wrought upon his hearers, especially when once their attention had been riveted. It was all new to them, they were thrilled with terror and delight by those gross representations of hell and heaven, to these naïve people the weakness of the reasoning was not apparent, while the strenuousness of assertion took full effect. Moreover they heard only scattered fragments at a time. The revelation of the *Koran* was accomplished gradually, it extended over a period of more than twenty years, and thus the monotony that repels us was not realised.

But, as has already been said, Mohammed met with small success in his native town, although he was joined by some of the best and most earnest-minded men, like Saad ben Abi Wakkas and Omar. It was not until he took a step unprecedented among the Arabs, and, abandoning his own tribe, migrated with his handful of Meccan followers to dwell among the inhabitants of Yathreb, that he gained a firm footing. The latter, palm-dressers and husbandmen, were a vigorous race, but not intellectually equal to the Koreish. They had given proof of their valour chiefly by perpetual civil broils between the two clans of which they consisted. Through their Jewish neighbours they were at least superficially acquainted with many of the religious ideas with which Mohammed was occupied. The prophet soon gained a large following among them. He established peace within their borders, they recognised him (though not without some exceptions) as their leader, and together with the companions of his wanderings constituted at first the bulk and afterwards the flower of his army.

Mohammed conquered the Meccans mainly by paralysing their caravan trade. When, in the eighth year after his departure from his native town, he made his triumphal entry into it once more, it needed only one great encounter with certain Bedouin tribes to bring the whole of Arabia to his feet and to his faith. If the Bedouins had concluded binding alliances against him in defence of the religious usages of their forefathers and (what was still more important to them) their own independence, he would have laboured in vain; but the inability of the pure Arab to unite for common action and act under discipline, even for the attainment of great ends, made it possible for him to bring one tribe after another over to his side by force or friendly means. He even contrived to turn to practical account the old connection between his family and the tent-dwelling Choza'a in the neighbourhood of Mecca. He retained old customs wherever it was possible so to do, instinctively rather than by deliberate intention. Thus even the greater part of the heathen worship of Mecca was adapted in externals to monotheism and incorporated *bona fide* into Islam. The first important

successes, especially the battle of Bedr (a great battle according to Arab notions), in which the men of Mecca lost about seventy dead and seventy wounded, made a deep and immediate impression: success is the test of proselytisers. The costly presents which Mohammed gave out of his spoils to such distinguished men as had not at once become converts at heart also wrought effectively; in most cases a genuine conversion followed in time. One fact (among others), by which we can estimate the striking impression the prophet produced upon the Arabs, is that as each tribe submitted or adopted his religion it renounced the right of retaliation for the blood shed in the struggle. Under other circumstances this renunciation of blood-revenge, or of wer-gild at least, would have seemed to the Arab the lowest depth of humiliation. But hard as it might be for the Arabs in general to acknowledge the prophet as their lord, there was at that time no pagan who would have fought in earnest for his religion. At the utmost, an old woman here and there raised a clamour when Mohammed destroyed her idols. Compare this with the fashion in which other Semites fought for their faith, in which the Arabs themselves afterwards fought for Islam. Hence, it is evident that, as has been said, the Arabs of that period had outgrown their religion.

SUCCESSORS OF MOHAMMED

But Mohammed was scarcely dead (632) before the existence of his religion and his empire was again called in question. He had left no instructions as to how the government was to be carried on after his death. A ruler was indeed promptly set up to succeed him. Yathreb, now called *Medinat an nabi* (the city of the prophet), or merely *Medina* (the city), was the capital as before, but the simple-minded proposal of the Medinese that they should have one sovereign and the people of Mecca another was rejected with decision by the latter. Abu-Bekr, Mohammed's most intimate friend, and the father of his favourite wife, became his successor or vicegerent (*khalifa*, caliph). This is another proof of the high esteem the Koreish enjoyed; for it was a matter of common knowledge that the Arabs would never submit to a non-Koreishite.

For a while, however, most of them displayed but little inclination to remain subjects of the new ecclesiastical state. The utmost concession they would make was to profess their willingness to continue to perform the *salat*¹ five times a day, but they would henceforth no longer submit to pay an annual quota of their cattle or dates in taxes. Nearly all the old friends of the prophet, even Omar, who now wielded the greatest authority next to the caliph, despaired of subduing the Arabs again. And here we recognise once more the faith that moves mountains in fullest and most effective action. Abu-Bekr was not a man of lofty intellect, but he was firmly convinced that what Mohammed had preached was pure truth, that his orders must be obeyed absolutely, and that God would then give his religion the victory. And the event proved him right. He even insisted on weakening the army of which he had such sore need by despatching a body of troops for an expedition to the north which was by no means urgently necessary, merely because Mohammed had given orders for it, not foreseeing his own death. But otherwise the difficult task of once more subjugating the Arabs was

¹ The translation of *salat* by "prayer" gives rise to misunderstandings. It is a religious exercise performed according to strict rule, with set formulæ and ceremonies (bending of the body, prostration, etc.). Voluntary prayer is *du'a*.

prosecuted with the utmost vigour. Their inability to combine voluntarily for any great object was more patent than ever. Their scattered forces could not withstand a foe united under a single command and with a definite aim in view. The separate tribes were speedily subdued, in most cases without recourse to the strong arm. The inhabitants of the district of Yamama offered frantic resistance; they were tillers of the soil and followers of Maslama (called by the Mohammedans in scorn *Musailima*, or "little Maslama"), who had set himself up as an opposition prophet in Mohammed's later years. They fought for their settled homes and their faith, and the battle against Maslama was far more sanguinary than any previous conflict.

The second conquest of Arabia could scarcely have been achieved had not the Koreish stood by Abu-Bekr to a man. The leaders, who for years had striven against the prophet in the stricken field and lost their nearest kin in the struggle, had begun to realise (some of them before the taking of Mecca and the majority directly after) that they would gain enormously in power and consequence by the supremacy of a Koreishite. Mohammed's marvellous success had made most of them to a certain extent believers. Several of those who had been his most zealous opponents afterwards fell or were severely wounded as champions of his religion. The commander who bore the brunt of the battle for the subjugation of the rebel Arabs, displaying an equal measure of sagacity and energy, was a Koreishite, Khalid ben al-Walid, the same who had been mainly responsible for the victory of the Koreish over the hosts of Mohammed at Mount Ohod, close by Medina, eight years before.

MOSLEM CONQUESTS

Arabia was hardly reconquered before the great invasion of other countries began. The prophet himself had set on foot some enterprises against Syria, but without any particular result. The great thing now to be accomplished was to transform the Arab hordes from recalcitrant subjects into joyful warriors of God by the twofold prospect of earthly spoil and heavenly rewards. Here we recognise the hand of Omar, to whom the sovereignty passed directly on the death of Abu-Bekr soon after. The wars of conquest which he inaugurated were crowned with brilliant success. It is worth while to consider the subject briefly in detail.

Troublesome enemies as the Arab tribes had often proved to the subjects of the Roman and Persian empires, no one had ever dreamed that they could constitute a menace to either. It is true that when the Moslem inroads began, the districts first affected were in a sorry plight. The frequent wars between the Romans and Persians had sorely enfeebled both empires, and this was more particularly the case with the last great war, which had lasted from 607 to 628. Large areas of Roman territory, especially in Palestine, Syria, and Egypt, had been frightfully ravaged and occupied for years by the Persians. The valiant and wily emperor Heraclius, however, succeeded in turning the tide of fortune, and ultimately dictated terms of peace to the Persians on their own soil. After that the Persian empire had been torn asunder by quarrels over the succession. Both empires had lost the Arab outpost they once possessed. The Persians had annihilated the Roman vassal kingdom of the Ghassanids, and their own subject dynasty in Hira (which had latterly adopted the Christian faith) had been dethroned by King Chosroes II. The folly of this was soon apparent. The Bedouins

of the Shaiban tribe utterly routed the royal armies of Persia at Ibu Kar on the frontiers of Babylonia, probably at the very time when the king's forces were pursuing their victorious progress through the distant west. It was not a great battle, and probably its only direct consequence was that the unwarlike peasants of neighbouring districts were pillaged by the Bedouins; but a victory over an army composed in part of regular troops gave the Arabs confidence. This very Shaiban tribe distinguished itself in the first Moslem advance into Persian territory.

Nevertheless there is much that remains enigmatical in the immense success that attended the Moslems. Their armies were not very large. The emperor Heraclius was an able man, with all the prestige of victory behind him. When the great struggle of Moslem and Persian began, the civil wars of the empire were over, and it had a powerful leader — not indeed in Yezdegerd, its youthful monarch, but in the mighty prince Rustem, who had procured the crown for him. The great financial straits to which both empires were unquestionably reduced must have had its effect upon the number and efficiency of their troops, but that they were still good for something is clear from the fact that both the decisive battle on the river Yarmuk (August, 636) in which the Romans were defeated, and that of Kadisiya (end of 636 or beginning of 637) in which a like fate waited on the Persian arms, lasted for several days. The resistance offered must have been very obstinate. The Roman and Persian armies may have included irregular troops of various kinds, but they certainly consisted largely of disciplined soldiers under experienced officers. The Persians brought elephants into the field, as well as their dreaded mounted cuirassiers. Among the Arabs there was no purely military order of battle; they fought in the order of their clans and tribes. This, though it probably insured a strong feeling of comradeship, was by no means an adequate equivalent for regular military units. Freiherr von Kremer¹ rightly sees in the *salat* a substitute, to some extent, for military drill. In that ceremony the Arabs, hitherto wholly unaccustomed to discipline, were obliged *en masse* to repeat the formulæ with strict exactitude after their leader and to copy every one of his movements, and any man who was unable to perform the *salat* with the congregation was none the less bound to strict compliance with the form of prayer in which he had been instructed. But the main factor was the powerful corporate feeling of the Moslem, the ever increasing enthusiasm for the faith even in those who had at first been indifferent, and the firm conviction that the warriors for the holy cause, though death in the field would prevent them from taking a share in the spoils of victory on earth, would yet partake of the most delightful of terrestrial joys in heaven. Thus the masterless Arabs, who, for all their turn for boasting, had but little stomach for heroic deeds, were transformed into the irresistible warriors of Allah. It was the highest triumph of Semitic religious zeal, a manifestation on a vast scale that among the Arabs the sense of religion had only slumbered, to awaken when occasion arose with true Semitic fury. The same thing has since come to pass again and again on a smaller scale.

For the rest, so far as we can tell, the Arab tribes were not all alike concerned in these wars of conquest. The great camel-breeding tribes of the highlands of the interior, in particular, seem to have taken a much smaller share in them than the tribes of the northern districts of Yemen. It was a point of the utmost importance that the supreme command was almost

¹ The historical works of this admirable scholar deserve the strongest recommendation, particularly his *Culturgeschichte des Orients unter den Chalifen*, 2 vols. Vienna, 1875-1877.

throughout in the hands of men of the Koreish, who at that time proved themselves a race of born rulers. They led Islam from victory to victory, proving themselves good Moslems on the whole, but without renouncing their worldly wisdom. Above all we are constrained to admire the skill, caution, and boldness with which, from his headquarters at Medina, Omar directed the campaigns and the rudiments of reorganisation in conquered countries.

This unpolished and rigidly orthodox man, who lived with the utmost Arab simplicity while an incalculable revenue was flowing into the treasury of the empire, proved one of the greatest and wisest of sovereigns. His injunction that the Arabs should acquire no landed property in the conquered countries, but should everywhere constitute a military caste in the pay of the state, was grandly conceived, but proved impracticable in the long run. Some of the Christian Arabs at first fought against the Moslem, but without any very great zeal. The majority of them soon exchanged a Christianity that had never gone very deep for the national religion. The great tribe of the Taghlib in the Mesopotamian desert was almost the only one in which Christianity retained its ascendancy for any length of time, but it nevertheless fully participated in the fortunes of the Moslem empire, and even there the older faith gradually passed away, as it seems to have done among all Arabs of pure blood.

The victories of the Moslems under Omar were continued under his successor Othman. Syria, Mesopotamia, Babylonia,¹ Assyria, the greater part of Iran proper, Egypt, and some more of the northern parts of Africa were already conquered. The inhabitants of the Roman provinces had almost everywhere submitted to the conquerors without a struggle; in some cases they had even made overtures to them. The deplorable Christological disputes contributed largely to this result: the bulk of the Syrians and Copts were Monophysites and were consequently persecuted in many ways by the adherents of the Council of Chalcedon, who had gained the ascendancy at Constantinople. Moreover in other respects the Roman government of the period was not qualified to inspire its Semitic and Egyptian subjects with any great devotion. The rule of the Arabs, though severe, at first was just, and above all they scrupulously observed all treaties whatsoever concluded with them. And the inhabitants of those countries were accustomed to subjection. It is, however, unlikely that they did the victors much positive service beyond occasionally acting as spies, and we must not lay too much stress upon the subjugation of what was on the whole an unwarlike race. Even in Iran, where Islam was confronted by far stronger opposition on national and religious grounds, the bulk of the population, especially in rural districts, offered at most a desultory resistance, while the victors had still many a battle to fight with the forces of the king and the nobles.

CIVIL WARS AMONG THE MOSLEMS

This career of conquest was interrupted by the great civil wars. The Arabs knew of nothing between entire liberty and absolute monarchy. The latter was the form which the caliphate first took, but it was universally assumed that the ruler was bound to abide strictly by the laws of religion.

¹ Babylonia (Arab Irak) should not be included, as is often done, in the term Mesopotamia, which last should be restricted to the very different region to the north, known in Arabic as Jezira.

When Othman, grown old and feeble, was led by excessive nepotism and other causes into a breach of the latter, the result was a rebellion, in which he ultimately perished (656). The murder was followed by years of civil broils, and some decades later the whole thing was enacted afresh. The war was waged under religious pretexts, and to some extent from religious motives; but it was in the main a struggle for sovereignty between various members of the Koreish. Tribal animosities old and new were brought into play, and induced the tribes to throw in their lot with one or other of the leading parties. The outcome of the two great civil wars was that in each case the ablest man placed himself at the head of the empire; the first to do so, after the murder of Ali, Mohammed's son-in-law, being the Omayyad Moawiya, son of Abu Sufyan, the leader of the heathen of Mecca against Mohammed. In his reign Damascus, where he had lived as governor for many years before, became the capital in place of Medina. The victor in the second instance was Abd al-Melik, of another branch of the Omayyad family. They were both men of great capacity but essentially worldly-minded. One of the prophet's grandsons, a son of Ali, had made his peace, while another, Husain by name, fell in a foolish attempt at rebellion (680); though he was thenceforth regarded as a martyr, and much blood was shed to avenge his death on the rulers *de facto*. The pious stood aloof, sorrowful or indignant, but the sovereignty remained in the hands of the Omayyads. To Europe these civil wars were nothing short of salvation. Had they not checked the career of Arab conquest, Islam might even then have subjugated Asia Minor, the Balkan peninsula, and the whole of Spain, and spread beyond it to Gaul and remoter lands.

The Arabs of that period knew how to conquer and to hold fast what they had won; for organisation they had less aptitude. Wherever they could they left administration, and taxation more especially, as they found it. At first the register of taxes was kept in Greek in the former dominions of Rome, and in Persian in those of Persia; and not until after more than half a century did the Arabic language become predominant in official book-keeping. The Omayyads had gained the mastery by the loyalty of the Arabs of Syria; they were tied to Syria, and the great tracts of territory to the east were hard to rule from thence. Moreover the Moslems of Babylonia, in many respects a more important province, were on the whole hostile to them. And, what was worse, the old lack of discipline among the Arabs had manifested itself strongly in a new form. Instead of small clans being at feud with one another, as had usually been the case in former days, they had ranged themselves in large and mutually hostile groups. One of these was composed of the Arabs or Yemen (real or reputed), two others of the tribes which claimed descent from Ishmael, the Mudhar and Rabia. If a caliph or a caliph's vicegerent sided with the Yemen he had the Mudhar against him; if he favoured the Rabia the Mudhar were likewise hostile, etc. In the remoter provinces the hostile Arabs sometimes waged regular wars with one another on their own account. To add to this, there were risings of fanatics of various kinds. None but the ablest of the Omayyads (and on the whole they were an able dynasty) could maintain even tolerable order in the vast empire which extended its borders farther and farther when once the civil wars were over. The brief reign of a weakling or a libertine was enough to spoil everything. The purely Arab empire lacked the elements of stability.

Meanwhile, however, great masses of the conquered peoples had gone over to Islam. Temporal advantages on the one hand, and on the other

the suitability of this coarse-grained religion to the Semites, and probably to the less educated Egyptians too, led steadily to the abandonment of a Christianity which in these parts was but little superior to Islam. But in Iran also the new religion soon made great advances on its own merits, though in some places (it must be admitted) very much at the expense of the purity of its pristine character. The national pride of the Arabs could not endure the practical application of the theoretical precept of Islam that all believers should be on an absolutely equal footing. The new converts remained Moslems of the second class, and, in certain districts at least, they felt the distinction bitterly. Even at the time of the second great civil war these so-called "clients" (*mawali*) had on one occasion played a prominent part, though only as the tools of an ambitious Arab.

The action of a "client" population of this sort was fraught with far greater consequences when another Koreishite family—the Abbasids, descendants of an uncle of Mohammed—rose up against the Omayyads. One of their great emissaries placed himself at the head of the Moslem natives of eastern Persia (Khorasan) and by the help of these Iranians the Abbasids secured the throne (750). The change must be regarded as in great measure a strong reaction of the Persian element against the Arab. The long succession of great oriental empires had been interrupted by an empire purely Arab, and the sequence was now renewed. The seat of government was once more transferred to Babylonia; Baghdad took the place of Babylon and Ctesiphon. The great offices of state were already largely filled by persons of other than Arab descent. The old Arab pride of birth was outraged by the fact that no weight was now attached to the consideration of whether the mother of the ruler had been a free woman or a slave, and that thus the Arab strain of the reigning dynasty became more and more interfused with foreign blood as time went on. A second Persian reaction is signalled by the victory won, after a protracted struggle, by the caliph Mamun, the son of a Persian woman, over his brother Amin, whose mother was of the stock of the Abbasids (813). Mamun's troops were nearly all of them Persians. Their leader, the Persian Tahir, founded the first semi-independent sovereignty on Iranian soil. The forms of government remained Arab to a great extent, and Arabic likewise remained the official language, but genuine Arabdom receded more and more into the background. Above all, professional troops recruited from the peoples of the East, or even of the far West, had almost wholly superseded the Arab levies.

The process of Arabisation went on apace, in the north Semitic countries, Egypt, and even in great tracts of the "Occident" (Maghreb),¹ but this Arab-speaking population, with its profession of Islam and its preponderance of non-Arabic elements, differed widely in thought and feeling from the Arabs of pure blood, who from that time forward were represented (much as they were before the days of Islam) almost entirely by the Bedouins and dwellers in the oases of Arabia and a few places in Africa. The great historic rôle of the pure Arab was played out. But this neo-Arabic nationality gave more or less of the same character to all Islamite countries. This holds good in great measure of Iran and the countries that bordered on it to the northeast, south and southeast, in so far as they fell under the influence of the Arab religion.²

¹ The portions of northern Africa west of Egypt and the Moslem parts of western Europe (Spain).

² "All men are become Arabs" was said in the year 728 or 729, in reference to an Iranian stock converted to Islam. Those who thus spoke would have used the word *Tadjik* for Arab (*vide supra*, p. 4); the Arabic chronicle restores *Arab*.

Nevertheless the eastern provinces of the caliphate no more adopted the Arab tongue (which gained the mastery in the principal countries of the western half and even in a great part of the Maghreb) than the eastern half of the Roman Empire had adopted the Latin tongue at the time that the west was almost completely Romanised. The Arab tongue exercised a profound influence none the less upon the Persians and all such nations as drew their culture from Persia. It was not for nothing that even in the last-named country Arabic was long the language of government, religion, erudition, and poetry, and so remained to some extent even after the native language had reasserted itself. Persian (and Hindustani, Kurdish, etc., likewise) had borrowed largely from Arabic, especially in the department of abstract terms—a thing we should not have expected in view of the antiquity of Persian civilisation and the newness of that of Arabia. The influence of Arabic is apparent even in the remotest branches of modern Persian literature, just as all Teutonic languages bear traces of the profound influence of Latin, which formerly occupied a position in Europe analogous in many respects to that of Arabic in Islamite countries.

INFLUENCE OF PERSIA ON THE MOSLEMS

‘But if the Arab spirit modified the spirit of Persia in many ways, the converse action was no less strong, possibly stronger. Many political institutions, the forms of polite society, nay, of town life as a whole, luxury, art, and even the fashion of dress, came to the Arabs from Persia. In the Omayyad period Arabic poetry remains in essentials true to the methods of the old heathen Bedouin poets; though side by side with them—and more particularly in the works of the best poets—we mark the gradual growth of a more elegant style, suited to the more cultivated tastes of the towns, and even of a courtly school of poetry. Even in later times, however, the methods of the elder poets found many imitators. But after the Abbasid period the writers of Arabic poems, taken as a whole, were no longer men of pure Arab descent; many were freedmen or of humble origin and Persian or Aramaic nationality. Thus during the Moslem period even the native poets of Persia began by writing in Arabic, and hence the rising school of Persian poetry adhered closely to the traditions of the Arabic school, both in metre and all points of structure, and in subject-matter and verbal expression. Unhappily it showed itself equally ready to imitate the artificiality into which Arabic poetry had sunk at that period. It is true, indeed, that from the outset Persian poetry displayed certain distinctive features, and that its noblest achievement, the national epic, is, broadly speaking, original, though even there Arab influence is potent in the details.

The lustre of Arab culture, especially as displayed in the large cities of Babylonia, the central province, arose from a liberal intermixture of Persian and Arab elements. In some of these cities Persian was actually spoken by the bulk of the population, at least in the early centuries of Islamism. The influence of Byzantine civilisation on that of Arabia, though far slighter, should not be overlooked. For centuries the upper classes of Babylonia, luxurious and often frivolous as they were, maintained a high level of intellectual activity. The gift of expressing oneself in elegant Arabic with Persian charm and Persian wit was held in the highest esteem. Similar centres of superior culture existed in other Arabic-speaking countries right across to Spain, and for a time even in Sicily. Through all the wide domains of

Islam men travelled much, partly to complete their education and acquire the polish of the man of the world, partly for pure love of travel and thirst of adventure. Public and private societies of *beaux-esprits* and scholars existed in every town of any importance. A brisk trade by land and sea did much to insure the rapid interchange of commodities between regions the most remote, even such as lay far beyond the pale of Islamism, and the result of trade was the accumulation of vast wealth in the great cities. Thither also flowed the taxes levied *per fas et nefas*, upon the inhabitants of the plains. Of course there was no lack of misery in the great cities of the Arab world, any more than in those of Europe and America at the present day.

ARAB RECORDS AND TRADITIONS

The Moslems very early began to hand down biographical records of the prophet, at first by oral, but in the main authentic tradition. More important still to the whole Moslem world was the transmission and collection of precepts covering the whole of life, which pretended to be preserved in the exact form in which they had been uttered by the prophet or made current by his act.¹ It is of the utmost advantage to us to-day that the history of Mohammed's successors, of their great conquests, and of the empire, follows so immediately upon his own. The several records used to be handed on with the names of those who vouched for them, from the first eye-witness down to the last teller of the tale, variations of statement being placed close side by side. In this way narratives told from the point of view of absolutely different parties have come down to us side by side, many of them dealing with the most important events of the first centuries of Islam, so that historical criticism is frequently in a position to ascertain the main features of what really took place with far greater certainty than if the Arabs themselves had proceeded to draw up a regular history and had manipulated their authorities in their own fashion. The tradition of the deeds and adventures of the ancient heroes of Arabia, too, was carefully cherished, and much of it has come down to us.

ARAB LEARNING

In this, as in all branches of exact learning of the Moslems, the Arabic language stands alone at first and even in later times occupies the foremost place, whether the student immediately concerned was of pure Arab descent (which was probably very seldom the case) or of mixed or foreign blood. This holds good of the sciences related to theology, above all, and of all branches of knowledge taught in the schools. Not one of the sciences properly so called was evolved by the Arabs (and the word may be taken in the most comprehensive sense) out of their own inner consciousness, not even grammar, the first branch of learning to assume the form of an exact science; some of the fundamental conceptions involved in it originated in the logic of Aristotle. This science, arising, as it did, out of the necessity of expounding the *Koran* and ancient poetry and the desire to preserve the classic

¹ Goldziher has rendered a most important service by proving how slight the importance of this form is on purely historic grounds, and how everything that passed as valid in certain circles was ascribed without more ado to the prophet himself. See particularly Part II of his *Muhammedanische Studien* (Halle, 1890).

tongue of the Bedouins, which was liable to rapid alteration in the lands they had conquered, developed then, it is true, on very independent lines. Above all, Arab philosophy is wholly dependent upon Greek works, most of them translated from the original by Syrians or known through Syrian versions.¹ Even Islamite dogmatism found itself constrained to adopt the methods of the pagan philosophy of Greece.

The men who laid the foundations of Arab learning were for the most part not of Arab descent, though exceptions are more numerous than is commonly supposed. Sibawaih, who drew up the first great compendium of the Arabic language, was a Persian; though practically all he did was to compile what he had heard from his teachers, the chief of whom, Khalil, was in all likelihood a pure-blooded Arab. And this work, upon which that of later schools made little advance as far as the substance is concerned, is very clumsy in form, and as unsystematic as though he had been of pure Arab descent. Exact systematisation is a hard thing for the true Semite to compass. The ascendancy exercised by the Arabic language during the centuries in which the intellectual life of Islamite countries was in its glory is best seen from the fact that even those Persians who claimed precedence for their own nation set forth their opinions to that effect in Arabic works.

In this place it is of course impossible to enter upon the history of Arab learning; we can only insist upon one single point, namely that (at least in the branches of scholarship which were held in the highest esteem) the culmination was reached early, and they were then treated of in countless works—compendiums, abstracts, commentaries, and versifications—without any particular variation in the subject-matter. How far medicine, natural science, and mathematics were advanced beyond the stage which the Greeks (and it may be, the Hindus) had attained by works written in Arabic I am not in a position to say.² The average standard of the very numerous chronicles in Arabic is considerably higher than that of the Latin chronicles of the Middle Ages, because, for one thing, the writers of the former were men in the thick of actual life, some of them indeed men of considerable consequence, while the latter were generally written in monasteries. We even come upon the rudiments of historical criticism, or at least of a comprehensive historical survey. The number of Arabic works containing the biography of eminent men, scholars, poets, and so forth, is positively amazing, as is the wealth of anthologies of every kind, in which poetry alternates with prose. In their works on literary history, again, they are in the habit of giving many specimens of the poems of the particular writers discussed. Among these anthologies and works on the history of literature are some of remarkable merit and of the highest value to us.

Furthermore we are much beholden to Arab authors of works on geography. These are almost all based upon actual observation and written with a practical aim; and thus have a great advantage over mere scholastic works. Wherever geography assumes a strictly scientific form, however, it is indebted to the system of Ptolemy.

Moslem philosophy (of which the most notable exponents were men of non-Arab descent, Persians, Spaniards, etc., though they all wrote in Arabic as a matter of course) is entirely an emanation from that of Greece, although

¹ But "the most precious heritage in art, poetry, and history, which the Greek spirit has bequeathed to us was never accessible to Orientals." (T J de Boer, *Geschichte der philosophie in Islam*, Stuttgart 1901, p 26)

² The Arabs deserve great credit for the mere fact that they adopted that brilliant invention, the Hindu numerical system, and passed it on to the Europeans. It is singular that the latter continued so frequently to employ the extremely inconvenient Roman numerals.

it rises here and there to the exposition of grand original ideas. The same holds good even of mysticism, which is at bottom in sharp opposition to scientific speculation. Originally an alien growth among the Arabs, with its roots partly in neo-Platonism and Christianity, partly in Hindu and Persian soil, it nevertheless attained a notable development among the Moslems. All speculation was kept within strict limits by the dominant religion. More liberal spirits (of which there were never many) were forced to observe the utmost caution in their utterances; although there was probably more freedom of thought in Islam than in Christian Europe.

But whatever judgment we may pass upon Arabic scientific literature as a whole, however readily we may concede that in proportion to its vast bulk the part played by originality is small, while that played by the repetition of repetitions is very large indeed, it is nevertheless, on the whole, greatly superior to the contemporary literature of Europe. There we should seek in vain for such works as, *e.g.*, the great *Book of Songs*, which sets before us in varied guise the course of Arabic poetry down to late Moslem days, and the lives and doings of the Arabs of old time and of the later courts (tenth century) alike; or the geographical work of Mukaddasi (tenth century), the works of Biruni (a Persian from the neighbourhood of what is now Khiva, tenth and eleventh centuries) on chronology and other subjects, which are equally remarkable for their keen observation and strictly scientific temper; the geographical dictionary of Yakut (a man of Byzantine lineage of the twelfth and thirteenth centuries); the politico-historical *Introduction to the Chronicle of Ibn Khaldun* (of Tunis, fourteenth and fifteenth centuries) and many others. Not until close upon the dawn of the Renaissance does Europe gradually assert her decisive superiority over the East in every sphere of intellectual life. Arabic literature is of peculiar and supreme importance to ourselves because its vast store presents to us a comprehensive and vivid picture of life and thought in wide regions of the nearer East. Without it we should find the oriental peoples of antiquity far harder to understand. From this point of view the study of Arabic is of even greater importance as an aid to the right comprehension of the Old Testament and the cuneiform inscriptions than it is, on purely linguistic grounds, for the interpretation of the Hebrew and Assyrian languages.

INFLUENCE OF THE ARABS UPON EUROPE

The principal effect of Arab learning upon that of Europe consists in this—that a few Greek works which had been translated into Arabic and a few Arabic works which had followed in the footsteps of the Greek, were translated into Latin either from the original or through the medium of Hebrew versions, and thus became text-books to the Europeans. The original ideas of Arabic writers on medicine and mathematics may also have been imparted to western nations by translations of their writings. In all likelihood a European now and again studied medicine under the direct guidance of an oriental physician. Translations of certain Arabic books of tales and fables, native to India in the first instance, were widely circulated in Europe. Arabic poetry scarcely influenced that of Europe at all, at the utmost a few Romance verse-forms may be imitated from those of later Arabic poetry. Generally speaking we cannot but say that, in the region of intellectual activity, the influence of the Moslem on the Christian world was far slighter than we should have expected, considering the innumerable points of contact

between the two in Spain, Sicily, the scene of the Crusades, and elsewhere. On the other hand, the Europeans borrowed many details of outward culture and luxury from the Orientals.

LATER EVENTS OF ARABIC CIVILIZATION

During the early period of the Abbasid dynasty the Arab empire continued to expand more and more. It is true that the perpetual wars with Byzantium did not result in any permanent conquests in Asia Minor; but Islam, and with it a certain process of Arabisation, advanced with giant strides, especially in the East. This advance continued even while the caliphate fell lower and lower and its power passed to other despots, most of them not even of Arab descent, who usually treated the caliph with a show of reverence as their lord, but practically took little heed of him. Moreover, the Abbasids never ruled over Spain, whither an Omayyad had fled to found there an empire of his own, which soon attained a high degree of prosperity. Other empires, either absolutely independent of the caliphate, or actually hostile to it, presently arose in their places. But the glory of Arab civilisation suffered no great eclipse, even when the caliphs were mere puppets in the hands of the Buids, who had come as mercenaries from the semi-barbaric mountain tract of Gilan in Iran and had established a mighty empire (tenth century). Even the terrible Turkish migration, which led to the rise of the far mightier empire of the Seljuks, left much unharmed. The brisk and joyous life of a refined civilisation still shines forth from the pages of Hariri's *Makamat* (eleventh century). The Crusades did indeed bring greater misery than ever upon the wretched land of Palestine, but on the whole they affected the nations of Islam far less than those which adhered to the church of Rome. The attacks of the Mongols were the first shock which destroyed the fairest flower of Islamite civilisation. Traces of the ravages perpetrated by these monsters are visible to this day. The destruction of Baghdad (1258) inflicted a terrible blow upon Arab culture. At that time the caliphate was in reality a petty state having for its capital a metropolis with which Constantinople alone could vie in importance.

The end of the caliphate coincided with and marked the close of the glorious period of the Arab empire. Even before it came to pass, the Mongols had annihilated the flourishing civilisation of the East by destroying the great cities there, and massacring their inhabitants. A remnant of Arab culture found refuge in Egypt, whither happily the Mongols did not penetrate.

Yet even this conquest actually promoted the spread of Islam. The Mongols settled among the Moslems and soon went over to Islam themselves. The greater part of Asia Minor had already been won over by the Seljuks to Turkish nationality and the faith of Islam, and from thence arose the empire of the Ottoman Turks, for centuries the terror of Europe. At the very time when Islamism, after a protracted struggle, was thrust forth from Spain, the fierce and fanatical worshippers of the God of Arabia bore the banner of his prophet far on the way towards Europe. And while warriors fought for the glory of Allah, Arabic learning was zealously pursued in the theological schools of the Ottoman empire, as it had been in the Middle Ages, and there was much instruction and literary labour after the older Arabic and Persian model, and now and again a work of real scientific value came into being. This mediæval pursuit of learning still prevails wherever Islam holds sway, and its sphere, though circumscribed in Europe, is of vast extent in Asia and Africa,

and still continues to expand. It is true that in many Islamite countries the influence of modern Europe makes itself felt even in learning, but it does not go deep, and the genuine Moslem scholar still treads closely in the footprints of the true believers, his predecessors. And Mecca, the home of the prophet, with his sanctuary and his school of theology, is to this day the religious centre for all who admit his claims, and recite the Arabic formulæ of the salat, and listen — though in most cases without the faintest comprehension — to the Arabic *Book of God*. Thither the pious pilgrim makes his way once in his life at least, if he possibly can, nor does he neglect to visit at the same time Mohammed's grave at Medina. This constant gathering of pilgrims from every quarter at Mecca, and the influence exercised upon their native countries by the theologians who settled there, either temporarily or permanently, are of the utmost importance to the unity and strength of Islam, or, at least, of the creed it involves, which is that held by far the greater number of Semitic races. The language of the Holy City is Arabic, but the population is a mixture of the most diverse elements of nationality.¹

LATER ISLAMITE MOVEMENTS

The Arabs of Arabia (as has been said before) have long since lost the place in the history of the world which they once occupied under circumstances wholly exceptional. Only twice since then has a strong movement made itself felt in at least the nearest of Islamite lands. In the tenth century the Karmates, a secret sect of Persian origin, hostile to the Abbasid caliphs and, at bottom, to Islam altogether, established themselves firmly in a part of northeastern Arabia, very difficult of access. Their leaders succeeded in winning over many Bedouins by the prospect of booty, and thus caravans of pilgrims were frequently massacred or robbed of all they possessed; some of the large cities of Babylonia were several times captured and pillaged; Mecca itself was taken during the pilgrim festival; the sacrosanct Black Stone carried off (930), and an end put to pilgrimages for a time. These proceedings were accomplished by much bloodshed. The Black Stone was ultimately restored after an interval of twenty-one years, on payment of a heavy ransom. The Karmates were secretly in league with the Fatimites, the anti-caliph dynasty in Africa, which claimed descent from Ali and Fatima, the daughter of Mohammed. They sank back into insignificance by slow degrees.² A connection of some sort exists between the above-mentioned occurrences and the migration of certain Bedouin tribes, under the auspices of the Fatimites, from Arabia to Upper Egypt and remoter parts of northern Africa, where they committed great ravages (eleventh century).

And in the eighteenth century the puritanic movement of Abd al-Wahhab arose in the heart of Arabia, with the object of restoring Islam to its pristine purity and repudiating all innovations that had crept in by lapse of time, from the veneration of the tombs of saints to the smoking of tobacco. The Wahhabees brought the greater part of Arabia, inclusive of the holy cities, under their influence for a while, exacted a minute observation of the

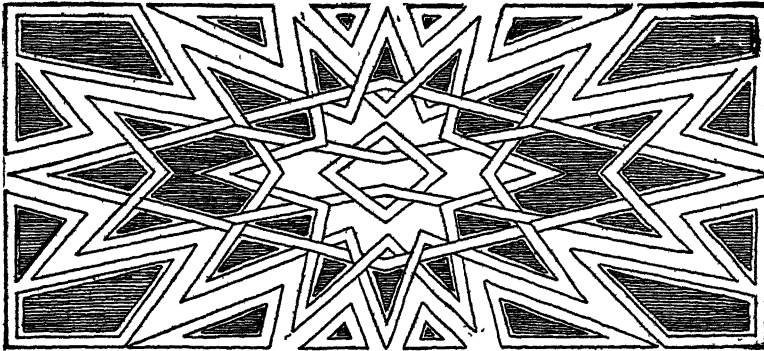
¹ Cf. Snoucke-Hurgronge, *Mekka* (two parts, The Hague, 1888 and 1889).

² Cf. de Goeje, *Mem. sur les Carmathes de Bahraïn et les Fatimides* (Leide, 1886). In this connection we may observe that in our own days the Dutch, with de Goeje at their head, have rendered far greater services in the elucidation of the history and geography of the Arabs than the schools of any of the great nations.

precepts of religion, bore strict rule in all things, and established a condition of peace such as that country, predestinate to lawlessness, had not known since the days of the caliphate. The Wahhabees were heretics inasmuch as they did not regard the "catholic" principle, which had won acceptance in Islam, that all things adopted by the consensus of the whole church were binding upon all men; though of course the fiction was kept up that this consensus was invariably in harmony with the original character of the faith. They, on the contrary, held in all seriousness the principle, which was universally recognised in theory, that every innovation in the sphere of religion was wholly reprehensible.

The great simplicity of the religion of Mohammed made it possible to effect the restoration of its pristine purity in a far higher degree than the mighty efforts of the sixteenth and subsequent centuries could effect a return to primitive Christianity; and besides, the conditions of contemporary life in Arabia were not widely different from those that had prevailed in the time of the prophet. A few of the theologians of the Ottoman empire actually recognised the Wahhabees as orthodox. These fanatical zealots were, however, obnoxious to the Turkish government for more reasons than one, and hence their power was broken by Muhammed Ali of Egypt, after a desperate struggle. Wahhabism actually exists to this day in the interior of Arabia, but under two mutually hostile dynasties and (in spite of having occasionally sent its emissaries as far as India) without any great prospect of spreading. It is firmly rooted only among the non-nomadic Arabs. The Bedouins never obey a Wahhabee ruler except under compulsion. They are at all times loath to serve a master, and though animated by the Moslem spirit, they are very negligent in the performance of their religious duties. They do not even hesitate to extort all they possibly can from pilgrim caravans, either by openly waylaying them or by levying toll for the privilege of passing through their territory. Taken as a whole, the life of the Bedouin of to-day still bears a strong resemblance to that of his ancestors long ago, but his intellectual level seems to have sunk from the height it maintained at the time of Mohammed. Even the number of places in Arabia suitable for agriculture appears to have diminished through the neglect and decay of irrigation.

The fact that a few points on the coast are of some importance to European commerce and politics is of no consequence to the country as a whole, at least for the present.



HISTORY IN OUTLINE OF PARTHIANS, SASSANIDS, AND ARABS

WE turn back now to the scene of the earlier history, turning back in time also. The events of three great empires will pass quickly before the view, the period of time involved being more than seventeen hundred years. The territories occupied by the peoples under consideration were wide, and the peoples themselves successively dominated the eastern world, and contested supremacy there with Rome. Of the Parthians and Sassanids it must be said that, while important in holding Rome back, they had otherwise an inconsiderable influence in the West; moreover, Rome could not have retained the Orient even had she conquered it. As regards the culture influence of the Parthians and Sassanids in Europe, this was virtually *nil*. The case is quite different when we come to the Arabs. Here was a race which not only became dominant in the East, but seriously threatened to overthrow and supplant the entire civilisation of Europe; and which, foiled in this, retained supremacy in the East and developed an indigenous culture that powerfully influenced all Christendom.

It must be understood that the relations between the Parthians, Sassanids, and Arabs is geographical and chronological rather than ethnological. The Parthians were overthrown by the Sassanids, and the Sassanids by the Arabs. The three peoples successively ruled over similar territories, and their histories may advantageously be considered in sequence; but it will be understood that they represented different races and bore to one another merely the relation of the conquered to the conqueror. An outline of the history of Armenia is appended, to give completeness to the subject, much as we gave chronologies of various other minor nations of Western Asia in a previous volume.

THE PARTHIAN EMPIRE

(250 B C - 228 A D.)

During the reign of the Seleucid king Antiochus II, Diodotus, viceroy of Bactria, seizes the northeastern provinces and assumes the title of king. The formation of this kingdom is not agreeable to the chiefs of the desert tribes who, under the Seleucid rule, have never felt direct control, and some of them migrate into Parthia. Among

- them are two brothers, Arsaces and Tiridates, of the Parnians. In a quarrel which arises between them and Phericles, presumably satrap of Astauene, the latter is slain and Arsaces is proclaimed king in Asaak, northwest of Parthia.
- 250 Foundation of an independent monarchy by **Arsaces I**. Antiochus, on account of civil and foreign wars, is unable to proceed against Arsaces.
- 248 Death of Arsaces. His brother, **Tiridates**, succeeds, taking the name of Arsaces, which is also borne by all his successors as a throne name. They take the title of "king of kings."
- 242 After defeat of Seleucus Callinicus at Ancyra, Tiridates invades Parthia, slays the eparch Andragores, and takes possession of the province. He next seizes Hyrcania, and causes a large army to oppose Seleucus.
- 238 Decisive victory of Tiridates over Seleucus. The latter is obliged to return to Antioch on account of civil war, and Tiridates is enabled to consolidate his kingdom.
- 211 Death of Tiridates. His son, **Arsaces II**, sometimes, but incorrectly, called **Artabanus**, succeeds.
- 209 Antiochus the Great wins a victory over Arsaces on the summit of Mount Labus. The Parthians retire to Sirynca and are besieged by Antiochus. Surrender of Sirynca, and treaty of peace. Arsaces retains Parthia, but is reduced to a vassal of Antiochus. Parthia remains undisturbed for some years.
- 191 Phriapatius or **Arsaces (III) Philadelphus** succeeds his father. Owing to the decay of Seleucid power, he acts as protector of the Greeks in his kingdom.
- 176 **Phraates I** or **Arsaces (IV) Theopator** succeeds his father. He conquers the Mar-dians.
- 171 Phraates dies, leaving the throne to his brother, **Mithridates I** or **Arsaces (V) Epiphanes**, who at once annexes several satrapies of Bactria to his kingdom. He holds court in Hyrcania.
- 155 At death of King Eucratides of Bactria, Mithridates continues the conquest of that country. The Hindu Kush becomes the eastern boundary of Parthia. Mithridates turns to the west.
- 147 The province of Babylonia is wrested from the Seleucids. The East is finally lost to the Macedonians.
- 139 Capture of Demetrius II of Syria, who has attempted to establish himself in Mesopotamia.
- 138 Successful campaign in Elymais. Death of Mithridates. He has made Parthia a great power. His son, **Phraates II** or **Arsaces (VI) Euergetes**, succeeds. He adds Margiana to the kingdom. The seat of the kingdom is transferred to Media.
- 130 Antiochus Sidetes begins a vigorous campaign against the Parthians, whom he defeats in a great battle on the Upper Zab. Babylon and Ecbatana are recovered.
- 129 The Parthians make secret terms with the Medes and attack Antiochus, whose host is annihilated and he himself slain. Phraates compelled to attack the Scythians, whom he had invited to assist him against Antiochus. They have arrived too late, and, as Phraates refuses to pay them, they begin to ravage the country.
- 128 Death of Phraates in a disastrous battle with the Scythians. His uncle, **Artabanus I** or **Arsaces (VII) Nicator**, son of Phriapatius, succeeds. The Scythians withdraw, content with their victory; Artabanus pays them tribute. There appear to have been rival kings in this and the following reign. Perhaps they are Scythians. The usurpers are suppressed. Artabanus dies (date unknown), after a short reign, in battle with the Tochari, and is succeeded by his son, **Mithridates (II) the Great** or **Arsaces (VIII) Theos Euergetes**. He wages many wars, and wins victories from the Scythians. Lost territory is recovered. The Euphrates is fixed as the western boundary of the kingdom.
- 94 Mithridates puts Tigranes II on the disputed throne of Greater Armenia.
- 92 Sulla, propraetor of Cilicia, meets the ambassador of Mithridates on the Euphrates, seeking the Roman alliance in some connection with the Parthian schemes against Syria. First contact of Parthia with Rome. Mithridates at war with Laodice, queen of Commagene.
- 88 About this date Mithridates captures Demetrius III and his army, dies shortly afterwards, and is succeeded by **Artabanus II** or **Arsaces IX**. He is the last to bear title "king of kings," which passes to Tigranes II of Armenia.
- 77 **Sinatrucus** or **Arsaces (X) Autocrator**, an exile living with the Scythian tribe of the Sacarances, is placed on the throne at the age of eighty. Continual wars with Tigranes, who conquers Media, ravages Arbela and Nineveh, and compels the cession of Adiabene and Nisibis.
- 73 Mithridates of Pontus appeals in vain to both Sinatrucus and Tigranes for help against Rome.

- 70 **Phraates III** succeeds his father.
- 69 **Phraates** declines to help **Mithridates** of Pontus, whom **Tigranes** has joined. **Tigranes** offers to restore his Median conquests to **Phraates** if he will assist. **Phraates** hesitates, but
- 66 accepts overtures of **Pompey**, and, with the younger **Tigranes**, who has quarrelled with his father, prepares to invade Armenia. **Phraates** besieges **Artaxarta**, but leaves the younger **Tigranes** to continue. Defeat of **Tigranes** by his father. The former flees to **Pompey**. The elder **Tigranes** surrenders to **Pompey**, and the younger is put in chains. **Phraates** demands **Tigranes'** deliverance, but it is refused. **Phraates** recovers Media and resumes title "king of kings."
- 64 While **Pompey** is in Syria, **Phraates** attacks and defeats the elder **Tigranes**. **Pompey** refuses to interfere, but sends umpires to settle the dispute.
- 57 Murder of **Phraates** by his two sons, who divide the kingdom. **Orodes** or **Hyrodes I** takes Parthia, and **Mithridates III** takes Media. The latter is soon expelled for his cruelty, and **Orodes** reigns alone. **Mithridates** expects the Romans to restore him, but they are compelled to go to Egypt to restore **Ptolemy XI**.
- 55 He attacks **Orodes** alone, who flees, but with the help of **Surenas**,
- 54 captures **Mithridates** in Babylon and puts him to death. **Crassus** takes advantage of this civil strife to invade Parthia.
- 53 Great defeat of the Romans at Carrhæ by **Surenas**. **Orodes** makes peace with Armenia. He puts **Surenas** to death through jealousy.
- 52 Unsuccessful Parthian invasion of Syria.
- 51 **Cassius** defeats the Parthians at Antigonía.
- 50 The satrap of Mesopotamia raises a revolt in favour of **Pacorus**, son of **Orodes**. **Pacorus** is recalled by **Orodes** and Syria is evacuated. **Orodes** associates **Pacorus** with him on the throne.
- After the battle of Philippi, **Labienus**, who has been sent from Rome to obtain help from **Orodes**, advises him to seize Syria.
- 40 **Pacorus**, **Labienus**, and a large army attack Syria, which falls into Parthian hands. All the Phœnician cities except Tyre submit. The Parthians appear in Palestine and the country rises against **Herod** and **Phasael**. **Hyrkanus** deposed and **Antigonus** substituted. The cities of Asia Minor except **Stratonicea** open their gates to **Labienus**.
- 39 **Ventidius**, **Antony's** general, drives **Labienus** from Asia Minor. Capture and execution of **Labienus**.
- 38 Complete rout of the Parthians and death of **Pacorus** at battle of **Cyrrhestica**. The Parthians evacuate Syria.
- 37 **Orodes**, in grief at **Pacorus'** loss, resigns crown to his son **Phraates IV**. He at once murders his brothers and then his father, his own son, and all possible claimants of the throne. He removes the capital to **Ctesiphon**. Many of the nobles flee to **Antony**, who plans a war against Parthia.
- 36 **Antony** appears in **Atropatene** and besieges the capital. The expedition proves a failure.
- 33 Rebellion against **Phraates**, culminating
- 32 in an unknown usurper taking the throne. He is succeeded in a few months by **Tiridates II**.
- 30 After battle of Actium, which draws the Roman troops from Media, and Parthia, the Parthians seize Media and Armenia and put **Artaxes II** on the Armenian throne. **Phraates** regains his kingdom for a short time. **Tiridates** flees to Syria, where he is protected by **Octavian**.
- 27 **Tiridates**, with the help of the Arabs, surprises **Phraates** and compels him to flee. **Phraates** finally persuades the Scythians to help him and
- 26 **Phraates** is reinstated. **Tiridates** flees to **Augustus**, carrying **Phraates'** younger son with him.
- 23 **Augustus** restores **Phraates'** son to him. Civil war rages in Parthia.
- 20 **Augustus** visits the East. **Phraates**, in fear, returns Roman captives and the ensigns taken from **Crassus** and **Antony**, to **Augustus**.
- 10 **Phraates** sends his family to Rome in order to remove causes of civil strife, keeping only his favourite wife **Urania**, an Italian slave girl presented by **Augustus**, and her child **Phraates** or **Phraataces**.
- 2 About this date **Urania** and **Phraates V** (or **Phraataces**) murder **Phraates IV**. **Phraataces** expels **Artavasdes III** from Armenia and puts **Tigranes IV** on the throne. He also deposes **Ariobarzanes II** of **Atropatene** (Media), who was established on that throne by **Augustus** about 10 B.C. A line of Parthian princes succeed in **Atropatene**.
- 1 **Augustus** makes terms with **Phraates**, who resigns all claims on Armenia and sends his sons to Rome as hostages.

A.D.

- 2 Phraataces marries his mother, in consequence of which
- 4 he is deposed and takes refuge in Rome. The Parthians bring back an exiled prince, **Orodes II**, and make him king. He proves a cruel ruler, and for this reason about
- 9 is murdered. The Parthians apply to Rome and receive **Vonones I**, eldest son of Phraates IV, as their king. His long residence in Rome and foreign sympathies make him unpopular in Parthia, and
- 11 **Artabanus III**, an Arsacid on his mother's side and who had been king of Media (Atropatene), is set up as a pretender. He is unsuccessful at first, but finally defeats Vonones at Ctesiphon. The latter flees and is chosen king of Armenia in 16. Tiberius persuades him to give up this throne.
- 19 After death of Germanicus, Artabanus begins to treat the Romans with contempt, and places his son Arsaces on the throne of Armenia. He makes so severe a ruler that
- 35 the Parthians apply to Tiberius, who finds himself compelled to interfere. He induces Pharasmanes, king of Iberia, to put forward his brother Mithridates as a claimant to the Armenian throne. War results.
- 36 A widespread revolt instigated by Tiberius puts Tiridates, grandson of Phraates IV, on the throne and Artabanus flees.
- 37 Artabanus comes to terms with Rome and is restored.
- 40 Death of Artabanus. His son **Vardanes** succeeds, but is deposed
- 41 by **Gotarzes**, chief official of Artabanus.
- 42 Vardanes recovers throne, owing to Gotarzes' cruelties. Civil war results.
- 43 Vardanes captures Seleucia, and Gotarzes retires to Hyrcania.
- 45 Gotarzes makes unsuccessful attempt to regain throne.
- 46 Vardanes murdered while hunting. Gotarzes again takes throne.
- 47 On account of Gotarzes' misrule, the Parthians ask Claudius to give them Meherdates (Mithridates V) son of Vonones as king.
- 50 Gotarzes captures Meherdates on his way to Parthia.
- 51 Death of Gotarzes succeeded by **Vonones II**, formerly king of Media and probably brother of Artabanus III.
- 54 Death of Vonones succeeded by his eldest son, **Vologases I**, who is the son of a concubine; but to compensate his brothers, Vologases puts Pacorus on the throne of Media and Tiridates on that of Armenia—having deposed Radamistus the usurper from the latter country. A son of Vardanes contests the throne with Vologases and apparently has the upper hand for a while
- 55 The Romans compel the Parthians to evacuate Armenia.
- 58 Vologases again attacks Armenia and brings on war with Rome. Revolt of Hyrcania. Corbulo destroys Artaxarta and occupies Tigranocerta (59).
- 61 Peace restored in Hyrcania.
- 62 War with Rome resumed. The Romans are repulsed.
- 63 Corbulo crosses the Euphrates, and the Parthians sue for peace.
- 72 The Alani drive Pacorus of Media from his throne.
- 75 The Alani enter Parthia. Vologases appeals in vain to Vespasian.
- 78 About this date Vologases dies. He seems to have been succeeded by two kings, **Vologases II** and **Pacorus II**, probably brothers, and reigning together.
- 81 **Artabanus IV** appears to be the king in this year. He protects Terentius Maximus, who pretends to be Nero. Parthia is torn with civil wars.
- 93 Pacorus II is sole king.
- 110 Pacorus sells the crown of Edessa to Abgar VII. Death of Pacorus. His brother (or perhaps son) **Chosroes** or **Osroes** succeeds. Vologases II reappears as a rival king, also a **Mithridates** or **Meherdates VI**. Parthia is completely upset with civil war which goes on until
- 113 Chosroes wrests Armenia from King Exedares and gives it to Parthamariris, both sons of Pacorus.
- 114 The emperor Trajan, indignant at Chosroes' act, seizes Armenia and makes it a Roman province.
- 115 Trajan takes Ctesiphon and Seleucia
- 116 Revolt in Parthia with Mithridates VI at its head. Death of Mithridates, and his son Sinatruces takes his place. Chosroes regains Nisibis, Seleucia, and Edessa.
- 117 Trajan crowns **Parthamaspates** king of Parthia, deposing Chosroes. Death of Trajan. Hadrian withdraws Roman soldiers and Chosroes recovers throne. Parthamaspates expelled.
- 180 About this date Chosroes dies and Vologases II rules as sole king. The influence of Rome preserves peace in the kingdom.
- 148 Death of Vologases, aged ninety-six, having reigned seventy-one years. **Vologases III** succeeds. He continues the peace with Rome until,

- 162 when, after death of Antoninus Pius, Vologases enters Armenia and expels the king. The greatest war between Rome and Parthia ensues.
- 164 Aridius Cassius drives Vologases from Syria, enters Babylonia, and burns Seleucia, the most important city of the East.
- 165 Great plague, originating in Parthia, spreads over the whole world.
- 166 Peace with Rome. Mesopotamia becomes a Roman province. Parthia begins steadily to decline.
- 191 Death of Vologases III. **Vologases IV** succeeds.
- 194 Vologases permits the Medes to assist Orrhoene in revolt against the Romans.
- 196 The Parthians ravage Mesopotamia.
- 199 Severus surprises the Parthians and takes Seleucia, Coehe, and Ctesiphon.
- 201 Siege of Atræ by Severus, who is compelled to raise it.
- 209 Vologases succeeded by his son, **Vologases V**.
- 213 His brother, **Artabanus (IV)**, appears as a claimant of the throne. Civil war.
- 215 Caracalla demands the surrender of Tiridates, brother of Vologases IV, who has taken refuge with Vologases V. The latter refuses to give him up. Caracalla declares war, and the exile is delivered up. Artabanus gains the upper hand and holds Ctesiphon. Caracalla declares war on Artabanus on the latter's refusal to give his daughter to the Roman emperor.
- 216 The Romans penetrate to Arbela.
- 217 On death of Caracalla an immense Parthian force invades Mesopotamia. Macrinus defeated and purchases peace.
- 222 Artabanus replaces his brother over the whole of Parthia.
- 224 Ardashir, the Sassanian king of Persis (or Persia), invades Parthia, taking several cities.
- 227 Battle of Hormizdjan. Victory of Ardashir and death of Artabanus.
- 228 Ardashir completes his conquest. End of the Parthian empire.

THE EMPIRE OF THE SASSANIDS

(228-651 A.D.)

- While the Arsacids were ruling their kingdom and lording it over the minor kings of the neighbouring country, the rulers of Persis (or Persia proper) seem to have occupied an isolated position and not been included in the Parthian empire. At the beginning of the third century A.D. the kings of Persia have lost all power of keeping the empire together, all the land is ruled by a number of local potentates. One of these is Pabak, son and descendant of a certain Sasan of Khir. Pabak conquers considerable territory beyond his own dominions. On his death the succession of Shapur or Sapor, the eldest son, is disputed by Ardashir, a younger son. Sapor dies suddenly and Ardashir puts his other brother to death, and settles himself on his throne in 211 or 212 A.D. About 224 he invades the land of the "great king" Artabanus IV of Parthia, and by 228 the conquest is complete and the title of "great king" devolves upon Ardashir. He makes his capital at Ctesiphon.
- 228 Foundation of the Sassanian empire by **Ardashir** or **Artaxerxes**. He passes his reign in extending and consolidating his empire.
- 236-238 War with Rome. Nisibis and Carrhæ taken.
- 241 Death of Ardashir. His son **Shapur** or **Sapor I** succeeds.
- 242 Sapor penetrates to Antioch but is driven back by the Romans.
- 244 Philippus concludes a humiliating peace with Sapor. Peace reigns until
- 251 when Sapor invades Armenia and puts the king to flight. The Persians now make repeated invasions of Syria.
- 258 The Roman emperor Valerian takes the field against the Persians.
- 260 Capture of Valerian by Sapor. He proceeds towards Asia Minor but is repulsed by Odenathus, king of Palmyra, who lays siege to Ctesiphon. Sapor acquires no permanent gain of territory. In his reign Mani preaches his doctrines tending to the amalgamation of Christianity and Zoroastrianism, and leading to the formation of the Manichæan sect.
- 272 or 273 Sapor succeeded by his son **Hormuz (Hormizd)** or **Hormisdas I**.
- 274 Death of Hormuz and accession of his brother (?) **Bahram** or **Varanes I**—a weak prince, given to pleasure. Mani executed in his reign. Persecution of the Manichæans and Christians.
- 277 **Bahram** or **Varanes II** succeeds his father. He wars with Rome, ending

- 282 with a peace with Probus.
- 288 After murder of Probus, Carus invades Persia, takes Ctesiphon and Coche, and dies suddenly. There are civil wars, probably led by a brother of the king, assisted by the barbarous tribes in the northwest.
- 294 Death of Bahram. The throne seems to be contested by **Bahram** or **Varanes III**, probably a son of Hormuz, who reigns a short time, and **Narseh** or **Narseh**, who soon gains the upper hand.
- 297 Narseh occupies Armenia and defeats the Roman general Galerius.
- 298 Peace with Rome after a great defeat of Narseh by Galerius. Armenia and Mesopotamia ceded to Rome. Peace lasts forty years.
- 308 Abdication of Narseh in favour of his son **Hormuz II**.
- 310 Death of Hormuz. His son **Adharnarseh** succeeds, but is soon deposed for cruelty. His brothers are killed or imprisoned and the new born (or unborn) son of Hormuz, **Shapur** or **Sapor (II)** **Postumus** is chosen king. He proves to be the greatest of the Sassanians.
- 337 Sapor begins a long war with Rome, owing to the latter becoming Christianised.
- 339-340 Terrible persecution of the Christians in Persia. The war with Rome continues. Sapor aims to seize Nisibis and reduce Armenia.
- 348 Great defeat of the emperor Constantius at the battle of Singara.
- 350 Sapor almost succeeds in capturing Nisibis when troubles with the barbarians in the East compel him to raise the siege.
- 350-358 War in the East causes almost complete suspension in the conflict with Rome.
- 358 Peace made in the East and Romans sue for peace. Sapor declines and war is continued.
- 359 Sapor captures Amida, but the Romans regain it the following year. Hostilities are suspended until
- 363 when the emperor Julian attempts to strike a death-blow at Sapor. He takes Seleucia but fails to capture Ctesiphon. Death of Julian in battle. His successor Jovian makes a shameful peace with Sapor, granting him the lands east of the Tigris, and part of Mesopotamia with Nisibis and Singara. The Romans also agree not to help Arsaces of Armenia, and Sapor proceeds against him.
- 365-366 Reduction of Armenia and Iberia by Sapor.
- 371 The Romans attempt to recover Armenia, but fail through breaking out of the Gothic war.
- 379 Death of Sapor succeeded by his brother **Ardashir II**.
- 383 or 384 Ardashir deposed by the nobles towards whom he has been very severe. **Shapur** or **Sapor III**, probably a son of Sapor II, raised to the throne. He makes a definite treaty of peace with Rome.
- 388 or 389 Murder of Sapor by the nobles. His brother (or perhaps son) **Bahram** or **Varanes III** succeeds.
- 390 Division of Armenia between Persia and Rome by treaty. The division practically lasts until Arab times.
- 399 Assassination of Bahram **Yezdegerd** or **Jezdegird (I)** the **Sinner**, son of Sapor I or Sapor II, succeeds. He is friendly to Rome, and Arcadius appoints him the guardian of his son Theodorus. He sets his son Sapor on the throne of Pers-Armenia.
- 420 Death of Yezdegerd, probably slain by the nobles. Sapor hurries from Armenia to take throne, but is slain. A certain Khosrau or Chosroes is made king, but another son of Yezdegerd, **Bahram** or **Varanes (V)** the **Wild Ass**, succeeds in getting the throne, with the help of the Arabs, among whom he has been living in exile. This is the first intervention of the Arabs in the affairs of Persia.
- 421 War breaks out with Rome, probably instigated by the nobles hostile to the king. Persians defeated, and
- 422 peace is made, giving religious freedom to Christians in Persia, and to Zoroastrians in the Roman Empire. There is constant warfare with Hephthalites or White Huns during this reign.
- 429 Bahram reduces Pers-Armenia to a province.
- 438 or 439 Bahram succeeded by his son, **Yezdegerd II**, who is cruel to the Jews and Christians. He suffers severe defeats from the White Huns
- 451 A severe rebellion, due to religious persecutions, breaks out in Pers-Armenia, and is quelled with difficulty.
- 457 Death of Yezdegerd, and contest for the throne, between his two sons, **Hormuz III** and **Peroz** or **Feroses**. The latter is finally successful, owing to assistance from the White Huns. Peroz persecutes Jews and Christians, but favours the Nestorians, when they are driven from Rome.
- 484 Defeat and death of Peroz in a great battle with the White Huns, with whom he has been

- at war for some years. Revolt in Armenia put down by Zarmihr. **Balash**, Peroz's brother, made king. He puts his brother, Zareh, a claimant of the throne, to death.
- 488 or 489 **Balash** deposed by the nobles, and blinded. **Kavadh I** or **Kobad**, son of Peroz, succeeds him. Kobad favours Mazdak and his new communistic religion, and in consequence
- 496 is deposed and imprisoned. His brother, **Jamasp** or **Zames**, is placed on the throne. Kobad escapes to the White Huns, and with their help
- 498 or 499 recovers his kingdom.
- 502 Kobad begins an exhausting war with Rome, which opens the way for the Arabian conquests. He seizes Theodosiopolis, capital of Roman Armenia.
- 503 Fall of Amida, and terrible massacre of the inhabitants. The Romans recover it the following year.
- 506 Peace concluded with Rome. The Romans build the great fortress at Dara.
- 521 War renewed with Rome. Belisarius first comes to the front as a general. Narses and his brother desert Kobad, and join the army of Justin.
- 529 Mundhir of Hira invades Syria. Kobad massacres the Mazdakites, who have become too powerful.
- 531 Kobad makes campaign in Syria. Belisarius compels him to turn back. Defeat of Belisarius at Rakka. Persian successes in Mesopotamia. Death of Kobad and truce with Rome. **Khosrau** or **Chosroes (I) the Just**, his son, succeeds. His wise internal government benefits the kingdom greatly.
- 532 "A Perpetual Peace" made with Rome.
- 540 Chosroes, jealous of Belisarius' conquests in Africa and Italy, goes to war with the empire. He invades Syria, Antioch taken, Dara laid under tribute. Ctesiphon is captured.
- 541 Chosroes takes Petra in Lazistan.
- 546 Rome buys a truce for a large sum.
- 551 The son of Chosroes rebels in Susiana. He is taken and partially blinded.
- 560 The Turks take the right bank of the Oxus from the White Huns. Bactria becomes a part of Chosroes' kingdom.
- 562 Fifty years' peace made with the Romans.
- 570 Chosroes sends an expedition against the Christian Abyssinians in Yemen. He puts them under tribute.
- 571 War breaks out with Rome, over the threatened loss of Pers-Armenia.
- 573 Chosroes takes Dara. The war continues.
- 579 Death of Chosroes, succeeded by his son, **Hormuz** or **Hormisdas IV**. He makes a severe but just ruler. The war with Rome and a severe one with the Turks fill his reign.
- 589 The general Bahram, defeated by the Romans in the Caucasus. He is removed by Hormuz, and revolts. The king's son, Chosroes, joins the rebels.
- 590 Hormuz is deposed, and shortly afterwards put to death. His son, **Khosrau** or **Chosroes (II) Parvez**, succeeds. Bahram contests the crown, and seizes it. **Bahram** or **Varanes VI** puts down an insurrection in Ctesiphon.
- 591 Chosroes recovers the throne, with help of the emperor Maurice. Bahram flees to the Turks, and is murdered. Chosroes strengthens his position, and puts his brother, Bindoe, to death. Another brother, Bistam, escapes to Media and makes himself king.
- 595 or 596 Death of Bistam.
- 604 War breaks out with Rome, over usurpation of Phocas. Dara captured by Chosroes.
- 606-608 The Persians invade Asia Minor. They advance as far as Chalcedon.
- 610 Chosroes abolishes the kingdom of Hira.
- 614 The Persians capture Damascus.
- 615 The Persians capture Jerusalem and the holy cross.
- 616 Persian invasion of Egypt.
- 617 The Persians occupy Chalcedon.
- 622 Heraclius proceeds in person against the Persians, and gradually wins back the Persian conquests.
- 628 Heraclius reaches Ctesiphon but is unable to take it. Rebellion in Ctesiphon. Chosroes and most of his family are slain. His eldest son **Kavadh (Kobad) II**, or **Siroes**, is made king. He murders most of his brothers, and sues for peace from the Roman Empire. A terrible pestilence breaks out and Kobad dies. His infant son, **Ardashir III**, succeeds. He is the last male Sassanid. The throne is disputed by many claimants. Chosroes, a son of Kobad II, makes himself king in Khorasan, but is soon slain.
- 629 The holy cross is returned to Heraclius. The general Shahrbaz is supported in a claim to the throne by Heraclius. He takes Ctesiphon.

- 630 Murder of Ardashir, followed by that of Shahrbaraz. **Boran** or **Puran**, a daughter of Chosroes II, takes the throne. She makes a treaty with Heraclius.
- 631 Boran succeeded by **Peroz (Peroses) II**, who rules but a short time; then **Azarmidokht**, sister of Boran, takes the throne. **Hormuz V**, grandson of Chosroes II, maintains a rule over a portion of the country for a short time.
- 632 Azarmidokht dethroned by Rustem, hereditary marshal of Khorasan. **Ferrukhzadh** reigns a short time in Ctesiphon.
- 632 or 633 **Yezdegerd III**, grandson of Chosroes II, is put forward by some of the nobles and crowned. Ferrukhzadh is slain and Yezdegerd acknowledged as sole king. He declines to accept the Mohammedan religion at invitation of Abu Bekr, and the Moslems invade Persia.
- 636 Persian defeat by the Moslems at Cadesia, or Kadisiya.
- 640 or 642 The "Victory of Victories" by the Arabs over the Persians at Nehavend. The last great Persian army is shattered. The nobles gradually yield to the Arab chiefs. Yezdegerd is driven from place to place, continually shorn of more and more power until he is murdered in 651, and Persia becomes part of the Mohammedan dominions.

THE ARABS

THE PRE-MOHAMMEDAN ERA

Before the Mohammedan conquests, Arabia is divided into a number of local monarchies. In these we recognise two distinct origins.

- (1) Those ruled by a race of southern origin — the genuine or Kahtanee Arabs. Their monarchies form a rim around the wild and desert centre of the peninsula.
- (2) The centre of Arabia is occupied by nomadic races — the Mustareb Arabs, of northern origin, descendants of a mythical Adnan.

THE KAHTANEE KINGDOMS (ca. 380 B.C.—634 A.D.)

- The kingdom of Yemen is the most important and powerful of these. It occupies a portion of the ancient Arabia Felix. Descendants of Kahtan and Himyar — names of African origin — its monarchs rule over the whole of southern Arabia from about 380 B.C., with but few interruptions. The capital is first at Mareb and then at Sana. The northern kingdoms are more or less tributary. The Persians, Greeks, and Macedonians make no attempts upon Arabia, if we except the frontier skirmishes of Antigonus and Ptolemy. Rome had an eye to its conquest. Pompey, B.C. the first to attempt it, is foiled, and it was not until
- 25 when Ælius Gallus, the prefect of Egypt, undertakes an expedition at the command of Augustus. His army is unable to support the hardships of the desert, and the following year the Arabs drive the remnant out. Later attempts under Trajan and Severus do not succeed beyond the frontier, and Bosrah and Petra mark the extreme limits of A.D. Roman dominion.
- 100 Probable date of the great flood of Arem or Mareb, which leads to the foundation of other Arab kingdoms,
- 529 The Abyssinians, under Aryat, invade Yemen, to avenge the Christians persecuted by **Dhu-Nowas** the king. Dhu-Nowas is killed, and the Abyssinians rule the kingdom until
- 605 when Saif, with the assistance of Chosroes the Great, restores the Kahtanee dynasty, but it becomes dependent on Persia.
- 634 Mohammedan conquest of Yemen.

THE KINGDOM OF HIRA (195-610 A.D.)

- Next in importance to Yemen. It is situated in Irak. Founded about 195 A.D. by **Malik**, it is more or less under allegiance to the Persians, but exercises considerable control over the Mustareb Arabs.
- 529 **Mundhir III**, king of Hira, who has been driven from the throne by Kavadh I of Persia, because he is too powerful, invades Syria, cruelly ravaging the country as far as Antioch. He kills Harith, whom Kavadh has set over his kingdom, and is finally himself killed, in 554, by a Roman vassal.
- 610 Chosroes II puts an end to the kingdom of Hira.

THE KINGDOM OF GHASSAN (300-636 A.D.)

Founded about 300 by **Thalaba**, the first to take the name of king. His successors rule until 636, when **Djabala VI** surrenders to the Mohammedans.

THE KINGDOM OF KINDEH

A small kingdom, of Yemenite origin, which detaches itself from Irak in the fifth century A.D. and maintains its existence for about 160 years, when it is absorbed by the Mustarebs.

THE MUSTAREB KINGDOMS

The northern tribes inhabiting central Arabia, or Arabia Petrea, become consolidated into five kingdoms:

Rabiah, in the east centre of the peninsula.

Kais, or Kais-Ailan, in the north.

Hawazin, in the north.

Tamin, in the middle.

They are, from the time of their foundation, more or less tributary to Yemen until

- 500 They make themselves independent, under the leadership of **Kolab**, who now tries to unite his people in a single confederacy, but the plan is frustrated by his assassination. The tribes now lead a warlike, disorganised existence, encroaching slowly upon the Kahtanee kingdoms. During this period the tribe of **Koreish** becomes prominent. Tradition assigns their origin to **Ishmael**, and they have become the guardians of the sacred **Kaaba**. This gives them pre-eminence over all other Arabian clans, and at the beginning of the seventh century A.D. the tribe of **Koreish** and its **Mustareb** allies is the most powerful confederacy in Arabia, the **Kahtanee** kingdoms having become more or less vassals of the Persian and Byzantine empires.

THE KINGDOM OF NABATÆA

The Nabatæans are a famous people of ancient Arabia. Secure knowledge of their history goes back only to 312 B.C., when **Antigonos** failed to take their fortress of **Petra**. They are described by **Diodorus** as a pastoral and trading people, preserving their liberty in the arid country of Arabia Petrea. At the fall of the **Seleucids** they extend their territory over the fertile country east of the **Jordan**. They occupy the **Hauran**. **Pompey** reduces them to vassalage, and in 105 A.D. **Trajan** takes **Petra** and breaks up the Nabatæan nation.

MOHAMMED AND HIS SUCCESSORS (570-661 A.D.)

- ca. 570 Birth of **Mohammed**, of a noble **Koreish** family, at **Mecca**.
 605-610 Years of meditation, during which the principles of Mohammedanism are developed.
 610 Year of the "call," Mohammed begins to make converts. Opposition to his doctrines increases among the Meccans until
 622 he flees with a body of followers to **Medina**. The **Hegira**. Beginning of the Mohammedan era.
 623 The first mosque built. Mohammed becomes a warrior
 624 First battle for the faith with the Meccans at **Bedr**. Victory of Mohammed.
 625 Battle of **Ohod**, and victory of the Meccans.
 627 War of the **Fosse**. The **Koreish** make terms with Mohammed.
 628 War against the Jews of **Khaibar**.
 629 War against the Greek subjects in Arabia.
 630 Mohammed moves against **Mecca**. He conquers it. War with the **Hawazin**. Rapid spread of Islam.
 632 Death of Mohammed. He leaves the entire peninsula, with the exception of a few tribes, under one sceptre and one creed. His father-in-law, **Abu Bekr**, is chosen caliph, or representative. An army under **Khalid** sets out against the **Byzantine** Empire. **Abu Bekr** reduces a revolt in **Nejd** and **Yemen**, and defends **Medina**.
 633 **Khalid**, on the lower **Euphrates**, is called to **Syria**.

- 634 Khalid captures Bosrah and overruns the Hauran. Death of Abu Bekr. **Omar** succeeds.
 635 Capture of Damascus.
 636 Emesa, Heliopolis, Chalcis, Beroea, and Edessa added to the Mohammedan empire. Battle of the Hieromax (Yermuk). Heraclius abandons Syria to the Moslems.
 637 Battle of Cadesia, or Kadisiya, and victory over the Persians. Omar captures Jerusalem, and follows it up by taking Aleppo and Antioch.
 638 Mesopotamia is conquered by the Mohammedans, also Tarsus and Diar-Bekr.
 639 Invasion of Egypt by Amru.
 641 Battle of Nehavend, and great victory of the Mohammedans over the Persians. Most of the Persian nobility come to terms with the Mohammedans. Yezdegerd the king flees to a remote corner of the realm, where he holds a vestige of power until 651 or 652. Alexandria captured.
 644 Death of Omar succeeded by **Othman**, a weak ruler, who allows the power to fall into the hands of the Koreish nobility.
 647 Invasion of Africa by Abdallah. Arabian victories, expelling the Romans.
 649 Invasion of Cyprus.
 650 Conquest of Aradus.
 652 Conquest of Armenia.
 654 Conquest of Rhodes.
 655 Defeat of the emperor Constans by the Mohammedans in naval battle off Mt. Phoenix in Lycia.
 656 Murder of Othman by a party in opposition to the growing worldliness of Islam. **Ali**, of the opposition, and son-in-law of Mohammed, succeeds. Battle of the Camel. Ali victorious over his opponents. Moawiyah, governor of Syria, heads the opponents of Ali, and incites them to revenge.
 657 Ali invades northern Syria. Battle of Siffin. The theocratic faction rebels against Ali.
 658 Decision of the umpires, Ali and Moawiyah; the latter wins. Peace made with the Byzantine Empire. Egypt conquered for Moawiyah.
 660 Truce between Ali and Moawiyah, dividing the caliphate into the East and West divisions.
 661 Kharejite conspiracy to murder Ali, Moawiyah, and Amru. The former alone falls. His son **Hassan** succeeds, but abdicates in favour of Moawiyah.

THE OMAYYAD DYNASTY (661-750 A.D.)

- 661 **Moawiyah** at head of the reunited caliphate. The opposition to him is gradually reduced. The capital is removed to Damascus.
 662-663 Great invasion of Asia Minor. Death of Amru.
 668 Mohammedans advance to Chalcedon and hold Amorium for a short time.
 669 Great invasion of Sicily.
 670 Foundation of Kairwan.
 673-677 The Mohammedans besiege Constantinople, and are finally driven off by means of Greek fire.
 676 Yazid, son of Moawiyah, is appointed heir-apparent. Hereditary nomination becomes a precedent.
 678 Thirty years' peace made with Constantine IV of Constantinople.
 680 Death of Moawiyah. **Yazid I** succeeds. The Ali faction refuse recognition. Hosein, son of Ali, and his company slain.
 681 Abdallah ben Zobair proclaims himself caliph.
 683 Rebellion and sack of Medina. The cause of Ibn Zobair grows. He maintains a rival court at Mecca, and rebuilds the Kaaba.
 684 Death of Yazid. His weak son, **Moawiyah II**, reigns but a few months. **Merwan** elected to succeed.
 685 Death of Merwan. His son, **Abdul-Malik**, succeeds. Peace with the emperor Justinian II.
 685-687 Rebellion of Mukhtar. He is defeated and slain.
 689 Abdul-Malik has Amru put to death.
 692 Death of Ibn Zobair. The Omayyad rule is recognised without dispute.
 692-693 The Mohammedans ravage Asia Minor and Armenia, but are compelled to accept peace.
 695 The peace is broken. Arabic coinage first substituted for that of the Byzantine Empire.
 697-698 Hassan's invasion of Africa. Carthage taken. The last remnants of the Roman Empire disappear from the southern shore of the Mediterranean.
 705 Death of Abdul-Malik and succession of his brother, **Walid I**, already designated as

- heir to the caliphate. His reign marks the culminating glory of the Omayyads. Schools founded, and public works of all kinds promoted.
- 709 Conquest of Tyana by the Mohammedans.
- 711 Invasion of Spain at instigation of Julian, governor of Ceuta. Battle of Xerxes. Tarik destroys the Visigothic kingdom.
- 712 The Mohammedans take Antioch in Pisidia. In these years great success of the generals Kotaiba and Muhammed b. Kasim in Asia.
- 715 Death of Walid and accession of Suleiman, the predestinated heir.
- 716 The Mohammedans invade Asia Minor. Siege of Amorium. The town is relieved by Leo the Isaurian.
- 717 Siege of Pergamus. Siege of Constantinople. Death of Suleiman. The appointed heir Omar II, grandson of Merwan I, succeeds.
- 718 Repulse of the Mohammedans from Constantinople. In revenge the caliph excludes all Christians from service in the state. Omar's reign is not distinguished by any important warlike events. It marks the beginning of the Abbasid movement in favour of the descendants of Abbas, uncle of the prophet, acquiring the caliphate.
- 720 Death of Omar. Yazid II, son of Abdul-Malik, succeeds. Yazid b. Muhallab, who has been in disgrace for some years, collects a small army and takes Basra (Bassora).
- 721 Death of Ibn Muhallab in battle. The Mohammedans cross the Pyrenees and capture Narbonne, but, defeated at Toulouse, they retire under Abd ar-Rahman.
- 724 Death of Yazid. His son Hisham, the appointed heir, succeeds. He is a severe and pious ruler.
- 725 Abbasid revolt at Balkh. Abbasid troubles continue.
- 726 The Mohammedans invade Cappadocia.
- 734 Mohammedan invasion of Asia Minor.
- 737 Peace restored in the Abbasid faction.
- 739 Great Moslem defeat by the Byzantines at Acroinon. Death of Sid (Said) al-Battal. The Saracen power ceases to be formidable to the empire.
- 743 Death of Hisham. His nephew, Walid II, succeeds. Walid's debaucheries and irreligion make him hated. Yazid, son of Walid I, assumes title of caliph, and is received at Damascus, in absence of Walid.
- 744 Death of Walid in battle with his rival. Yazid III succeeds. Signs of disintegration become marked. Abd ar-Rahman b. Muhammed declares himself independent in Africa. Revolt of Emesa over Walid's death, and defeat of rebels at Eagle's Pass. Merwan, Yazid's grandfather, attempts to obtain caliphate. Yazid makes him governor of Mesopotamia. Death of Yazid, after reign of six months. His brother, Ibrahim, succeeds. Merwan marches against Damascus. Ibrahim flees, after reign of two months, and Merwan II is acknowledged caliph.
- 746 Mohammedan invasion of Cyprus.
- 750 As a result of the ferment in the eastern part of the empire, the Abbasid Abul-Abbas assumes title of caliph. War between Omayyads and Abbasids. Battle of the Zab. Defeat of Merwan, and downfall of the Omayyad dynasty.

THE ABBASID DYNASTY (750-1258 A.D.)

- 750 Abul-Abbas established in the caliphate. He has all the Omayyad princes (except Abd ar-Rahman b. Moawiyah, who escapes to Africa) put to death. Revolts break out, owing to his cruelty, but they are suppressed. Abul-Abbas fixes his residence at Anbar.
- 754 Death of Abul-Abbas. He has designated Abu Jafar (Al-Mansur), his cousin, as his successor. Abdallah b. Al revolts, but is defeated at Nisibis. Several risings are suppressed. Revolt in Africa, which hereafter only nominally belongs to the caliphs.
- 755 The Mohammedans in Spain elect Abd ar-Rahman b. Moawiyah caliph. Spain lost to the Abbasids.
- 756 Foundation of the western Omayyad caliphate.
- 756-757 Invasion of Asia Minor. Capture of Malatiya. Defeat of the Byzantines in Cilicia. Seven years' truce with the emperor.
- 762 Baghdad made the capital of the caliphate.
- 763 Muhammed Mahdi falls in battle, after having caused himself to be proclaimed caliph. His brother, Ibrahim, also revolts, and is killed in battle.
- 775 Death of Mansur. His son, Muhammed (Al-Mahdi), succeeds. He busies himself at once with improving internal conditions and restoring peace. Revolt of Hakim in Khorasan. Continued invasion of Asia Minor.
- 780 Capture of Semaluos by Harun ar-Rashid.

- 782 Renewal of war between Moslems and Byzantines. Victory for the latter in Cilicia. Harun ar-Rashid takes command. He marches to the Bosphorus, and compels the empress Irene to pay large yearly tribute.
- 785 Rebellion of Mahdi's eldest son, Musa, because Harun is preferred as heir. Death of Mahdi on his way to crush the rebellion. Musa, who takes the title Hadi, succeeds. Rising of Hosein b. Ali suppressed.
- 786 Hadi attempts to exclude Harun from the caliphate, and is smothered at instigation of his mother. **Harun ar-Rashid**, the most celebrated of the caliphs, succeeds without opposition.
- 789 The Arabs invade Rumania.
- 792-798 Suppression of the party formed by Yahya b. Abdallah.
- 797-798 Continued victories over the Byzantines cause the empress Irene to sue for peace. The Khazars driven out of Armenia.
- 800 The Aglabite dynasty founded at Kairwan.
- 801 Harun sends an embassy to Charlemagne.
- 802 The emperor Nicephorus refuses to continue payment of tribute. Harun makes such a devastating invasion of Asia Minor that Nicephorus sues for peace. He breaks it the next year, and the same process is repeated.
- 804-805 Rebellion in Khorasan.
- 806 Peace renewed with Nicephorus after hostilities have once more been begun.
- 808 Edrisite dynasty founded at Fez.
- 809 Death of Harun on the way to quell disturbances in Khorasan. His reign is a flourishing period of art and science. His son, **Emin**, succeeds. His reign is mostly taken up with the rebellion of his brother, Mamun, who gradually wins all the provinces, except Baghdad, to his side.
- 813 Capture and assassination of Emin. **Mamun** proclaimed at Baghdad. The civil war continues.
- 817 Mamun appoints Musa b. Ali heir to the throne, whereupon the people of Baghdad declare Mamun deposed and elect his uncle, Ibrahim, caliph. Sudden death of Musa.
- 820 Appointment of Tahir as governor of Khorasan, where his descendants rule until 872 — sometimes called Tahririte dynasty.
- 829 Euphemius invites the Mohammedans from Africa into Sicily. They take Palermo.
- 831 The Mohammedans begin a long invasion of Asia Minor.
- 832 Capture of Heraclea.
- 833 Death of Mamun. His reign is the Augustan age of Arabian literature. Works on science and philosophy translated from the Greek. Mamun orders the measurement of a degree of the earth's circumference. The designated heir, his brother **Mutasim**, succeeds. A party in favour of Mamun's son, Abbas, is put down. Mutasim employs Turks in his body-guard, and their excesses cause Baghdad to revolt. The caliph removes the capital to Samarra.
- 836 The emperor Theophilus destroys Zapetra in his savage war on the Moslems.
- 838 Moslem victory at Dasymon. Amorium captured. Second revolt of Abbas, who dies in prison.
- 841 Death of Mutasim. His son, **Wathik**, succeeds. The caliphate begins to decline.
- 845 Truce with the empress Theodora.
- 847 Death of Wathik. The state officials elect his son, Muhammed, to succeed, but immediately recall their choice and substitute Wathik's brother, **Mutawakkil**. He is noteworthy for his atrocious cruelty, and persecutes the Jews and Christians.
- 852 Serious revolt in Armenia suppressed in four years.
- 858 A great war with the Byzantines begins in Asia Minor. The Mohammedans capture the Byzantine commander.
- 860 Byzantine defeat near Melitene.
- 861 Murder of Mutawakkil by his Turkish guard, bribed by his son, **Muntasir**, who takes the caliphate.
- 862 Death of Muntasir, probably by poison. His cousin, Akhmed, who takes name of **Mustain**, is chosen to succeed by the Turkish soldiery.
- 863 Great victory of the Byzantines over the Moslems at Amasia. Death of the general, Omar. Peace for some years results.
- 866 The Turks revolt against Mustain and choose his brother, **Motazz**, caliph. Surrender of Motazz, who is put to death. He tries to free himself of the yoke of the Turkish soldiery.
- 869 The Turks besiege the caliph, who is imprisoned and dies. **Mutahdi**, son of Wathik, is chosen caliph. He tries in vain to reform the empire.
- 870 Mutahdi slain by the Turks. **Mutamid**, son of Mutawakkil, chosen as caliph. He reduces the power of the Turkish soldiery, and re-establishes capital at Baghdad.

- 872 The Tahirites overthrown in Persia, and the Saffarid dynasty founded. War with Byzantines recommences.
- 878 Akhmed b. Tulun, governor of Egypt, makes himself independent, and founds Tulunite dynasty that lasts until 905.
- 887-888 Mohammedan invasions of Asia Minor.
- 892 Death of Mutamid. His nephew, **Mutadid**, succeeds. Rise of the Karmathian sect, inimical to the pomp of the Baghdad court. Turkestan becomes independent under Samani, who afterwards conquers Persia and extinguishes the Saffarid dynasty.
- 894 The Karmathians having ravaged Mecca, the caliph rebuilds the city.
- 902 Death of Mutadid, leaving the throne to his son, **Muktafi**. Struggles with the Karmathians. They plunder the pilgrimage to Mecca and slay twenty thousand pilgrims. They are badly defeated and remain quiet for a while.
- 904 The Mohammedans capture Thessalonica.
- 905 Muktafi takes Egypt from the Tulunites and gives it to the Ikshidites.
- 908 Death of Muktafi. His son, **Muktadir**, succeeds. Rebellion in favour of Abdallah b. Motazz is put down and Abdallah killed. Muktadir is a weak caliph, who leaves the government to his ministers. Establishment of the Fatimite dynasty in Egypt and Africa. It subverts the Aglabite and Edrisite dynasties. During the remainder of Muktadir's reign, the Byzantines invade Mesopotamia and the Karmathians recommence their disorders. The caliph's inaction and indolence cause a reaction against him.
- 930 He is deposed and his brother, Kahir, made caliph, but he recovers the throne. Revolt of Mosul and foundation of the Hamdanite dynasty in Mesopotamia. The Karmathians seize Mecca and carry off the Black Stone of the Kaaba.
- 932 Death of Muktadir in battle with his rebellious minister, Munis. His brother, **Kahir**, succeeds.
- 933 Foundation of the Buyid dynasty in Persia. The caliphate is reduced to the province of Baghdad.
- 934 Kahir deposed and blinded. His nephew, **Radhi**, succeeds. He creates the office of emir of the emirs, corresponding to mayor of the palace. He is the last caliph to possess any considerable spiritual or temporal power.
- 939 Capture of Mosul.
- 940 Death of Radhi, succeeded by his brother, **Muttaki**. Al-Baridi, the head of a Chaldean principality, besieges Baghdad, but is repulsed.
- 944 Turun seizes Muttaki and puts his eyes out. **Mustafki**, son of Muktafi, is chosen by Turun to succeed. Owing to the unpopularity of Zirak, the emir of the emirs, the people call upon Akhmed, the Buyid ruler, who establishes himself vizir to the caliph with title Muiz ad-Daula. He and his successors, under the title of emir of the emirs, absorb all political power.
- 946 Mustafki conspires against Akhmed, who seizes him and puts his eyes out. Muktadir's son, **Muti**, is chosen to succeed. Constant war with the Byzantines.
- 958 The Fatimite caliph, Muiz ad-Din, subdues all Africa and Egypt and is acknowledged by Arabia.
- 961 Foundation of the principality of Ghazni.
- 968 Nicephorus takes Antioch from the Mohammedans.
- 974 Abdication of Muti. His son, **Tai**, succeeds. The Buyid princes contend furiously for the office of emir.
- 991 The emir, Baha ad-Daula, compels Tai to abdicate, and appoints **Kadir**, grandson of Muktadir, to the caliphate.
- 995 Aleppo taken from the Mohammedans by the emperor Basil.
- 997 Mahmud, of Ghazni, comes to the throne. He reigns until 1028.
- 1020 Firdusi, the Persian Homer, flourishes. The power of the Seljuk Turks increases.
- 1030 Mohammedan victory over the Byzantines at Azaz.
- 1031 Death of Kadir. His son, **Kaim**, succeeds.
- 1038 Mohammedans regain Edessa.
- 1055 The caliph, oppressed by the emir, calls upon Toghril Beg, the Seljuk. The latter enters Baghdad, overthrows the Buyids, and takes their place.
- 1063 Death of Toghril, leaving the power to his nephew, Alp Arslan.
- 1074 Suleiman, the Seljuk, conquers Asia Minor and founds kingdom of Rum or Iconium.
- 1075 Death of Kaim. His grandson, **Muktadi**, succeeds.
- 1076 The Seljuk Turks conquer Syria from the Fatimites and take Jerusalem.
- 1090 Hassan b. Sabba, of Nishapur, organises a band of Karmathians, named the "Assassins."
- 1092 Death of Malik Shah, successor of Alp Arslan. Decline of Seljuk power.
- 1094 Death of Muktadi. His son, **Mustazhir**, succeeds.
- 1096 The Fatimite caliph, Mustali, takes Jerusalem.

- 1099 The crusaders succeed in getting the whole of Asia Minor.
 1118 Death of Mustazhir. His son, **Mustarshid**, succeeds.
 1185 Murder of Mustarshid by the Assassins. His son, **Rashid**, succeeds.
 1186 Rashid defends Baghdad against the Turks, but is murdered by the Assassins. His uncle, **Muktafi**, succeeds. He is captured by the Ghuz Turks and carried about in an iron cage, but afterwards escapes.
 1160 Death of Muktafi. His son, **Mustanjid**, succeeds. His reign is marked by great disorders in Persia, where the governors have all made themselves independent.
 1170 Death of Mustanjid. His son, **Mustadi**, succeeds.
 1171 Saladin, sultan of Egypt, destroys the Fatimite dynasty.
 1180 Death of Mustadi. His son, **Nasir**, succeeds. He recognises the usurpation of Saladin.
 1183 Fall of Ghazni.
 1206 Jenghiz proclaims himself khan of the Mongols.
 1218-1221 Conquests of Jenghiz Khan.
 1225 Death of Nasir. His son, **Dhahir**, succeeds.
 1226 Death of Dhahir. His son, **Mustansir**, succeeds. The whole of Persia is subject to the Mongols.
 1245 Death of Mustansir. His son, **Mustasim**, succeeds.
 1256 Hulagu, khan of the Mongols, invades Persia and extirpates the Assassins.
 1258 Hulagu takes Baghdad, and puts Mustasim to death. End of the Abbasid dynasty.

THE MOHAMMEDANS IN SPAIN (711-1492 A.D.)

Within four years after the landing of Tarik in Spain, the whole peninsula, except the mountainous districts in the north, is in the hands of the Mohammedans. The first forty years of the occupation is a period of discord, and a number of emirs succeed each other in rapid succession. The Mohammedans fight with the Christians in the north, and penetrate into France, whence they are driven back by Charles Martel, in 732. The Arab power is on the eve of falling to pieces, when Abd ar-Rahman, the sole survivor of the Omayyad massacre in Arabia, arrives in Spain. In 755 Abd ar-Rahman is elected king of Mohammedan Spain.

THE OMAYYAD DYNASTY (756-1031 A.D.)

- 756 **Abd ar-Rahman I** defeats the Abbasid emirs, and founds his kingdom at Cordova. His reign is one of constant warfare, for he has to suppress many revolts.
 778 Destruction of Charlemagne's army at Roncevalles, on its return from the invasion to restore Hosen to power.
 780 Capture of Saragossa. Hosen taken and executed.
 786 Suppression of the rebellion of the Beni Yusuf.
 788 Death of Abd ar-Rahman. His son and appointed heir, **Hisham I**, succeeds. He proclaims the holy war and finishes the mosque of Cordova.
 796 Death of Hisham. His son, **Al-Hakim**, succeeds. He is victorious over his rebel uncles.
 800-801 The Franks invade Catalonia and recover Barcelona from the Moslems.
 807 After continual disorders in Toledo Al-Hakim treacherously massacres the chief citizens. Resistance is abandoned.
 815 Rising in Cordova put down with great cruelty. Exile of the inhabitants. They go to Africa.
 821 Death of Al-Hakim. His son, **Abd ar-Rahman II**, succeeds.
 828 A band of Cordovan exiles from Alexandria effect the conquest of Crete. The king defeats his great-uncle, Abdallah.
 832 Great defeat of the rebellious Toledans.
 852 Death of Abd ar-Rahman. His son, **Muhammed I**, succeeds. The Christian monarchs are acknowledged lords paramount over Castile and Navarre. Revolts continue in many quarters.
 862 Muhammed recovers Tudela and Saragossa after death of Musa, the head of the rebellious Beni Casi, but the latter, with the help of Alfonso III of Asturias and Leon, soon expel his soldiers. Ibn Merwan forms an independent state in the west.
 886 Death of Muhammed. His son, **Mundhir**, succeeds.
 888 Death of Mundhir. His brother, **Abdallah**, succeeds.
 890 Defeat of Omar b. Hafs, who for many years has maintained his independence with a large force in an impregnable fortress in Andalusia. Other serious risings in Elvira and Seville take place.

- 912 Death of Abdallah. His son, **Abd ar-Rahman III**, succeeds. He is the greatest of the Spanish caliphs, and his reign is the most brilliant period of the kingdom. He encourages the African Moslems to hold out against the Fatimites.
- 916 Ordoño II of Leon defeats army sent to avenge a raid he has made two years previously.
- 918 Brilliant victory of Abd ar-Rahman over Ordoño II and Sancho I of Navarre. Abd ar-Rahman penetrates as far as Pamplona.
- 921 Ordoño invades the Moslem territory as far as Cordova. Defeat of Ordoño at battle of Val de Junquera.
- 923 Sancho captures Viguera. Death of Ordoño II enables Abd ar-Rahman to complete work of internal organisation.
- 929 Abd ar-Rahman assumes title of caliph.
- 934 Ramiro II of Leon, having restored peace in his kingdom, resumes war on the Moors. Defeat of the Moors at Simancas.
- 939 Great defeat of the Moors at Alhandega, but Ramiro is compelled to abandon operations against the Moors by his quarrel with the count of Castile.
- 950 The death of Ramiro enabling Abd ar-Rahman to win many victories.
- 960 The caliph restores the deposed Sancho I to the throne of Leon.
- 961 Death of Abd ar-Rahman. His son, **Al-Hakam II**, succeeds. He is a great book collector and patron of literature. The most notable event of his reign is the rise of Muhammed Ibn abi Amir.
- 976 Death of Al-Hakam. His ten-year-old son, **Hisham II**, after some opposition, is established on the throne. The real power is in the hands of Ibn abi Amir, who reorganises the army.
- 981 Defeat of Ramiro III of Leon by Ibn abi Amir, who assumes the name of **Almansor (Al-Mansur)**.
- 982 Bermudo II, Ramiro's successor, pays tribute to Cordova.
- 986 Capture and sack of Barcelona, the capital of a Spanish fief, by Almansor.
- 987 Bermudo tries to free himself from Moorish sovereignty. Almansor razes Coimbra to the ground. The next year Almansor penetrates to the heart of Leon.
- 996 Capture of the city of Leon. After this Almansor takes Compostella. In Africa the generals of Almansor gain victories in Mauretania.
- 1002 Death of Almansor. His son, **Abdul-Malik**, succeeds to his office of hajib. He continues his father's successes.
- 1008 Death of Abdul-Malik. His brother, **Abd ar-Rahman (Sanchol)**, succeeds to the chief ministry. He conducts a campaign in Leon.
- 1009 Muhammed, cousin of Hisham, revolts. Sanchol put to death. **Muhammed Al-Mahdi** imprisons Hisham and assumes the caliphate. Revolt of the Berbers, who occupy Cordova. Hisham abdicates in favour of Suleiman, a relative. Muhammed escapes to Toledo, but recovers Cordova with the help of the Catalonians.
- 1010 Defeat of Muhammed; the Slavs and Berbers desert him. Hisham recovers the throne. Murder of Muhammed.
- 1013 **Suleiman** takes Cordova and Hisham disappears. His fate is one of the unsolved mysteries of history.
- 1016 Overthrow of Suleiman by the Slavonic element headed by Khairan and Ali of Hamud. Ali made caliph.
- 1017 Revolt of Khairan, who sets up **Abd ar-Rahman (IV) Mortada**, great-grandson of Abd ar-Rahman III, as anti-caliph. Murder of Ali. His brother, **Kasim**, succeeds. Fierce civil war results.
- 1023 Mortada falls in battle. **Abd ar-Rahman V**, brother of Muhammed Al-Mahdi, succeeds, but is shortly murdered. **Muhammed Ben Abd ar-Rahman** succeeds.
- 1025 Muhammed driven from Cordova. **Yahya b. Ali** is in power. He is slain at Seville. **Hisham III**, brother of Mortada, raised to the throne.
- 1031 The caliphate is so disorganised that Hisham abdicates the empty title.

THE INDEPENDENT KINGDOMS, OR EMIRATES (1031-1091 A.D.)

Since the death of Almansor, Mohammedan Spain has been splitting up into a number of independent emirates or principalities. The fall of the Omayyad dynasty breaks the last link of unity, and we have now the separate and distinct emirates of Saragossa, Toledo, Valencia, Badajoz, Cordova, Seville, and Granada. The Christian states seize the opportunity to reconquer Spain. The Spanish national hero, "the Cid," takes part in these conquests. Without following each of these states in detail, we note the most important events of the period.

- 1032 Civil war breaks out in the emirates.
 1038 Ramiro I of Aragon drives the Moors from Sobrarbe, and annexes it to his possessions. Assassination of **Al-Mundar** of Saragossa, at Granada.
 1043 Death of **Gehwar** of Cordova. His son **Muhammed** succeeds.
 1046 Ferdinand I of Castile besieges Toledo. The emir pays tribute.
 1060 **Muhammed Al-Mu'atedid** seizes Cordova, and then becomes the most powerful leader of the Moorish rulers in Spain. Muhammed Gehwar dies of grief.
 1064 Last victories of Ferdinand I in Catalonia and Valencia. Al-Mamun of Toledo captures Valencia, deposing his brother-in-law, Al-Mudafar.
 1070 Rise of the Almoravids in Africa due to Yusuf b. Tashufin.
 1073 Ibn Abed of Seville takes Murcia.
 1079 Conquest of Malaga by Ibn Omar, the vizir of Ibn Abed. Alliance between Ibn Abed and Alfonso VI of Castile.
 1081 Alfonso VI invades Toledo. Al-Aftas, emir of Badajoz, drives him back.
 1085 Capture of Toledo by Alfonso VI.
 1086 Al-Mutamid, emir of Seville, asks Yusuf, the Almoravid chief in Africa, for assistance. He comes, and defeats Alfonso at Zallaka.
 1087 Yusuf returns to Africa. The Cid defeats the Moors at Al-Coraza, and captures Huesca.
 1088 Yusuf recalled to Spain, but is able to accomplish nothing, owing to discord and dissension among the emirs.
 1089 The Moors besiege Alid, but are driven off by Alfonso. Yusuf returns to Africa.
 1090 Yusuf returns to Spain with a large army, and conquers Granada.
 1091 Conquest of Seville and Almeria by Yusuf. Al-Mutamin sent to Africa a prisoner. Yusuf is now supreme in the Mohammedan regions of Spain.

THE ALMORAVID DYNASTY (1091-1146 A.D.)

- The Almoravids are a confederation of Berber sectaries who have established a vast kingdom in Africa. The king, **Yusuf b. Tashufin**, establishes his capital at Morocco, in 1069, and his intrusion into the affairs of Spain is explained above.
- 1092 Valencia betrayed to the Almoravids. Al-Kadir, the emir, slain.
 1093 Yusuf captures Badajoz and puts the emir Al-Mutawakkil to death.
 1094 The Cid takes Valencia from the Moors.
 1095 The Balearic Isles submit to Yusuf.
 1099 Death of the Cid. Valencia comes under Moorish rule the following year.
 1103 Yusuf turns government over to his son **Ali**, and returns to Africa, where he dies, 1106, at age of one hundred. (Ninety-seven Christian years)
 1108 Victory of Ali over Alfonso VI of Castile, at Urcesia (Ucles)
 1109 Alfonso defeats the emir of Saragossa. Ali returns to Africa after unsuccessful siege of Toledo. The centre of government is at Morocco.
 1114 The Pisans take the Balearic Isles from the Moors.
 1117 Alfonso allies himself with the emir of Saragossa against Ali. They take Lerida, and defeat the Almoravids.
 1121 Rebellion of Cordova. Revolt of Muhammed b. Abdallah (Al-Mahdi) in Africa. Rise of the Almohads (Unitarians).
 1123 Siege of Morocco by the Almohads. Ali drives them off.
 1130 Ali, son of Tashufin, defeated by Alfonso. Abdul-Mumin, successor of Al-Mahdi, defeats Ali in Morocco.
 1134 The Moors defeat and slay Alfonso I of Aragon at Fraga.
 1138 Tashufin summoned to Spain by Ali to help him against the Almohads.
 1139 Alfonso, duke of Portugal, defeats the Moors at Ourique.
 1143 Death of Ali. His son **Tashufin** succeeds. General insurrection against the Almoravids.
 1144 Abdul-Mumin totally defeats Tashufin in Africa. Death of Tashufin in flight to Spain. His son **Ibrahim** raised to the throne over such of his dominions as are left.
 1145 Abdul-Mumin crosses into Spain.
 1146 The Almohads take Seville. Castile and Aragon come to assistance of the Almoravids. Ibrahim put to death.

THE ALMOHAD DYNASTY (1146-1232 A.D.)

- 1146 **Abdul-Mumin** recognised as supreme over the Moors in Spain.
 1147 Capture of Almeria by the Christian allies.

- 1148 Capture of Cordova by the Almohads.
- 1151 Abdul-Mumin continues conquests in Africa.
- 1156 Capture of Granada by the Almohads.
- 1157 The Almohads reconquer Almeria.
- 1158 Capture of Tunis by Abdul-Mumin.
- 1160 Abdul-Mumin returns to Spain.
- 1161 Badajoz, Beja, and Beira taken by the Almohads.
- 1163 Death of Abdul-Mumin. His son **Yusuf Abu Yakub** succeeds. The war between the Christians and Moors continues.
- 1176 Yusuf invades Portugal.
- 1184 Death of Yusuf at siege of Santarem. His son **Yakub Almansor** (Al-Mansur) succeeds.
- 1189 Sancho of Portugal captures Silves and Beja, but the Moors recover them three years later.
- 1193 The Christian princes of Spain unite against the Moors.
- 1195 The Moors administer a crushing defeat to Alfonso VIII of Castile at Alarcón.
- 1197 Capture of Madrid by the Moors.
- 1198 The Moors capture Calatrava and threaten Toledo.
- 1199 Death of Yakub. **Muhammed An-Nasir** succeeds. Rising of the Almoravids which takes five years to suppress. Muhammed makes preparations for a great conquest of Christian Spain.
- 1211 Muhammed besieges Salvatierra.
- 1212 Surrender of Salvatierra, followed by decisive defeat of Muhammed at Las Navas de Tolosa. The fate of the Almohads is sealed.
- 1213 Death of Muhammed. His infant son **Yusuf Al-Mustansir** succeeds.
- 1223 Death of Yusuf. Civil war breaks out among the Almohads.
- 1224 **Abul-Malik**, successor of Yusuf, deposed at Murcia by **Abdallah Abu Muhammed**, who succeeds. The Christian allies take Huejada in Valencia.
- 1227 Al-Mamun succeeds Abdallah. Discontent with the Almohads increases.
- 1232 Revolt of Al-Mutawakkil b. Hud, who drives Al-Mamun to Africa. End of the Almohad dynasty. Al-Mutawakkil takes Granada. Capture of the Balearic Isles by James I of Aragon.
- 1233 Great victory over the Moors by the Castilians.
- 1236 Capture of Cordova and part of Andalusia by Ferdinand III of Castile. James of Aragon attacks Valencia.
- 1237 Murder of Al-Mutawakkil by his generals.

THE KINGDOM OF GRANADA (1238-1492 A.D.)

With Al-Mutawakkil perishes the last semblance of Moorish unity. The emirs again become independent princes, but the Christian encroachment has been such that none of them has any considerable power, or territory, except **Muhammed (I) Ben Al-Akhar**, who in 1238 founds the kingdom of Granada.

- 1238 Reduction of Valencia by James I.
- 1245 Muhammed cedes the town of Jaen to Ferdinand III of Castile, and it becomes a tributary of Castile.
- 1248 Surrender of Seville to Ferdinand. Other cities follow.
- 1253 Muhammed founds the Alhambra at Granada.
- 1254 Alfonso X of Castile conquers many Moorish cities in southern Spain.
- 1261 Muhammed attempts to cast off the yoke of Castile, and encourages Andalusia and Murcia to rebel.
- 1264 Peace made with Castile. Granada is again tributary.
- 1266 Capture of Murcia by James I. All Spain is now Christian, except Granada.
- 1273 The Merinids arrive in Spain, from Africa, to assist the Moors. Death of Muhammed. His son **Muhammed II** succeeds. He makes a treaty with Alfonso X of Castile.
- 1275 Abu Yusuf, king of the Merinids, brings a large army to Spain. The Castilians and Aragonese are defeated, but Alfonso checks the conqueror.
- 1278 The Merinids drive the remaining Almohads from Spain.
- 1281 Alfonso allies himself with the Merinids to suppress a revolt in Castile.
- 1285 Death of Abu Yusuf.
- 1292 The Castilians take Tarifa, after defeating the Moorish fleet at Tangiers.
- 1294 Unsuccessful attempt of the Moors to recapture Tarifa. The Merinids finally withdraw from Spain.

- 1302 Death of Muhammed. His son **Muhammed (III) Abu Abdallah** succeeds.
- 1308 Capture of Gibraltar by Ferdinand IV of Castile. Treaty with the Granadans, who renounce some of their territory.
- 1309 Revolt in Granada. Muhammed is compelled to resign the throne to his brother **Nasir Abu Abdallah**. The rebellion continues, and
- 1313 Nasir is deposed by his nephew **Ismail Fera**. He has constant wars with the Christians.
- 1319 Great defeat of the Castilians in Granada.
- 1325 Assassination of Ismail by one of his officers. His son **Muhammed IV** succeeds.
- 1328 Reduction of Baena by Muhammed.
- 1333 Muhammed obtains an army of Merinids from Africa, who retake Gibraltar. Alfonso XI attempts to retake. Muhammed comes to relieve the Merinids, but they assassinate him. His brother **Yusuf Abul-Hagiag** succeeds.
- 1340 Yusuf besieges Tarifa, with the assistance of Merinid auxiliaries. Alfonso IV of Portugal, and Alfonso XI of Castile, relieve the town and administer a crushing defeat to the Moors, on the river Guadacelito (Salado).
- 1343 Surrender of Algeciras to Alfonso of Castile, who makes ten years' treaty of peace with Yusuf.
- 1354 Assassination of Yusuf by a madman, while at prayer. His son **Muhammed V** succeeds.
- 1359 Muhammed deposed by his brother **Ismail**, and retires to Africa.
- 1360 **Abu Said**, Ismail's prime minister; murders him, and usurps the throne.
- 1361 Muhammed returns to Spain, and applies to Peter the Cruel of Castile for support.
- 1362 Murder of Abu Said while on an appealing visit to Peter. Muhammed regains the throne.
- 1370 Muhammed attacks Henry IV of Castile.
- 1376 Muhammed builds the great public hospital, and many other buildings, at Granada.
- 1391 Death of Muhammed. His son **Yusuf (II) Abu Abdallah** succeeds.
- 1392 His son attempts to dethrone him.
- 1396 Death of Yusuf. His younger son **Muhammed VI** succeeds, and exiles his rebellious elder brother. Muhammed wars his entire reign with the Christians.
- 1408 Death of Muhammed. His exiled brother **Yusuf III** obtains the throne. This event marks the end of internal tranquillity in the kingdom, and the beginning of its downfall.
- 1423 Death of Yusuf. His son **Muhammed (VII) Al-Hazar** succeeds. Many revolts follow.
- 1426 Muhammed's cousin **Muhammed (VIII) Az-Zaguir** deposes him and seizes the throne.
- 1428 Muhammed VIII put to death by the Christians and Africans. Muhammed VII is restored.
- 1431 Invasion of Granada by the Castilians. The Moors are defeated, whereat they depose Muhammed, and declare **Yusuf Al-Hamar** king. He dies in six months, and Muhammed is again restored.
- 1435 The Castilians again invade Granada, and take Huesca.
- 1445 Deposition of Muhammed by his nephew **Muhammed Osmin**. His entire reign is troubled by a rival claimant, his cousin, Muhammed b. Ismail, who has support of Juan II of Castile.
- 1454 **Muhammed (X) Ismail** finally gets the throne from his cousin. He quarrels with the Castilians, who defeat him, and take the Ximena from him.
- 1466 Death of Muhammed. His son **Mulei Ali Abul-Hassan** succeeds.
- 1478 War with Castile renewed when Abul-Hassan refuses to pay tribute.
- 1482 Disastrous defeats of the Moors. Alhama taken. Abul-Hassan's son Abu Abdallah (Boabdil) revolts against him.
- 1483 Slight gain of Abul-Hassan over the Christians. **Abu Abdallah**, encouraged by Ferdinand of Castile and Aragon in his rebellion, is proclaimed king by one faction.
- 1484 Abul-Hassan compelled to resign his crown, and his brother **Abdallah Az-Zagal** is made king, as rival to Abu Abdallah. Ferdinand, taking advantage of this internal discord, makes great progress with his arms.
- 1487 Surrender of Malaga to Ferdinand, after long siege and several defeats of Abdallah. Ferdinand takes other towns.
- 1488 New Malaga surrenders to Ferdinand.
- 1489 Surrender of Guadix, Almeria, and Baza.
- 1490 Abdallah surrenders all his territories to Ferdinand. Abdallah still holds Granada.
- 1491 Ferdinand begins siege of Granada.
- 1492 Surrender of Granada. Abu Abdallah is pensioned, and returns to Africa. End of Mohammedan dominion in Spain.

THE FATIMITE DYNASTY OF EGYPT (908-1171 A D)

- Fatimites claim descent from Mohammed through his daughter Fatima wife of Ali, although their title to this claim is disputed. First to claim power is
- 908 **Obaid Allah**, a pontiff of the Ismailian sect, who is proclaimed Al-Mahdi. Displaces Aglabites in Kairwan. Makes his capital at Mahdiya, on the coast, to be safe from Berbers and to establish strong sea power. Fatimites oppose Aglabite emirs in Sicily.
- 916 Fatimite and Aglabite contentions in Sicily enable Latins and Italians, in alliance with Byzantines, to drive Saracens out of Italy.
- 917 Akhmed, Aglabite emir of Sicily, defeated at sea. Fatimites control Sicily. They attack Liguria, and take Genoa; attack Omayyads by sea — also come in contact with Omayyads on land.
- 924 Fatimites conquer Fez, capital of Edrisites. Northern Africa, with exception of Egypt, under Fatimite rule; Omayyads kept out during lifetime of Obaid Allah. When Fatimite capital is removed to Cairo, Jusuf b. Zairi is left as governor in this region. His descendants become independent, and rule until displaced by Almoravids.
- 936 Death of Obaid Allah, succeeded by his son **Abul-Kasim**, who had conquered Alexandria in 919, but was soon driven out again.
- 945 **Al-Mansur** succeeds his father Abul-Kasim; makes friends with Arabian Shiites in Hedjaz and Yemen.
- 953 **Muiz ad-Din** succeeds Al-Mansur.
- 969 Sends army under Jauhar against Egypt; enters Fostat. Becomes first Fatimite caliph in Egypt. Hedjaz and Yemen acknowledge his supremacy. Syria also added to his dominions.
- 972 Fatimites found New Cairo. Great mosque Al-Azhar built, university of Egypt, still filled with students from all parts of the Mohammedan world. Soon after, Fatimite fleet meets Byzantine off Damascus, but no battle is fought.
- 973 Caliph sends embassy to Otto the Great. Egypt invaded by Hassan, who is defeated.
- 975 Death of Muiz, succeeded by his son **Al-Aziz**. Jauhar sent against Iftikar, Turkish chief in Damascus; is defeated, but Iftikar afterwards conquered by Aziz at Ramla.
- 981 Fatimites take Damascus.
- 982 Battle between Fatimites and Otto II in Calabria. Emperor defeated.
- 986 Death of Aziz, succeeded by his son **Al-Hakim**.
- 1006 Hisham, an Omayyad prince of Spain, invades Egypt; at first successful, afterwards captured and put to death by caliph.
- 1010 Hakim destroys Christian churches in Syria. Founds sect of Druses. Is murdered by his sister, who becomes regent, in
- 1021 for his son **Dhahir**. Dhahir makes treaty with Byzantine Romanus Argyrus, permitting him to rebuild church in Jerusalem. From Dhahir's reign dates decline of Fatimite power in Syria.
- 1023 Aleppo taken by Salih ben Mardas, and Ramla by Hassan of the tribe of Tai.
- 1036 **Mustansir Abu Temim** succeeds to caliphate. Aleppo retaken and Syria conquered.
- 1058 Fatimite caliph publicly recognised caliph in Baghdad by Buyids. About this time occurs persecution of Christians in Alexandria.
- 1060 Beginning of Norman conquest in Sicily.
- 1061 Commencement of struggle between blacks and Turks in Egypt.
- 1069 Great famine in Egypt, followed by pestilence. Nasir ad-Daulah (Turk) conquers caliph, who is only nominal ruler thereafter till death of Nasir (1072).
- 1071 Aleppo recognises Alp Arslan. All Syria taken by Turkomans.
- 1072 Assassination of Nasir. Gemali, general and governor of Damascus, recalled.
- 1076 Egypt invaded by Turkomans, Kurds, and Arabs, under Aksis; routed in second battle by Gemali.
- 1086 Mahdiya captured and burned by Pisans and Genoese.
- 1090 Last Sicilian town surrenders to Normans.
- 1094 Death of Mustansir, succeeded by his son **Mustali Abul-Kasim**. Government in hands of Afdal, son of Gemali. In his reign occurs First Crusade.
- 1098 Jerusalem, taken by Afdal from Turks, a few months later yields to crusaders.
- 1099 Fatimite army under Afdal defeated at Askalon.
- 1101 Death of Mustali, succeeded by his son **Emir**, aged five years. Country governed by Afdal until Emir reaches majority, when he puts Afdal to death. Baldwin takes Ptolemais.
- 1104 Baldwin takes Tripolis.
- 1129 Emir put to death by partisans of Afdal, whose son Abu Ali Akhmed usurps government, making **Hafidh**, grandson of Mustansir, nominal caliph.

- 1149 **Dhafir**, son of **Hafidh**, succeeds to caliphate. After short reign, on account of his licentiousness is in
- 1154 assassinated by his vizir. Succeeded by **Al-Faiz**, only five years old. Reign filled with contentions of rival vizirs.
- 1160 Death of **Faiz**, succeeded by **Adid**, grandson of **Hafidh**, and last of **Fatimite** caliphs. Contentions of vizirs continue.
- 1162 **Adil**, son of **Adid**, dispossesses **Shawir** of his government in Upper Egypt. **Shawir** marches against **Adil**, kills him, and makes himself vizir in his place. Is put to flight by **Al-Dirgham**, and takes refuge with **Nur ad-Din**.
- 1163 **Nur ad-Din** sends army under **Shirkuh** to reinstate **Shawir**. **Dirgham** defeated, and **Shawir** restored. He soon throws off allegiance to **Nur ad-Din**, and allies himself with crusaders. **Shirkuh** withdraws.
- 1165 **Nur ad-Din** again sends **Shirkuh** to Egypt with a great army, accompanied by **Saladin**. Battle at **Al-Babain**, victory of invaders. **Alexandria** falls into their hands. Crusaders oppose them; **Adid** beseeches aid from **Nur ad-Din**. **Shirkuh** sent again. **Shirkuh** and **Saladin** enter **Cairo**. **Shirkuh** appointed vizir by **Adid**; on his death, succeeded
- 1169 by **Saladin** as vizir.
- 1171 **Adid's** name suppressed in prayers, by order of **Nur ad-Din**. **Adid** dies without knowing of his degradation.

THE KINGDOM OF ARMENIA (189 B.C.-1875 A.D.)

- The Armenians throw off the Macedonian yoke in 317 B.C., choosing **Ardvates** as king. He dies about 284, and the country returns to **Seleucid** rule. In 189 B.C. (according to Roman historians), after the defeat of **Antiochus the Great** by **Rome**, **Artaxias** or **Ardashes** and **Zadriades**, the governors of **Armenia Major** and **Armenia Minor** respectively, become independent kings with the connivance of **Rome**. **Artaxias** rules at **Artaxata**. **Hannibal** takes refuge at his court.
- 186 **Antiochus IV** takes **Artaxias** prisoner, but restores him to his kingdom.
- 149 According to Armenian historians **Mithridates I** of **Parthia** establishes his brother **Valarsaces** (**Waharshag**) on the Armenian throne and the **Arsacid** dynasty of **Armenia** is founded. Following the Armenian king list
- 127 **Arshag I** succeeds his father.
- 114 **Artaces** succeeds his father.
- 94 **Tigranes I (II)** succeeds his father. He is the next king mentioned by Roman historians. He is put on the disputed throne by **Mithridates II the Great** of **Parthia**. **Tigranes** removes the capital to **Tigranocerta**, and conquers Lesser **Armenia** and many **Parthian** provinces. He assumes the title "King of Kings."
- 88 **Tigranes** makes himself master of the whole of **Syria**, having been invited by the **Syrians** to put an end to the civil strife among the **Seleucid** princes.
- 76 **Tigranes' father-in-law** **Mithridates the Great** of **Pontus** instigates him to invade **Cappadocia**.
- 69 **Tigranes** refuses to surrender **Mithridates** to the **Romans**. War with **Rome** results, and **Lucullus** defeats him at **Tigranocerta**.
- 66 **Tigranes** surrenders his conquests to **Pompey**. **Armenia** becomes a vassal state of **Rome**. The **Parthian** monarch recovers the title "King of Kings."
- 64 Defeat of **Tigranes** by **Phraates III** of **Parthia**. **Pompey** settles their dispute.
- 56 Death of **Tigranes**. His son **Artavasdes I** succeeds. He is the ally of **Rome** in **Crassus' campaign** against the **Parthians**.
- 36 **Artavasdes** joins the **Romans** in the campaign against **Artavasdes** of **Media**. He deserts **Antony** and the expedition fails.
- 34 In revenge **Antony** proceeds against **Artavasdes** and captures him. His son **Artaxias II** is placed on the throne. He is defeated by the **Romans** and flees to **Parthia**. He soon recovers the throne and massacres all the **Romans** in **Armenia**.
- 20 The discontented **Armenians** complain to **Augustus** about **Artaxias** and ask that his brother **Tigranes**, then at **Rome**, be made their king. **Tiberius Nero** is sent after **Artaxias**, who is murdered by his relatives, and **Tigranes II (III)** is crowned by **Tiberius**. After a short reign **Tigranes** is succeeded by his son **Tigranes III (IV)**. The land is full of civil discord.
- 6 **Augustus** places **Tigranes' brother** **Artavasdes II** on the Armenian throne.
- 5 **Tigranes** recovers his kingdom. Both kings seem to rule simultaneously. They are finally driven out.

- 2 **Ariobazanes** or, according to some historians, **Tigranes IV (V)** is placed by Augustus
A.D on the disputed throne. He may have been a Mede or perhaps an Armenian exile.
- 2 Death of Ariobazanes. **Erato**, probably widow of Tigranes III (IV), succeeds.
- 4 According to Armenian historians a son of Ariobazanes (**Artavasdes III**) takes the
throne from Erato, but she regains it in a few months. After Erato's death or
deposition (date uncertain) and a short interregnum,
- 16 **Vonones** the exiled monarch of Parthia is chosen king, but Tiberius persuades him to
retire to Syria.
- 18 **Artaxias III** chosen king after a short interregnum. He is succeeded by (date
unknown) **Arsaces I**, placed on the throne by his father Artabanus III of Parthia.
- 35 Death of Arsaces through treachery of Mithridates, brother of Pharasmanes king of
Iberia. **Mithridates** invades Armenia, and Tiberius gives him the throne.
Caligula summons him to Rome, imprisons him, but restores him about 47.
- 52 Mithridates slain by his nephew **Rhadamistus** of Iberia
- 54 **Vologases I** of Parthia expels Rhadamistus and makes his own brother **Tiridates I**
king.
- 58 **Corbulo** drives out Tiridates I and puts Tigranes V (VI) Herodes the Cappadocian on
the throne.
- 61 **Vologases** crowns Tiridates king of Armenia and proceeds against Tigranes
- 66 Tiridates goes to Rome to receive the crown as a gift from Nero. Meanwhile, **Ero-**
rant, of the younger Arsacid branch, has established himself, about 58, over a large
portion of Armenia. He is the contemporary of Tiridates, and after the latter's
death, probably rules the whole country. He cedes Edessa and Mesopotamia to the
Romans.
- 78 **Exeardes**, son of Pacorus II of Parthia, is appointed to the throne. He is several
times driven out, but always manages to recover his throne.
- 112 **Osiroes**, brother of Mithridates VI of Parthia, expels Exeardes and makes **Partha-**
masiris, another son of Pacorus, king, for which act Trajan invades Armenia.
Parthamasiris is humbled
- 117 Trajan appoints **Parthamaspates**, son of Oroes, king. He is expelled, and recovers
the kingdom from Hadrian. He is succeeded by his son, **Achæmenides**, and he in
turn by **Soemus** or **Sohæmus**.
- 162 **Vologases III** of Parthia expels Sohæmus, who is friendly to Rome, and makes
Pacorus king.
- 163 or 164 Sohæmus restored by the Romans, and is succeeded (date unknown) by his son,
Sanatruces or **Sanadrag**, who is established on the throne by Septimius Severus.
- 212 **Caracalla** seizes Sanatruces.
Armenian historians speak of a Chosroes I, the Great, who rules about this time, but
the Romans do not mention him. Sanatruces seems to have been followed by
Vologases, his son, and he in turn by his son **Tiridates II**, who escapes from the
Romans to Vologases V of Parthia, about 227. His successor is **Arsaces II**, brother
of Artabanus IV of Parthia. He wars against Ardashir, the Sassanid.
- 258 **Sapor I** of Persia puts **Artavasdes III** on the Armenian throne.
- 285 About this date **Tiridates III**, the rightful heir of the throne and a Christian, is
established by Diocletian. Narseh expels him after a few years, and this brings on
a war between Persia and Rome. Tiridates is restored.
- 341 Probably at this date **Arsaces III** ascends the throne, after his father, Tiridates III,
has been imprisoned by Sapor II of Persia. He assists Sapor in his wars with Rome,
and then allies himself with Rome.
- 363 **Arsaces** deserts the Romans in the siege of Ctesiphon. He is seized by Sapor, and
imprisoned. Sapor puts **Aspacures** on the throne, but **Para**, son of Arsaces, is also
acknowledged king, with the help of the Romans.
- 374 or 377 **Valens**, dissatisfied with Para, has him put to death. Para's nephew, **Arsaces**
IV, succeeds, together with a brother, **Valarsaces II**, who dies soon. Arsaces proves
so weak a ruler that Theodosius the Great and Sapor III decide to divide the
kingdom.
- 387 or 390 Division of Armenia between Rome and Persia. Arsaces continues to reign in
the Roman dominions. Sapor gives his (the eastern) portion to a Persian noble,
Khosrau, or **Chosroes**.
- 389 Death of Arsaces IV. Theodosius confers his portion upon his general, **Casavon**,
who plots with Chosroes to bring all Armenia under Roman dominion. Bahram IV
of Persia seizes Chosroes and
- 392 puts the latter's brother, **Bahram Sapor**, on the vassal throne of eastern Armenia.
- 414 Chosroes restored by Yezdegerd I.
- 415 Death of Chosroes. Yezdegerd's son, **Sapor**, becomes king.

- 419 Death of Sapor. Interregnum until
 422 when **Artasires**, son of Bahram Sapor, is appointed king by Bahram V.
 429 The Armenian nobles apply to Bahram to remove Artasires. The Persian king decides to make Armenia a province, and deposes Artasires. Henceforth the province is known as Pers-Armenia.
 From 429 to 632 Armenia is ruled by Persian governors, who are remarkable chiefly for their cruel attempts to subvert Christianity.
 632 Heraclius restores Armenia to the Roman Empire, but in
 636 it passes under Mohammedan rule.
 885 The caliph Mutamid crowns **Ashod I**, one of the Bagratid family, king of Armenia. He rules in central and northern Armenia, and founds a dynasty that lasts until the assassination of **Kagig II**, in 1079, when the kingdom is incorporated with the Byzantine Empire.
 908 The Ardzurian family, claiming to be descendants of Sennacherib, founds a dynasty in the province of Vashpuragan, or Van. Kagig is crowned by the caliph Mutadir, and the family rules until 1080.
 962-1080 The Bagratids found and rule a dynasty in Kars.
 962 The Bagratids found a dynasty in Georgia, which continues until that country is absorbed by Russia, in 1801.
 984-1085 The Meravind dynasty of Kurds rules the country west of Lake Van.
 1080 **Rhupen**, a relative of Kagig II, the last Bagratid king of Armenia, founds the kingdom of Lesser Armenia. It allies itself with the crusaders. Among the kings is
 1224 **Hayton I**.
 Some of the kings are Latin princes who are trying to make their subjects conform to the Roman church; they break up the country into discordant factions, until
 1375 it is conquered by the caliph of Egypt. King **Leo VI**, the last king of Armenia, is driven out, and dies at Paris in 1393.



CHAPTER I

THE PARTHIAN EMPIRE

[250 B.C.—228 A.D.]

THE battle of Arbela (331 B.C.) made Alexander the heir of the Persian Empire. In the volumes devoted to Grecian history we have shown how he verified his claims of conquest, subdivided his empire among satraps of his own appointment, and left the enormous heritage, when he died, to "the best man." It was further shown how no one man among the generals of the Alexandrian school could prove himself the best man, and how, in consequence, the empire fell into a chaos of civil wars until at last certain major divisions assumed a particularly definite form—among them the Ptolemaic Egypt, and the Iran of Seleucus and his family the Seleucidæ, among whom the name Antiochus frequently appears, the city of Antioch in Syria being taken as a capital. The degeneracy of these rulers was the opportunity of the obscure race of Parthians, who, with qualities and customs that in many ways remind one of the American Indian, rose to a power so great that under the first Cæsars the Romans thought of them as dividing the power of the world with Rome.

The only continuous ancient history of this race is that of Justin, which ends with the year 9 B.C. and shows a gap between 94 and 55 B.C. We quote this unique account entire; but the reader is cautioned that it is not to be given full credence everywhere: it is introductory to the more critical modern account that follows.^a

JUSTIN'S ACCOUNT OF THE PARTHIANS

The Parthians, who are now in possession of the empire of the East, having, as it were, divided the world with the Romans, came originally from Scythian exiles. This too is evident from their name: for in the Scythian language the word *Parthi* signifies exiles. This nation, in the times both of the Assyrians and Medes, was the obscurest in the East. Afterwards too, when the empire of the East was transferred from the Medes to the Persians, they were an easy prey to the conquerors, like a vulgar herd without a name. At last,

they came under the Macedonian yoke, when they carried their triumphant arms into these parts of the world; so that it is really strange that they should have arrived to such power as to rule over those nations, whose slaves they had formerly been.

Being thrice attacked by the Romans, under the conduct of their greatest generals, in the most flourishing times of the republic, they alone of all nations were not only a match for them, but came off victorious; yet perhaps it was still a greater glory for them to be able to rise, amidst the Assyrian, Median, and Persian kingdoms, so famous of old, and the most opulent empire of Bactria, consisting of a thousand cities, than that they defeated a people that came from so remote a part of the world; especially when at that time they were incessantly alarmed by the Scythians and their other neighbours, and exposed to so many uncertainties of war. They being forced to

leave Scythia by seditions at home did, by stealth, possess themselves of the deserts between Hyrcania, the Dahæ, the Arians, the Spartans, and Margians. After which, their neighbours not resisting at first, they at last, in spite of their opposition, when they came too late to hinder them, so far extended their frontiers that they not only took possession of vast plains, but also of craggy hills and steep mountains. And hence it comes that the heat and cold are excessive in several provinces of Parthia; for the snow is troublesome in the mountainous parts, and the heat in the plains.



A PARTHIAN NOBLE

THEIR CUSTOMS

This nation was under kingly government, after their revolt from the Macedonian Empire. With them the chiefs of the populace were next in power to the king. Out of them were chosen their generals in war and their governors in peace. Their language is a mixture of the Median and Scythian, borrowing words from both. Their habit was formerly very particular; but after they were increased in power, it was like that of the Medes, full flowing and thin. They are armed like the Scythians, from whom they are descended. Their armies are not, like those of other nations, composed wholly of freemen, but chiefly of slaves; the numbers of which increase prodigiously, none having the power of manumitting. They treat

these with as much care as their children, and teach them with great industry both riding and shooting. Everyone furnishes his prince with horsemen, in proportion to his ability. To conclude, when fifty thousand horsemen met Antony, upon his attacking the Parthians, four hundred of them only were freemen. They are ignorant of the art of besieging towns, or of engaging in close fight. They fight on horseback, sometimes advancing, and sometimes turning back upon their enemies. They often counterfeit flight, that they may have an advantage of their pursuers, less upon their guard. The signal for battle is not given by trumpet, but by drum. They do not hold

[323-250 B.C.]

out long in fight; and indeed it would be impossible to stand before them, if their perseverance was equal to the fury of their onset. For the most part, they quit the battle in the very heat of an engagement, and on the sudden renew it with great vehemence; so that one is in greatest danger from them when he thinks he has conquered them. A sort of strong coats, made of little plates, in the fashion of feathers, are used by them, to cover both them and their horses. They use no gold nor silver, but only in their arms.

Each particular man was allowed to have several wives, for the pleasure of variety; and they punish no crime so severely as adultery. To prevent it, they not only exclude their women from their feasts, but forbid them the very sight of men. They eat no flesh, but what they take by hunting. They ride on horseback at all times; on horse they go to feasts; pay civilities, public and private; march out, stand still, traffic, converse. This, in fine, is the difference between slaves and freemen, that the slaves go on foot, the freemen on horseback. Their common way of sepulture is being devoured by dogs or birds, and after that, burying the bare bones in the ground. In their superstition and worship of the gods, the principal veneration is paid to rivers.

The nation is naturally proud, treacherous, seditious, and insolent; for a boisterous rough behaviour they think manly. Gentleness, they think, belongs to women, as their character. They are restless to be engaged in some quarrel, at home or abroad; taciturn by temper, and more ready to act than speak; wherefore they conceal their good or bad fortune by their silence. They are strictly subject to their princes, not out of duty however but through fear. They are much addicted to lust, though very temperate in their diet; and they pay no more regard to their word, than suits with their interest.

SELEUCUS AND ARSACES

After the death of Alexander the Great, when the kingdoms of the East were divided amongst his successors, because none of the Macedonians would condescend to accept of the kingdom of the Parthians, it was delivered to Stasanor, a foreign ally. And afterwards, when the Macedonians were involved in a civil war, they, with the rest of the nations of upper Asia, followed Eumenes; and when he was defeated, they went over to Antigonus. After him, they were under Nicator Seleucus; and soon after, under Antiochus and his successors; from whose grandson Seleucus they first revolted in the First Punic War, when L. Manlius Vulso and M. Atilius Regulus were consuls. The divisions of the two brothers, Seleucus and Antiochus, procured them an immunity for this revolt, who during their contentions to wrest the sceptre out of one another's hands, neglected to pursue the revolters. At the same time Theodotus too, the governor of the thousand cities of Bactria, revolted, and commanded himself to be called king; which example all the Eastern nations soon followed, and shook off the Macedonian yoke.

There was, at this time, one Arsaces, a man of tried valour, though of uncertain extraction. He, being accustomed to live by robbery and plunder, having heard that Seleucus had been overthrown by the Gauls in Asia, fearing the king no longer, entered the country of the Parthians with a band of robbers, defeated and killed Andragoras his lieutenant, and seized the government of the whole country. Not long after, he likewise made himself

master of Hyrcania; and being now in possession of two kingdoms, he raised a great army, for fear of Seleucus and Theodotus king of the Bactrians. But being soon delivered from his fears by the death of Theodotus, he made peace and entered into an alliance with his son, who was likewise named Theodotus: and not long after, engaging with King Seleucus, who came to punish the revoltors, he had a victory; and this day the Parthians observe ever since with great solemnity, as the commencement of their liberty.

Some new disturbances obliging Seleucus to return into Asia, some respite was by this means given to Arsaces, who took this opportunity to establish the Parthian government, levy soldiers, fortify castles, and secure the fidelity of his cities. He built a city too, called Dara, upon the mountain Zapaortennon; which was so situated that no city could be stronger or pleasanter. For it was so environed with rough rocks on all sides, that it needed no garrison to defend it; and so fertile was the adjacent soil, that it was abundantly furnished with all necessities by its own riches. Then there were in such plenty woods and fountains, that there was never any scarcity of water; and it had vast store of game. Thus Arsaces, having at once acquired and established a kingdom, was no less memorable among the Parthians than Cyrus among the Persians, Alexander among the Macedonians, or Romulus among the Romans; and he died in a good old age. To his memory the Parthians paid this honour, that from him they called all their kings by the name of Arsaces. His son and successor in the kingdom, who was Arsaces by name, fought with great bravery against Antiochus the son of Seleucus, who came against him with a hundred thousand foot and twenty thousand horse; and at last made an alliance with him. The third king of the Parthians was Priapatius; but he too was named Arsaces; for, as was said above, they called all their kings by that name, as the Romans do theirs Cæsar and Augustus. He died, after he had reigned fifteen years, leaving two sons, Mithridates and Phraates, the elder of whom, Phraates, being according to the custom of this nation heir of the kingdom, subdued by his arms the Mardians, a strong nation, and died not long after, leaving several sons behind him, whom he passed by, and left his kingdom to his brother Mithridates, a man of uncommon abilities; judging that more was due to the name of king than that of father; and that he ought to prefer the interest of his country to the grandeur of his children.

Almost at the same time, as Mithridates among the Parthians so Eucratides amongst the Bactrians, both princes of great merit, began to reign. But the uncommon good fortune of the Parthians brought them, under this monarch, to the highest pitch of greatness. The Bactrians, on the other hand, being distressed by several wars, not only lost their sovereignty, but their liberty; for being exhausted by wars with the Sogdians, Drangians, and Indians, were, like a people quite enfeebled and expiring, subdued by the Persians, who had been a little before much weaker than they. However, Eucratides carried on many wars with great vigour; and though his losses had much weakened him, yet being besieged by Demetrius, king of the Indians, with only three hundred soldiers he made continual sallies, and so fatigued the enemy, consisting of forty thousand men, that he obliged them to raise the siege. Wherefore, being delivered from the siege, in the fifth month he reduced India under his power; but in his return from thence, he was assassinated by his son, whom he had made his partner in the kingdom; who was so far from concealing the parricide that, as if he had killed an enemy and not his father, he drove his chariot through his blood, and ordered his body to be thrown out unburied. During these transactions in Bactria, a war

[155-54 B.C.]

broke out between the Parthians and the Medes. After the success of this war had for some time been various, victory at last fell to the Parthians. Mithridates, enforced with this addition to his strength, set Bacasis over Media, and went himself into Hyrcania; from whence returning, he made war upon the king of the Elymæans; and, after the conquest of him, he added this nation likewise to his dominions; and so extended the Parthian Empire from Mount Caucasus as far as the river Euphrates, by reducing many nations under his yoke. After this, being seized with an illness, he died in an honourable old age, not at all inferior in glory to his great-grandfather Arsaces.

After the death of Mithridates, king of Parthia, Phraates his son succeeded to the kingdom; who being resolved to revenge himself upon Antiochus for attacking the kingdom of Parthia, was recalled by disturbances from Scythia, to defend his own country. For the Scythians, being invited by promises to assist the Parthians against Antiochus, king of Syria, having arrived after the war was ended, were frustrated of their promised reward, under the idle pretence of their coming too late; and it made the Scythians so angry that they should have had so long a march for nothing, that they demanded either pay for their trouble or that some other enemy should be allotted them. The haughty reply given to this demand so enraged them, that they began to ravage the country of the Parthians.

Wherefore Phraates, marching against them, left one Hymerus, who had recommended himself to his favour by prostituting the bloom of his youth to his infamous lust, the care of his kingdom in his absence. This governor, forgetting his past life and the trust he was charged with, miserably harassed the Babylonians, and many other cities, by his tyrannical cruelties. But Phraates himself carried along with him to the war an army of Greeks, which he had taken in the war against Antiochus, and treated with great pride and barbarity; not at all considering that their hatred to him was so far from being lessened by their captivity, that they were rather more exasperated against him by the indignity of the outrages they had suffered. Wherefore, when they saw the army of the Parthians give ground, they joined their arms with those of the enemy, and executed their long wished-for revenge for their captivity by the bloody havoc they made on the Parthian army, and by the death of King Phraates himself.

Artabanus his uncle was made king in his room; but the Scythians being content with victory, having laid waste Parthia, returned home. But Artabanus, in a war made upon the Thogarians, received a wound in his arm, of which he died immediately. He was succeeded by his son Mithridates, to whom his exploits gained the surname of Great; for, being fired with a brave emulation of his forefathers, he surpassed their fame by the greatness of his soul. Accordingly, he carried on many wars against his neighbours with signal gallantry, and added many provinces to the Parthian Empire. Not satisfied with this, he often had war with the Scythians; and by the victories he obtained over them revenged the injury his father had received from them. At last, he employed his arms against Ortoadistes, king of the Armenians

WARS WITH ROME

After the war of Armenia, Mithridates, king of the Parthians, was banished his kingdom for his cruelty, by the Parthian senate. Orodes his brother, having possessed himself of the vacant throne, besieged Babylon, to which

city this fugitive prince had fled ; and after a long siege forced the people, by famine, to surrender. Mithridates, relying upon his being so nearly related to Orodes, voluntarily gave himself up to him ; but Orodes, considering him rather as an enemy than a brother, commanded him to be killed in his own presence ; and after these things carried on a war with the Romans, and cut to pieces their general Crassus, together with his son and all his army. His son Pacorus being sent to pursue the remainder of the Roman war, after he had performed very great actions in Syria was recalled by his father, who was become jealous of him. In his absence, the Parthian army left in Syria was cut off, with its commanders, by Cassius, paymaster to Crassus.

Not long after this, the civil wars between Cæsar and Pompey broke out, in which the Parthians declared for the latter, because of the friendship contracted with him in the Mithridatic War and because of Crassus' death, whose son they had heard was of Cæsar's party, who they made no doubt would revenge his father, if Cæsar proved conqueror. Wherefore Pompey's party having lost the day, they both sent assistance to Cassius and Brutus against Augustus and Antony ; and after the war was over, under their leader Pacorus, making an alliance with Labienus, they laid waste Syria and Asia ; and with a mighty force attacked the camp of Ventidius, who, in the absence of Pacorus, had routed the Parthian armies, as Cassius had done before him. But Ventidius, counterfeiting fear, kept himself a long time in his camp, and for some time suffered the Parthians to insult him. At last, he sent out some of his legions against the enemy, now grown secure and off their guard and full of joy, who, not able to resist them, fled several ways. Pacorus imagining that the victorious legions had pursued the fliers too far, attacked Ventidius' camp, as if there had been none left to defend it. Upon this, the Roman general drew out the rest of his legions, killed Pacorus upon the spot, and put the whole army of the Parthians to the sword, who never received so great a blow in any of their wars.

When this news came to Parthia, Orodes, the father of Pacorus, who a little before had heard that his troops had ravaged Syria, and conquered Asia, and had boasted of his son as conqueror of the Romans, hearing on a sudden of his son's death and entire defeat of his army, was struck with grief that threw him into a frenzy. For during several days he would speak to nobody ; so that he seemed to be dumb ; nor would he take any refreshment. And when his grief, at last, had found a vent, he called incessantly upon Pacorus ; Pacorus he fancied to appear to him, to speak to him, to stand with him, and be heard by him. Sometimes he mournfully bewailed himself as lost ; then, after long mourning, another care seized this miserable old man, and that was, whom of his thirty sons he should declare his successor in the room of Pacorus. His many concubines, by whom he had so many sons, being each concerned for her own, laid all of them very close siege to the king, each in favour of her own ; but the fate of Parthia, in which country it is now become customary to have princes stained with the blood of their fathers and brothers, would so have it that the choice fell upon the wickedest of them all, Phraates too by name.

Wherefore he immediately killed his father, thinking he would never die. He likewise killed all his thirty brothers. Neither did his cruelty stop there : for finding he was hated by the nobility for his daily barbarities, he ordered his son, who was almost grown up to the years of maturity, to be slain ; that there might none be left to be proclaimed king. Antony made war upon him with sixteen very able legions, because he had furnished assistance against him and Cæsar ; but being sadly mauled in several battles, he fled

[36-9 B.C.]

from Parthia. This victory making Phraates insupportably insolent and cruel, he was forced by his people into banishment. After he had for a long time wearied the neighbouring states, and at last the Scythians too, with his importunity, he was restored to his kingdom by a powerful assistance from the Scythians. In his absence, the Parthians had made one Tiridates their king, who hearing of the approach of the Scythians, fled with a great body of his friends to Cæsar, at that time waging war with Spain, bringing the youngest son of Phraates as hostage to Cæsar, whom being negligently guarded he had stolen away. Upon this news, Phraates immediately sent ambassadors to Cæsar, and demanded that his son, together with his vassal Tiridates, should be sent back to him.

Cæsar, having given audience to the ambassadors of Phraates and heard the reasons of Tiridates, who desired to be restored to his crown, declaring that the kingdom of Parthia would be in a manner subject to the Romans if he held it from them, said that he would neither surrender Tiridates to the Parthians, nor give assistance to Tiridates against the Parthians. However, that he might not seem to refuse them everything they demanded, he sent Phraates his son to him, without any ransom, and ordered a handsome maintenance for Tiridates, so long as he had a mind to continue amongst the Romans. After this, the Spanish War being ended, when he came into Syria to settle the state of the East, Phraates was afraid that he might have some designs upon Parthia. Wherefore the prisoners who had been taken at the defeat of Crassus and Antony were gathered together, and they, together with the military standards either of them had lost, were sent back to Augustus. Nor was this all, but the sons and grandsons of Phraates were likewise delivered as hostages to Augustus. And thus Augustus did more by the terror of his name than any other general could have done by his arms.^b

MODERN ACCOUNTS OF PARTHIA

This is the history of the Parthians as given by Justin in his abridgement of the lost work of Trogus Pompeius. Later investigations and criticism have thrown a little light on various portions of the history, and from the point where Justin grows briefest other Roman historians took up the chronicles of the Parthians with avid interest. The study of coins has also been of invaluable aid. It has seemed better to give Justin's account in its original fluency without interpolating criticisms here and there. Now, however, we must make a brief presentation of Parthian history from the start in a modern view.^a

THE PARTHIAN EMPIRE

Hellenism made no deep impression on Iran as on the West, nor did the loose-jointed empire attain to anything higher than a Hellenistic reproduction of the kingdom of the Achæmenians. Even in the fragmentary records that we possess we hear from the first of rebellions little favourable to consolidation of the realm; Seleucus, like Alexander, still had an army of Macedonians and Persians together, while the later Seleucids, at least in their western wars, used natives sparingly and only as bowmen, slingers, or the like, and preferred for these services the wild desert and mountain tribes of Iran.

Under the weak Antiochus II northeastern Iran was lost to the empire. While the Seleucids were busy elsewhere, probably in the long war with Ptolemy Philadelphus, which occupied Antiochus' later years, Diodotus, viceroy of Bactria, took the title of king. The new kingdom included Sogdiana and Margiana from the first, while the rest of the East, with a single exception scarcely noticed at the time, adhered to the Seleucids. Now the formation of a strong local kingdom, heartily supported by the Greek colonies and likely to control the neighbouring nomads and strictly to protect its own frontiers, was by no means agreeable to the chief of the desert tribes who, like the modern Turkomans, had been wont to pillage the settled lands and raise blackmail with little hindrance from the weak and distant central authority at Antioch. Accordingly two brothers, Arsaces and Tiridates — whose tribe, the Parnians, a subdivision of the Dahæ, had hitherto pastured their flocks in Bactria on the banks of the Ochus — moved west into Seleucid territory near Parthia. An insult offered to the younger brother by the satrap Pherecles moved them to revolt; Pherecles was slain, and Parthia freed from the Macedonians.

ARSACES AND THE ARSACIDS

Arsaces was then proclaimed first king of Parthia (250 B.C.). Such is the later official tradition, and we possess no other account of the beginnings of the Arsacid dynasty. But when the official account transforms Arsaces, who according to genuine tradition was the leader of a robber horde and of uncertain descent, into a Bactrian, the descendant of Phriapites son of Artaxerxes II (who was called Arsaces before his accession), and makes him conspire with his brother and five others, like the seven who slew the false Smerdis, we detect the invention of a period when the Arsacids had entered on the inheritance of the Achæmenians, and imitated the order of their court. The seven conspirators are the heads of the seven noble houses to whom, beyond doubt, the Karen, the Suren, and the Aspahapet belonged. And further, genuine tradition does not know the first Arsaces as king of Parthia at all, and as late as 105 B.C. the Parthians themselves reckoned the year (autumn) 248-247 B.C. as the first of their empire. But 248 B.C. is the year in which Arsaces I is said to have been killed, after a reign of two years, and succeeded by his brother; who, like all subsequent kings of the line, took the throne name of Arsaces.

The first Arsaces must have existed, for he appears as deified on the reverse of his brother's drachmæ, but he was not king of Parthia. Nay, we have authentic record that even in the epoch-year 248-247 B.C., the year of the accession of Tiridates, Parthia was still under the Seleucids. These contradictions are solved by a notice of Isidore of Charax, which names a city Asaak, not in Parthia but northwest of it, in the neighbouring Astauene, where Arsaces was proclaimed king and where an everlasting fire was kept burning. This, therefore, was the first seat of the monarchy, and Pherecles was presumably satrap of Astauene, not eparch of Parthia.

The times were not favourable for the reduction of the rebels. When Antiochus II died, the horrors that accompanied the succession of his son Seleucus (II) Callinicus (246-226 B.C.) gave the king of Egypt the pretext for a war, in which he overran almost the whole lands of the Seleucids as far as Bactria. Meantime a civil war was raging between Seleucus and his brother Antiochus Hierax, whom the Galatians supported, and at the great battle of Ancyra in 242 or 241 B.C. Seleucus was totally defeated and thought to be slain.

[241-238 B.C.]

At this news Arsaces Tiridates, whom the genuine tradition still represents as a brave robber-chief, broke into Parthia at the head of the Parnians, slew the Macedonian eparch Andragoras, and took possession of the province. These Parnian Dahæ, in consequence of eternal dissensions, had migrated at a remote date to Hyrcania and the desert adjoining the Caspian. Here, and in great measure even after they conquered Parthia, they retained the peculiarities of Scythian nomads.

PARTHIAN CUSTOMS

The common tradition connects the migration with the conquests of the Scythian king Iandysus, a contemporary of Sesostris [Ramses II]. It adds that Parthian means "fugitive" or "exile" (*Zend. peretu*). But the name Parthava is found on the inscriptions of Darius long before the immigration of the Parnians. The Parthian language is described as a sort of compound between Median and Scythian; and, since the name of the Dahæ and those of their tribes show that they belong to the nomads of Iranian kin, who in antiquity were widely spread from the Jaxartes as far as the steppes of south Russia, we must conclude that the mixed language arose by the action and reaction of two Iranian dialects, that of the Parthians and that of their masters. Their nomad costume the Parnians in Parthia gradually gave up for the Median dress, but they kept their old war-dress, the characteristic scale-armour completely covering man and horse. The founder of the empire appears on coins in this dress, with the addition of a short mantle; and so again does Mithridates II. The hands and feet alone are unprotected by mail; shoes with laces, and a conical helmet with flaps to protect the neck and ears, complete the costume.

The conquerors of Parthia continued to be a nation of cavalry; to walk on foot was a shame for a free man; the national weapon was the bow, and their way of fighting was to make a series of attacks, separated by a simulated flight, in which the rider discharged his shafts backwards. Many habits of the life they had led in the desert were retained, and the Parthian rulers never lost connection with the nomad tribes on their frontiers, among whom several Arsacids found temporary refuge. Gradually, of course, the rulers were assimilated to their subjects; the habitual faithlessness and other qualities ascribed to the Parthians by the Romans are such as are common to all Iranians. The origin of the Parthian power naturally produced a rigid aristocratic system: a few freemen governed a vast population of bondsmen; manumission was forbidden, or rather was impossible, since social condition was fixed by descent; the ten thousand horsemen who followed Surenas into battle were all his serfs or slaves, and of the fifty thousand cavalry who fought against Antony only four hundred were freemen.

BACTRIA AND PARTHIA CONSOLIDATE

Arsaces Tiridates soon added Hyrcania to his realm and raised a great host to maintain himself against Seleucus, but still more against a nearer enemy, Diodotus of Bactria. On the death of the latter, the common interests of Parthians and Bactrians as against the Seleucids brought about an alliance between Arsaces Tiridates and Diodotus II. With much ado, Seleucus had got the better of his foreign and intestine foes and kept his kingdom together; and in 238 B.C., or a little later, having made peace with Egypt and silenced his brother, he marched from Babylon into the upper satrapies.

[238-206 B.C.]

Tiridates at first retired and took shelter with the nomadic Apasiacæ, but he advanced again and gained a victory, which the Parthians continued to commemorate as the birthday of their independence. Seleucus was unable to avenge his defeat, being presently called back by the rebellion stirred up by his aunt Stratonice at Antioch. This gave the great Hellenic kingdom in Bactria and the small native state in Parthia time to consolidate themselves.



A PARTHIAN KING

Tiridates used the respite to strengthen his army, to fortify town and castles, and to found the city of Dara or Dareium in the smiling landscape of Abévard. Tiridates, who on his coins appears first merely as Arsaces, then as King Arsaces, and finally as "great king," reigned thirty-seven years, dying in 211 or 210 B.C. His nation ever held his memory in almost divine honour.

Seleucus III Soter (226-223 B.C.) died early, and was followed by Antiochus (III) Magnus (223-137 B.C.), who in his brother's life-time had ruled from Babylon over the upper satrapies. Molon, governor of Media, supported by his brother Alexander in Persis,¹ rose against him in 222 B.C. and assumed the diadem. The great resources of his province, which followed him devotedly, enabled Molon to take the offensive and even to occupy Seleucia, after a decisive battle with the royal general Xenectas. Babylonia, the Erythræan district, all Susiana except the fortress of Susa, Parapotamia as far as Europus, and Mesopotamia as far as Dura were successively reduced. But the young king soon turned the fortunes of the war. Crossing the Tigris in person, he cut off Molon's retreat. Molon was forced to accept battle near Apollonia: his left wing passed over to the enemy, and,

after a crushing defeat, he and all his kinsmen and chief followers died by their own hands (220 B.C.). Antiochus now marched to Seleucia to regulate the affairs of the East. He used his victory with moderation, mitigating the severities of his minister Hermias; but he had effectually prevented the rise of a new kingdom in the most important province of Iran.

In 209 B.C., with one hundred thousand foot and twenty thousand horse, he marched against the new Parthian king, Arsaces II, son and successor of Tiridates. The war ended in a treaty which left Arsaces his kingdom, but beyond question reduced him to a vassal. In 208 B.C. began the much more serious war with Bactria. At length, in 206 B.C., a peace was arranged, and Antiochus was visited in his camp by Demetrius, the youthful son of Euthydemus, who pleased the king so well that he betrothed to him his daughter;

[¹ Persia, or rather Persus, is the latinised form of a name which originally and exclusively designated only the country bounded on the north by Media and on the northwest by Susiana, which of old had its capital at Persepolis or Istakhr, and for almost twelve centuries since has had it at Shiraz.]

[206-155 B.C.]

Euthydemus was left on his throne, and the two powers swore an alliance offensive and defensive, which cost Bactria no more than certain payments of money, the victualling of the Macedonian troops, and the surrender of the war-elephants. The Bactrian Greeks were grateful for this moderation, their memorial coins place Antiochus Nicator with Euthydemus Theos, Diodotus Soter, and Alexander Philippi among the founders of their political existence.

The kings of Parthia had long remained quiet after the war with Antiochus the Great. Priapatius, successor of Arsaces II. (191-176 B.C.), calls himself on his coins "Arsaces Philadelphus," perhaps because he had married a sister, and was the first of all Parthian kings to call himself "Philhellen." By the last title he presents himself, at a time when the Seleucid power was sinking, as the protector of his present and future Greek subjects. His eldest son and successor, Phraates I (Arsaces Theopater of the coins), conquered the brave Mardian highlanders and transplanted them to Charax in the neighbourhood of the Caspian Gates, a proof that the Parthians had already detached Comisene and Choarene from Media, probably just after the death of Antiochus the Great.

CONQUESTS OF MITHRIDATES

About 171 B.C. Phraates died and left the crown not to his sons but to his brother Mithridates, a prince of remarkable capacity, who made Parthia the ruling power in Iran. His first conquests, it would seem, were made at the expense of Bactria.

The kingdom of Bactria had made vast advances under Euthydemus, whose son Demetrius crossed the Indian Caucasus and began the Indian conquests, which soon carried the Greeks far beyond the farthest point of Alexander. The object, it is plain, was to reach the sea and get a share in the trade of the world; and it is possible that the extension of the power of the Bactrian Greeks over Chinese Tatar as far as the Seres and Phau-nians had a similar object — to protect the trade-route with China. For the Seres are the Chinese, and the Phauni, according to Pliny, lay west of the Attacori (the mythical people at the sources of the Hwangho). They occupied, therefore, the very region which, according to Chinese sources, was then held by a nomadic pastoral people, the Tibetan No-kiang. Demetrius, having succeeded his father, was displaced in Bactria by the able usurper Eucratides, sometime between 181 and 171 B.C. A thousand cities obeyed Eucratides, and both he and his rival Demetrius sought to extend the Greek settlements. Now Justin tells us that the Bactrians were so exhausted by wars that they at length fell an easy prey to the weaker Parthians; but Eucratides he describes as a valiant prince, who once with three hundred men held out during five months, though besieged by sixty thousand men of Demetrius, king of India; and then, receiving succours, subdued India.

This implies that besides the kingdom of Bactria and that of Demetrius (the latter now confined to India and probably to the lands east of the Indus) there were independent states in various districts still Seleucid in 206 B.C. Justin's statement is confirmed by the coins, which also show that Eucratides came forth as victor from a series of wars with the lesser states. Sogdiana, according to Chinese authorities, was occupied by the Scythians in the lifetime of Eucratides.

On his way back from India Eucratides was murdered by his son and co-regent, probably Heliocles [*ca.* 155 B.C.]. The date of this murder may be fixed by that of Demetrius, who must have been born not later than 224 B.C.,

[155-138 B.C.]

and may be taken to have lost his kingdom not later than 159 B.C. Eucratides cannot, according to Justin's account, have lived many years longer.

In the midst of the civil wars, which became more serious after the death of Eucratides, Mithridates of Parthia began to extend his dominions at the expense of Bactria: even in the life-time of Eucratides he succeeded in annexing two satrapies. Another account makes Mithridates rule as far as India, and declares him to have obtained without war the old kingdom of Porus, or the rule over all nations between the Indus and the Hydaspes. The two accounts are reconciled by Chinese records, which tell that, about 161 B.C., the nomad people Sse broke into the valley of the Cophen and founded a kingdom in the very place of the Parthian conquests in India, which must therefore have been ephemeral. This fact has its importance, as illustrating the way in which the internal wars of the east Iranian Greeks helped to prepare the ground for the Scythian invasion. After this success in the east Mithridates turned his attention to the west, where the chances of success were not less inviting. Demetrius had at length fallen before a coalition of the neighbouring sovereigns, powerfully supported by the Romans through their instrument, the exile Heraclides. A pretender, Alexander, in 145 B.C., was utterly defeated by Ptolemy, and slain in his flight by an Arab chieftain. Demetrius (II) Nicator, however, soon made himself bitterly hated, and five years of fighting drove him out of the greater part of Syria.

MEDIA AND BABYLONIA CONQUERED

Such was the state of the empire when war broke out between Media and Parthia, which was finally decided in favour of the latter. The short-lived independence of Media was soon cut short by Mithridates, who did not lose the opportunity afforded by the civil wars of Syria in 147 B.C. Babylonia followed the fate of Media; and the whole province, with its capital Seleucia, fell into the hands of the Parthians. Thus the East was finally lost to the Macedonians.

The change of rule was not well received by the new subjects of Parthia, least of all by the Greeks and Macedonians of the upper provinces, who sent embassy after embassy to Demetrius. In 140 B.C. he marched into Mesopotamia, and thence by Babylon to the upper provinces. He was well received by the natives, and even the small native states made common cause with him against the proud barbarians, whose neighbourhood they felt to be oppressive. He was joined by the Persians and Elymæans, and the Bactrians helped him by a diversion, appearing now for the first time as an independent people. At first things went well, and the Parthians were defeated in several battles, but in Media in 139 B.C. Demetrius was surprised by the lieutenant of Mithridates during negotiations for peace; his forces were annihilated, and he himself was taken prisoner and dragged in chains through the provinces that had joined his cause. The Parthian king received his captive with favour and assigned him a residence and suitable establishment in Hyrcania. He even gave him his daughter Rhodogune, and promised to restore him to his kingdom, but this plan was interrupted by death.

Mithridates' latest campaign was against the king of Elymais; the rich temples yielding him a booty of ten thousand talents (£2,258,000 or \$11,290,000). The country was brought under Parthia, but continued to have its own kings. The coins make it likely that Mithridates simply set up

[138 B.C.]

a new dynasty, a branch of his own house. Mithridates died at a good old age in 138 B.C., or a little later. His memory was revered almost equally with that of the founder of his house, but his real glory was much greater, for it was he who made Parthia a great power. He is praised as a just and humane ruler, who, having become lord of all the lands from the Indian Caucasus to the Euphrates, introduced among the Parthians the best institutions of each country, and so became the legislator of his nation.

PARTHIAN "KINGDOMS"

The divisions of the empire which he founded can be sketched by the aid of an excerpt from the itinerary of Isidore of Charax (at the beginning of the Christian era) and from Pliny. The empire was divided into the upper and lower kingdoms, separated by the Caspian Gates. The lower kingdoms were seven: (1) Mesopotamia and Babylonia, (2) Apolloniatis, (3) Chalonitis, (4) Carina, (5) Cambadene, (6) Upper Media, (7) Lower or Rhagian Media. The upper kingdoms were eleven: (8) Choarene, (9) Comisene, (10) Hyrcania, (11) Astauene, (12) Parthyene, (13) Apau-arcticene, (14) Margiana, a part of Bactria, (15) Aria, (16) the country of the Anauans, (17) Zarangiana, and (18) Arachosia, now called "White India." The eighteen Parthian kingdoms thus correspond to six old satrapies. The Parthians gave much less attention to the west than did their predecessors, and they still left Mesopotamia as the only great satrapy. We note also that they cared little for reaching the sea, which they can have touched only for a little way at the mouth of the Euphrates; and even here they allowed the petty Characene quite to outstrip them in competing for the great sea trade.

As compared with the older Macedonian Empire, the Parthian realm lacked the east Iranian satrapies, Bactria with Sogdiana, and the Paropanisadae, and also the three Indian ones, which, with Parætacene, or as it was afterwards called Sacastane, remained under the Bactrian Greeks and their successors. In the north they lacked Lesser Media, which had long been an independent state, and in the south they lacked Susiana, which now belonged to Elymais, and the satrapies of Persis and Carmania, which the Persians held along with the western part of Gedrosia. In the extreme west they lacked Arebelitis proper, which formed a small kingdom under the name of Adiabene, first mentioned in 69 B.C. The kingdom of Mannus of Orrha in northern Mesopotamia, which according to Isidore reached a good way south of Edessa, seems also to have been independent, and, like Adiabene, probably existed before the Parthian time.

From these small kingdoms the Parthians asked only an acknowledgment of vassalship. When Parthia was vigorous the vassalship was real, but when Parthia was torn by factions it became a mere name. The relation was always loose, and the political power of Parthia was therefore never comparable to the later power of the Sassanians. Arsaces Tiridates and his successors called themselves "great king." Mithridates, as overlord of the minor kingships, first bore the title "great king of kings." The title seems to have been conferred, not assumed in mere boastfulness.

The nobility had great influence in all things, and especially in the nomination of the king, who, however, was always an Arsacid. Next to the king stood the senate of *probuli*, from whom all generals and lieutenant-governors were chosen. They were called the king's kin, and were no doubt

[177-130 B.C.]

the old Parnian martial nobility. A second senate was composed of the magians and wise men, and by these two senates the king was nominated. The Parthians were, in fact, very pious, conscientious in observing even the most troublesome precepts in Zoroastrianism as to the disposal of dead bodies, which were exposed to birds of prey and dogs, the bare bones alone being buried. When the Parthian prince Tindates visited Nero he journeyed overland that he might not be forced to defile the sea when he spat, and his spiritual advisers the magians travelled with him. The magians were not, indeed, so all-powerful as under the Sassanians, but it is quite a mistake to think that the Parthians were but lukewarm Zoroastrians.

SCYTHIAN CONQUEST OF BACTRIA

The complete annihilation of the Macedonian Empire in Iran was closely followed by the destruction of Greek independence in eastern Iran. The last mention of independent Bactria is in 140 B.C.; no king of Bactria and Sogdiana is known from coins after the parricide Heliocles. Classical writers give only two laconic accounts of the catastrophe. Strabo says that the nomadic peoples of the Asia, Pasiani, Tochari, and Sacaraucae, dwellers in the land of the Sacae, beyond the Jaxartes, opposite to the Sacae and Sogdians, came and took Bactria from the Greeks. Trogus names the Scythian peoples Saraucae and Asiani. Fortunately the lively interest taken by the Chinese in the movements of the nomads of central Asia enables us to fill up this meagre notice from the report of the Chinese agent in Bactria in 128 B.C., as recorded a little later by the oldest Chinese historian, and from other notices collected by the Chinese after the opening of the regular caravan route with the West, about 115 B.C., and embodied in their second oldest history.

According to these sources the Yue-chi, a nomad people akin to the Tibetans, lived aforesaid between Tun-hoang (Sha-chau) and the Kilien-shan Mountains, and about 177 B.C. were subjugated, like all their neighbours, by the Turkish Hiung-nu. Between 167 and 161 B.C. they renewed the struggle without success; Lao-shang, the great khan of the Hiung-nu, slew their king Chang-lun, and made a drinking-cup of his skull, and the great mass of the vanquished people (the great Yue-chi) left their homes and moved westward, and occupied the land on Lake Issyk-kul, driving before them another nomad race, the Sse. The Sse took the road by Uch and Kashgar, ultimately reaching and subduing the kingdom of Kipin (the Kabul valley), while their old seats were occupied by the great Yue-chi, till they in turn were soon attacked by the Usun, who lived west of the Hiung-nu, and forced to move further west (160 or 159 B.C.). In 159 B.C. they moved straight on Sogdiana, reaching that land just at the time when internal wars were undermining the might of Eucratides. The conquest, however, may have been gradual, since Bactria is still named as independent in 140 B.C.

Phraates II, who succeeded his father in 138 B.C. and continued his work, wresting Margiana from the Scythians of Bactria in an expedition commemorated on extant coins, had also to meet the last and most formidable attempt to restore the sovereignty of the Seleucids. Antiochus VII, one of the ablest kings of his race, marched eastward at the head of a force of eighty thousand combatants, swollen by camp-followers to a total of three hundred thousand. Many of the small princes, on whom the hand of Parthia lay heavy, joined him as they had joined his brother; the enemy was smitten on the great Zab, and in two other battles; Babylon and then

[130-128 B.C.]

Ecbatana opened their gates to the conqueror ; and the subject nations rose against the Parthians, who, when Antiochus took up his winter quarters in Media, were again confined to their ancient limits. When the snows began to melt, an embassy from Phraates appeared to ask for peace ; but the terms demanded by Antiochus (the liberation of Demetrius, the surrender of all conquests, and the payment of tribute for the old Parthian country) were such as could not be accepted without another appeal to the fortunes of war. Antiochus was met by the Parthian with a superior force of 120,000 men ; he refused the advice of his officers to fall back to the neighbouring mountains, and accepted battle on a field too narrow for the evolution of his troops. The Syriac soldiers, enervated by luxury, were readier to imitate the flight of Athenæus than the valour of his master ; the whole host was involved in the rout and annihilated. Antiochus himself escaped wounded from the fray, and cast himself from a rock that he might not be taken alive. This catastrophe (February, 129 B.C.) freed the Parthians forever from danger from Syria.

THE SCYTHIANS RAVAGE PARTHIA

Phraates paid funeral honours to the fallen king, and afterwards sent his body to Syria in a silver coffin. He entertained his captive family royally, married one of the two daughters, and sent the eldest son, Seleucus, to Syria to claim the sovereignty, and to serve future plans of his own ; for an attempt to follow and recapture Demetrius, made immediately after the battle, had proved too late. But dangers in the east soon turned the Parthian's attention away from enterprises in the west. In his distress he had bribed the Scythians to send him help ; as they arrived too late he refused to pay them, and they in turn began to ravage the Parthian country. Phraates marched against them, leaving his charge at home to his favourite, the Hyrcanian Euhemerus, who chastised the countries that had sided with Antiochus, made war with Mesene, and treated Babylon and Seleucia with the utmost cruelty. But the Scythian war proved a disastrous one ; the enemy overran the whole empire, and for the first time for five hundred years Scythian plunderers again appeared in Mesopotamia ; in a decisive battle Phraates was deserted by the old soldiers of Antiochus, whom he had forced into his service and then treated with insolent cruelty ; the Parthian host sustained a ruinous defeat, and the king himself was slain in the spring of 128 B.C., or somewhat later.

Artabanus I (third son of Priapatius), who now became king, was an elderly man. The Scythians, according to the too favourable account by our chief authority, were content with their victory, and moved homewards, ravaging the country. But we know from John of Antioch that the successor of Phraates paid them tribute ; and the southern part of Drangiana must now have been permanently occupied by the Scythian tribes. Finally,



A SCYTHIAN WARRIOR

the coins reveal the existence of Arsacids who were rival kings to Artabanus I and Mithridates II, and perhaps borrow from individual successes against the Scythians the proud titles which so strongly contrast with the really wretched condition of the empire. Meanwhile it would appear that the men from Seleucia, driven to desperation, had seized the tyrant Euhemerus and put him to a cruel death. Artabanus, when they sought his pardon, threatened to put out the eyes of every man of Seleucia, and was prevented only by his death, in battle with the Tochari, after a very short reign.

Mithridates II, the Great, his son and successor, was the restorer of the empire. We are briefly told that he valantly waged many wars with his neighbours, added many nations to the empire, and had several successes against the Scythians, so avenging the disgrace of his predecessors. His successes, however, must have been practically limited to the recovery of lost ground, and the eastern frontier was not advanced. It has been common to connect with his successes the appearance of Parthian names among the Indo-Scythian princes of the Kabul valley; but this must be false. On the other hand, Mithridates, if not the first to conquer Mesopotamia, was the first to fix the Euphrates as the western boundary of the empire, and towards the end of his reign he was strong enough to interfere with the concerns of Great Armenia and place Tigranes II on the throne in a time of disputed succession (94 B.C.), accepting in return the cession of seventy Armenian valleys.

FIRST CONFLICT WITH ROME

Now, too, the Parthians, as lords of Mesopotamia, came for the first time into contact with Rome, and in 92 B.C., when Sulla came to Cappadocia as prætor of Cilicia, he met on the Euphrates the ambassador of Mithridates seeking the Roman alliance. This embassy was no doubt connected with the Parthian schemes against Syria. Demetrius III, the Seleucid, who reigned at Damascus, was compelled to surrender with his whole army and ended his life as a captive at the Parthian court. Mithridates the Great seems to have died just after this event; there is no reason to suppose that he lived to see the disasters which followed so close on his great successes.

Artabanus II was the next monarch, but after him the title of king of kings was taken by the Armenian Tigranes, one of the most dangerous foes Parthia ever had. In 86 B.C. it was still a reason for choosing Tigranes, as king of part of Syria, that he was in alliance with Parthia; but very soon the latter state was so ruined by civil and foreign war, that it was no match for Armenia. In 77 B.C. the Arsacid Sinatruces took the throne. Tigranes conquered Media, ravaged the country of Arbela and Nineveh, and compelled the cession of Adiabene and Mesopotamia. Phraates III succeeded his father, Sinatruces, after a period of hesitating neutrality, accepted the overtures of Pompey, and prepared to invade Armenia (66 B.C.), guided by the younger Tigranes, who had quarrelled with his father and taken refuge in Parthia, where he wedded the daughter of the king. Tigranes the elder fled to the mountains; and Phraates turned homeward, leaving young Tigranes with part of the army to continue the war. The latter, who alone was no match for his father, fled after an utter defeat to Pompey, who was just preparing to invade Armenia, and to whom the elder Tigranes presently surrendered at discretion. The Roman, however, gave him very good terms, altogether abandoned his son's cause, and even put him in chains. Meantime Phraates had occupied the Parthian conquests of Tigranes, which the

[64-53 B.C.]

Romans had promised him, and sent an embassy to Pompey to intercede for his son-in-law. But the Romans had no further occasion for Parthian help; and, instead of granting his request, sent Afranius to clear the country and restore it to Tigranes. Immediately afterwards Pompey's officer marched into Syria through Mesopotamia, which by treaty had been expressly recognised as Parthian; and it was another grievous insult that Pompey in writing to Phraates had withheld from him the title of king of kings. About 57 B.C. Phraates, the restorer of the empire, was murdered by his two sons, one of whom, Orodes or Hyrodes I, took the throne, while his brother Mithridates III got Media; but the latter ruled so cruelly that he was expelled by the Parthian nobles, and Orodes reigned alone.

ORODES DEFEATS THE ROMANS

A Parthian embassy appeared in Syria in the spring to remonstrate against the faithlessness of Rome, but at the same time the Parthians were ready for war. Surenas, with Silaces, satrap of Mesopotamia, was pressing the Roman garrisons, and prepared to confront Crassus with an army wholly composed of cavalry, while Orodes in person invaded Armenia. In the spring of 53 B.C., Crassus and his son Publius crossed the Euphrates at Zeugma with seven legions and eight thousand cavalry and light troops, making up a total of forty-two or forty-three thousand men, and was persuaded by Abgar of Orrhoene to leave the river and march straight across the plains to Surenas. Surenas kept the mass of his troops concealed by a wooded hill, showing only the not very numerous vanguard of cataphracts till the Romans were committed to do battle. The Roman cavalry charged the enemy to prevent a threatening flank movement, and were drawn away from the mass of the army by the favourite Parthian manœuvre of a simulated flight.^c

So vivid a picture of the ferocity of this battle is given in Plutarch's *Life of Crassus*, that we may well quote it here.^a

PLUTARCH'S ACCOUNT OF THE BATTLE OF CARRHÆ

The enemies seemed not to the Romans at the first to be so great a number, neither so bravely armed as they thought they had been. For, concerning their great number, Surenas had of purpose hid them, with certain troops he sent before; and to hide their bright armours he had cast cloaks and beasts' skins upon them, but when both the armies approached near the one to the other, and that the sign to give charge was lift up in the air: first they filled the field with a dreadful noise to hear. For the Parthians do not encourage their men to fight with the sound of a horn, neither with trumpets nor hautboys, but with great kettle-drums hollow within, and about them they hang little bells and copper rings, and with them they all make a noise everywhere together, and it is like a dead sound, mingled as it were with the braying or bellowing of a wild beast, and a fearful noise as if it thundered, knowing that hearing is one of the senses that soonest moves the heart and spirit of any man, and makes him soonest beside himself.

The Romans being put in fear with this dead sound, the Parthians straight threw the clothes and coverings from them that hid their armour, and then showed their bright helmets and cuirasses of Margian tempered

steel, that glared like fire, and their horses barbed with steel and copper. The bowmen drew a great strength, and had big strong bows, which sent the arrows from them with a wonderful force. The Romans by means of these bows were in hard state. For if they kept their ranks, they were grievously wounded: again if they left them, and sought to run upon the Parthians to fight at hand with them, they saw they could do them but little hurt, and yet were very likely to take the greater harm themselves. For, as fast as the Romans came upon them, so fast did the Parthians fly from them, and yet in flying continued still their shooting: which no nation but the Scythians could better do than they, being a matter indeed most greatly to their advantage. For by their flight they best did save themselves, and fighting still they thereby shunned the shame that their flying would have brought down upon them.

The Romans still defended themselves, and held it out, so long as they had any hope that the Parthians would leave fighting, when they had spent their arrows or would join battle with them. But after they understood that there were a great number of camels laden with quivers full of arrows, where the first that had bestowed their arrows fetched about to take new quivers: then Crassus, seeing no end of their shot, began to faint, and sent to Publius his son, willing him in any case to charge with desperate power upon the enemies, and to give an onset, before they were compassed in on every side.

But they, seeing him coming, turned straight their horse and fled. Publius Crassus seeing them fly, cried out, "These men will not abide us," and so spurred on for life after them. They thought all had been won, and that there was no more to do, but to follow the chase: till they were gone far from the army, and then they found the deceit. For the horsemen that fled before them suddenly turned again, and a number of others besides came and set upon them. Whereupon the Romans halted, thinking that the enemies, perceiving they were so few, would come and fight with them hand to hand. Howbeit they set out against them their men at arms with their barbed horse, and made their light horsemen wheel round about them, keeping no order at all: who galloping up and down the plain, whirled up the sand hills from the bottom with their horses' feet, which raised such a wonderful cloud of dust, that the Romans could scarce see or speak one to another.

For they, being shut up into a little room, and standing close one to another, were sore wounded with the Parthians' arrows, and died of a cruel lingering death, crying out for anguish and pain they felt: and turning and tormenting themselves upon the sand, they brake the arrows sticking in them. Again, striving by force to pluck out the forked arrow heads, that had pierced far into their bodies through their veins and sinews: thereby they opened their wounds wider, and so cast themselves away. Many of them died thus miserably martyred: and such as died not, were not able to defend themselves.

Then when Publius Crassus prayed and besought them to charge the men at arms with their barbed horse, they showed him their hands fast nailed to their targets with arrows, and their feet likewise shot through and nailed to the ground: so as they could neither fly nor yet defend themselves. Thereupon himself encouraging his horsemen, went and gave a charge, and did valiantly set upon the enemies, but it was with too great disadvantage, both for offence and also for defence. For himself and his men with weak and light staves brake upon them that were armed with cuirasses of steel, or

[53 B.C.]

stiff leathern jackets. And the Parthians in contrary manner with mighty strong pikes gave charge upon these Gauls, which were either unarmed or else but lightly armed.

Yet those were they in whom Crassus most trusted, having done wonderful feats of war with them. For they received the Parthians' pikes in their hands, and took them about their middles, and threw them off their horse, where they lay on the ground, and could not stir for the weight of their harness: and there were divers of them also that, lighting from their horse, lay under their enemies' horses' bellies, and thrust their swords into them. Their horse flinging and bounding in the air for very pain threw their masters under feet, and the enemies one upon another, and in the end fell dead among them. Moreover, extreme heat and thirst did marvellously cumber the Gauls, who were used to abide neither: and the most part of their horse were slain, charging with all their power upon the men at arms of the Parthians, and so ran themselves in upon the points of their pikes.

At length, they were driven to retire towards their footmen, and Publius Crassus among them, who was very ill by reason of the wounds he had received. And seeing a sand hill by chance not far from them, they went thither, and setting their horse in the midst of it, compassed it round with their targets, thinking by this means to cover and defend themselves the better from the barbarous people: howbeit they found it contrary. For they that were behind, standing higher, could by no means save themselves, but were all hurt alike, as well the one as the other, bewailing their own misery and misfortune, that must needs die without revenge or declaration of their valiancy. There were two Grecians who counselled P. Crassus to steal away with them. But Publius answered them, that there was no death so cruel as could make him forsake them that died for his sake. When he had so said, wishing them to save themselves, he embraced them, and took his leave of them: and being very sore hurt with the shot of an arrow through one of his hands, commanded one of his gentlemen to thrust him through with a sword, and so turned his side to him for the purpose. It is reported Censorinus did the like. But Megabacchus slew himself with his own hands, and so did the most part of the gentlemen that were of that company.

And for those that were left alive, the Parthians got up the sand hill, and fighting with them, thrust them through with their spears and pikes, and took but five hundred prisoners. After that, they struck off Publius Crassus' head, and thereupon returned straight to set upon his father Crassus, who was then in this state. Crassus the father, after he had willed his son to charge the enemies, retired the best he could by a hill's side, looking ever that his son would not be long before he returned from the chase. But Publius seeing himself in danger, had sent divers messengers to his father, to advertise him of his distress, whom the Parthians intercepted and slew by



A PARTHIAN PEASANT

the way: and the last messengers he sent, escaping very hardly, brought Crassus news that his son was but cast away, if he did not presently aid him, and that with a great power. These news were grievous to Crassus in two respects: first for the fear he had, seeing himself in danger to lose all; and secondly for the vehement desire he had to go to his son's help. Thus he saw in reason all would come to nought, and in fine determined to go with all his power to the rescue of his son.

But in the meantime the enemies were returned from his son's overthrow, with a more dreadful noise and cry of victory than ever before: and thereupon their deadly sounding drums filled the air with their wonderful noise. The Romans then looked straight for a hot alarm. But the Parthians that brought Publius Crassus' head upon the point of a lance, coming near to the Romans, showed them his head, and asked them in derision if they knew what house he was of, and who were his parents: for it was not likely (said they) that so noble and valiant a young man should be the son of so cowardly a father as Crassus.

The sight of Publius Crassus' head killed the Romans' hearts more than any other danger they had been in at any time in all the battle. For it did not set their hearts on fire as it should have done with anger and desire of revenge: but far otherwise, made them quake for fear, and struck them stark dead to behold it. Yet Crassus' self showed greater courage in this misfortune than he before had done in all the war beside. For riding by every band he cried out aloud: "Our ancestors in old time lost a thousand ships, yea in Italy divers armies and chieftains for the conquest of Sicilia: yet for all the loss of them, at the length they were victorious over them by whom they were before vanquished. For the empire of Rome came not to that greatness it now is at by good fortune only, but by patience and constant suffering of trouble and adversity, never yielding or giving place unto any danger."

Crassus, using these persuasions to encourage his soldiers for resolution, found that all his words wrought none effect: but contrarily, after he had commanded them to give the shout of battle, he plainly saw their hearts were done, for their shout rose but faint, and not all alike. The Parthians on the other side, their shout was great, and lustily they rang it out. Now when they came to join, the Parthians' archers on horseback compassing in the Romans upon the wings shot an infinite number of arrows at their sides. But their men at arms, giving charge upon the front of the Romans, battled with their great lances, compelled them to draw into a narrow room, a few excepted, that valiantly and in desperate manner ran in among them, as men rather desiring so to die than to be slain with their arrows, where they could do the Parthians almost no hurt at all. So were they soon despatched, with the great lances that ran them through, head, wood, and all, with such a force that oftentimes they ran through two at once.

Thus when they had fought the whole day, night drew on, and made them retire, saying they would give Crassus that night's respite, to lament and bewail his son's death. So the Parthians, camping hard by the Romans, were in very good hope to overthrow him the next morning. The Romans on the other side had a marvellous ill night, making no reckoning to bury their dead, nor to dress their wounded men, that died in miserable pain; but every man bewailed his hard fortune, when they saw not one of them could escape, if they tarried till the morning. But Crassus went aside without light, and laid him down with his head covered, because he would see no man, showing thereby the common sort an example of unstable fortune;

[53-40 B.C.]

and the wise men, a good learning to know the fruits of ill counsel and vain ambition, that had so much blinded him that he could not be content to command so many thousands of men, but thought (as a man would say) himself the meanest of all, and one that possessed nothing, because he was accounted inferior unto two persons only, Pompey and Cæsar.

Notwithstanding, Octavius, one of his chieftains, and Cassius the treasurer, seeing him so overcome with sorrow and out of heart that he had no life nor spirit in him, they themselves called the captains and centurions together, and sat in council for their departure, and so agreed that there was no longer tarrying for them. Thus of their own authority at the first they made the army march away without any sound of trumpet or other noise.

But immediately after, they that were left hurt and sick, and could not follow, seeing the camp remove, fell a-crying out and tormenting themselves in such sort that they filled the whole camp with sorrow, and put them out of all order with the great moan and loud lamentation; so that the foremost rank that first dislodged fell into a marvellous fear, thinking they had been the enemies that had come and set upon them. Then turning oft, and setting themselves in battle array, one while loading their beasts with the wounded men, another while unloading them again, they were left behind.^a

After getting dangerously entangled in marshy ground, Crassus had almost reached the mountains when he was induced, by the despair of his troops rather than by error of his own judgment, to yield to treacherous proposals of Surenas and descend again into the plain. As he mounted the horse which was to convey him to the meeting with the enemy's general, the gestures of the Parthians excited suspicions of treachery, a struggle ensued, and Crassus was struck down and slain. Scarcely ten thousand out of the whole host reached Syria by way of Armenia; twenty thousand had fallen and ten thousand captives were settled in Antioch, the capital of Margiana.

The token of victory, the hand and head of Crassus, reached Orodes in Armenia just as he had made peace with Artavasdes and betrothed his eldest son Pacorus to the daughter of the Armenian king. The Roman disaster was due primarily to the novelty of the Parthian way of assault, which took them wholly by surprise, and partly also to bad generalship; but the Romans always sought a traitor to account for a defeat, and in the present case they threw the blame partly on Andromachus of Carrhæ, who really did mislead Crassus in his retreat, and was rewarded by the Parthians with the tyranny of his native town, but had no great influence on the disaster; and partly on Abgar, whose advice was no doubt bad, but not necessarily treacherous.

Surenas, the victor of Carrhæ, whose fame was now too great for the condition of a mere subject, was put to death a little later, the victim of Orodes' jealousy; the victory itself was weakly followed up. Not till 52 B.C. was Syria invaded, and then with forces so weak that Cassius found the defence easy.

Orodes avoided a threatened breach with his son Pacorus, by associating him in the empire; but the Parthians took little advantage of the civil wars that preceded the fall of the Roman Republic. They occasionally stepped in to save the weaker party from utter annihilation, but even this policy was not followed with energy, and Orodes refused to help Pompey in his distress because the Roman would not promise to give him Syria. Labienus was with Orodes negotiating for help on a larger scale when the news of Philippi arrived, and remained with him till 40 B.C., when he was at last sent back to

Syria, together with Pacorus and a numerous host. The Roman garrisons in Syria were old troops of Brutus and Cassius, who had been taken over by Antony; those in the region of Apamea joined Labienus; Antony's legate Decidius Saxa was defeated, and fled from the camp afraid of his own men.

Apamea, Antioch, and all Syria soon fell into the hands of the Parthians, and Decidius was pursued and slain. Pacorus advanced along the great road and received the submission of all the Phœnician cities save Tyre. Simultaneously the satrap Barzaphranes appeared in Galilee; the patriots all over Palestine rose against Phasael and Herod; and five hundred Parthian horse appearing before Jerusalem were enough to overthrow the Roman party and substitute Antigonus for Hyrcanus. The Parthian administration was a favourable contrast to the rule of the oppressive proconsuls, and the justice and clemency of Pacorus won the hearts of the Syrians. Meantime Labienus had penetrated Asia Minor as far as Lydia and Ionia. The Roman governor Plancus could only hold the islands; most of the cities opened their gates to Labienus, the "Parthicus imperator."

But Rome even in its time of civil divisions was stronger than Parthia; in 39 B.C. Ventidius Bassus, general for Antony, suddenly appeared in Asia and drove Labienus and his provincial levies before him without a battle as far as the Taurus. Here the Parthians came to Labienus' help, but, attacking rashly and without his co-operation, they were defeated by Ventidius and Labienus' troops were involved in the disaster; Phranipates, the ablest lieutenant of Pacorus, fell, and the Parthians evacuated Syria. Before Ventidius had completed the resettlement of the Roman power in Syria and Palestine, and while his troops were dispersed in winter quarters, the Parthians fell on him again with a force of more than twenty thousand men and an unusually large proportion of free cavaliers in full armour. A battle was fought near the shrine of Hercules at Gindarus in Cyrrhestica, on the anniversary, it is said, of the defeat of Crassus (9th of June, 38 B.C.); the Parthians were utterly routed and Pacorus himself was slain. His head was sent round to the cities of Syria which were still in revolt, to prove to them that their hopes had failed. There was no further resistance save from Aradus and Jerusalem.

Orodes, now an old man and sorely afflicted by the death of his favourite son, nominated his next son, Phraates, as his colleague, and the latter began to reign by making way with brothers of whom he was jealous, and then strangling his father, who had not concealed his anger at the former crime (37 B.C.). The reign of Orodes was the culminating point of Parthian greatness, and all his successors adopted his title of king of kings, "Arsaces Euergetes." It was he who moved the capital westward to Seleucia, or rather to Ctesiphon (Taisefûn), its eastern suburb.

PHRAATES IV REPELS MARK ANTONY

Phraates IV continued his reign in a series of crimes, murdering every prominent man among his brothers, and even his own adult son, that the nobles might find no Arsacid to lead their discontent. Many of the nobles fled to foreign parts, and Antony felt encouraged to plan a war of vengeance against Parthia. Antony had no hope of forcing the well-guarded Euphrates frontier; but since the death of Pacorus, Armenia had again been brought under Roman patronage, and he hoped to strike a blow at the heart of Parthia. Keeping the Parthians in play by feigned proposals of

[36-9 B.C.]

peace while he matured his preparations, he appeared in Atropatene in 36 B.C. with sixty thousand legionaries and forty thousand cavalry and auxiliary troops, and at once formed the siege of the capital Phraaspa. The Median king Artavasdes, son of Ariobarzanes, had marched to join Phraates, who looked for the attack in another quarter. Phraates had only forty thousand Parthians, including but four hundred freemen who never left the king, and probably ten thousand Median cavalry; but these forces were well handled, and the two kings had reached the scene of war before Antony was joined by his baggage and heavy siege-train, and opened the campaign by capturing the train and cutting to pieces its escort of seventy-five hundred men under the legate Oppius Statianus. Antony was still able to repel a demonstration to relieve Phraaspa; but his provisions ran short, and the foraging parties were so harassed that the siege made no progress. As it was now October, he was at length forced to open negotiations with Phraates.

The Parthians promised peace if the Romans withdrew; but when Antony took him at his word, abandoning the siege-engines, he began a vigorous pursuit, and kept the Romans constantly on the defensive, chastising one officer who hazarded an engagement by a defeat which cost the Romans three thousand killed and five thousand wounded. Still greater were the losses by famine and thirst and dysentery; and the whole force was utterly demoralised and had lost a fourth part of its fighting men, a third of the camp-followers, and all the baggage when, after a retreat of twenty-seven days from Phraaspa to the Araxes by way of Mianeh (276 miles), they reached the Armenian frontier. Eight thousand more perished of cold and from snow-storms in the Armenian mountains; the mortality among the wounded was terrible; the Romans would have been undone had not Artavasdes of Armenia allowed them to winter in his land.

The failure of the expedition was due partly to the usual Roman ignorance of the geographical and climatic conditions, partly to a rash haste in the earlier operations; but very largely also (as in the case of Napoleon's Russian campaign) to the lack of discipline in the soldiers of the Civil War, which called for very severe chastisement even during the siege of Phraaspa, and culminated at length in frequent desertions and in open mutiny, driving Antony to think of suicide. The Romans laid the whole blame on Artavasdes, but without any adequate reason. At the same time, the disaster of Antony following that of Crassus seemed to show that within their own country the Parthians could not safely be attacked on any side, and for a century and a half Roman cupidity left them alone.

Media and Armenia fell before the Parthians; the Romans who were still in the country were slain, and Artaxes II was raised to the Armenian throne (30 B.C.). In the very next year, however, the course of the Parthian affairs led Artaxes to make his peace with Rome. Phraates' tyranny had only been aggravated by his successes, and open rebellion broke out in 33 B.C. We have coins of an anonymous pretender dated March to June 32 B.C. To him succeeded Tiridates II, whose rebellion was at a climax during the war of Actium. Phraates was taken by surprise and fled, slaying his concubines that they might not fall a prey to his victor. Tiridates seated himself on the throne in June, 27 B.C., and Phraates wandered for some time in exile till he persuaded the Scythians to undertake his cause. Before the great host of the Scythians Tiridates retired without a contest. In June, 26 B.C., as the coins prove, Phraates again held the throne. In 10 or 9 B.C. Phraates took the precaution of sending his family to Rome so that the rebels might

have no Arsacid pretender to put forward, keeping only and designating as heir his youngest son by his favourite wife Thea Musa Urania, an Italian slave girl presented to him by Augustus. This was mainly a scheme of Urania's, and she and her son crowned it by murdering the old tyrant.

ANARCHY IN PARTHIA

Phraates V, or as he is usually called Phraataces (diminutive), was thus the third Arsacid in successive generations to reach the throne by parricide. Phraates V, whose first coin is of 2 B.C., tried an energetic policy, expelling Artavasdes III, and the Roman troops that supported him from Armenia, and seating on the throne Tigranes IV, who had been a fugitive under Parthian protection. As Augustus did not wish to extend the empire, and Phraates was not very secure on his throne, neither party cared to fight, and an agreement was patched up after some angry words, Phraates resigning all claim on Armenia and leaving his brothers as hostages in Rome (1 A.D.). Phraates now married his mother, a match probably meant to conciliate the clergy, as he knew that the nobles hated him. In fact he was soon driven by a rebellion (after October, 4 A.D.) to flee to Roman soil, where he died, it seems, not long afterwards.

The Parthians called Orodes II from exile to the throne. Of him we have a coin of autumn, 6 A.D.; but his wild and cruel temper soon made him hated, and he was murdered while out hunting. Anarchy and bloodshed now gaining the upper hand, the Parthians sent to Rome (before 9 A.D.), and received thence as king Vonones, the eldest of the sons of Phraates IV, a well-meaning prince, whose foreign education put him quite out of sympathy with his country. A strong reaction of national feeling took place, and the main line of the Arsacids being now exhausted by death or exile, Artabanus, an Arsacid on the mother's side, who had grown up among the Dahæ and had afterwards been made king of Media (Atropatene), was set up as pretendant in 10 or 11 A.D. Artabanus was defeated at first, but ultimately gained a great and bloody victory and seated himself in Ctesiphon. Vonones fled to Armenia and was chosen as king of that country (16 A.D.); but Tiberius, who was anxious to avoid war, and did not wish to give Artabanus III any pretext to invade Armenia, persuaded Vonones to retire to Syria. Later he was interned in Cilicia, and in 19 A.D. lost his life in an attempt to escape.

Amidst such constant rebellions Artabanus III, shrewd and energetic, not merely held his own but waged successful foreign wars, set his son Arsaces on the throne of Armenia, and challenged Rome still more directly by raising claims to lordship over the Iranian population of Cappadocia. Through the whole first century of the Roman Empire all relations to Parthia turned on the struggle for influence in Armenia, and, much as he loved peace, Tiberius could not suffer this disturbance of the balance of power to pass unnoticed. Much as Artabanus hated the Romans, his insecure position at home drove him in 37 A.D. to make an accommodation on terms favourable to them and send his son Darius as hostage to Tiberius.

In Artabanus' lifetime the second place in the empire had been held by one Gotarzes, who appears to have been his colleague in the upper satrapies, and perhaps his lieutenant in his flight to Adiabene. But there is monumental evidence that he was not, as Josephus says and Tacitus implies, Artabanus' son (except by adoption), and so we find that the succession first

[40-81 A.D.]

fell to Vardanes, who coined money in September, 40 A.D. But in 41 A.D., Gotarzes gave Vardanes an opportunity to return; in two days he rode 345 miles, and taking his rival by surprise he forced him to flee, and occupied the lower satrapies, where he coined regularly from July, 42 A.D., onwards. The renewal of civil war enabled the emperor Claudius, with the aid of the Iberians, to drive the Parthian satrap Demonax from Armenia and reseat Mithridates on the throne. Meantime Gotarzes and Vardanes were face to face in the plain of western or Parthian Bactria, but an attempt on the life of the latter having been disclosed by his foe they made peace, and Gotarzes withdrew to Hyrcania; while Vardanes, confirmed in his empire, returned to Seleucia and took it in 43 A.D. after a siege of seven years.

That Vardanes was a great king is plain from the high praise of Tacitus and the attention which the greatest of Roman historians bestows on a reign which had no direct relations to Rome. Vardanes, whose last coin is of August, 45 A.D., was murdered while hunting—a victim, we are told, to the hatred produced by his severity to his subjects. But in judging of the charges brought against him and his two predecessors, we must remember that the rise of a new dynasty like that of Artabanus is always accompanied by deeds of violence, and that the oppressed subjects are simply the utterly unruly Parthian nobles who had lost all discipline in the long civil wars, and could only be controlled by force.

Gotarzes died of a sickness, not before June, 51 A.D., and was followed by Vonones II, who had been king in Atropatene, and was probably a brother of Artabanus III. According to the coins his short reign began before September, 51 A.D., and did not end before October, 54 A.D. He was succeeded by his eldest son, Volagases I, the brothers acquiescing in his advancement, although his mother was only a concubine from Miletus; and receiving their compensation by being nominated to kingdoms which gave them the second and third places after the king of kings—Pacorus to Media or Atropatene, and Tiridates to Armenia. The Armenians now offered no resistance to the Parthians, but the Romans were not content to lose their influence in the land. Open war with Rome, however, was still delayed by negotiations. Finally Rome refused to confirm a treaty, and war was declared. The first year of the war (62 A.D.) was unfortunate for the Romans. Next year the war was resumed, and Corbulo, crossing the Euphrates at Melitene, had penetrated into Sophene when the Parthians earnestly sought peace. It was agreed that Tiridates should lay down his diadem and go to Rome in person to receive it again from the emperor, which was done accordingly in 66 A.D. The real advantage of the war lay more with Parthia than with Rome; for if the Roman suzerainty over Armenia was admitted, the Parthians had succeeded, after a contest which had lasted a generation, in placing an Arsacid on the Armenian throne. After Nero's death Volagases (Vologeses) formed very friendly relations with Vespasian, which endured till 75 A.D.

Volagases I died soon after the Alan wars, leaving a just reputation by his friendly relation to his brothers (a relation so long unknown), his patient steadfastness in foreign war and home troubles, and his foundation of a new capital. Perhaps also he has the merit of collecting from fragments or oral tradition all that remained of the Avesta. From June, 78 A.D., we find two kings coining and reigning together, Volagases II and Pacorus II, probably brothers. From 79 A.D. there is a long break in the coins of the former, and Artabanus IV takes his place with a coin struck in July, 81 A.D. This Artabanus appears as the protector of a certain Terentius Maximus, who pretended to be Nero: he threatened to restore him and displace Titus by

force, and though the pretender was at length given up, the farce, which was kept up till 88 A.D., might have ended in earnest but for the disorders of the times — indicated by a break in the Parthian coinage between 84 and 98 A.D., in which latter year Pacorus appears as sole king.

At this time the political horizon of Parthia was very wide, and its intercourse with the farthest East was livelier than at any other date. In 90 A.D. the Yue-chi had come to war with the governor of Chinese Tataria and been reduced to vassalship: in 94 A.D. a Chinese expedition slew their king, and advancing to the "North Sea" (Lake Aral) subdued fifty kingdoms. The Tochari, one sees, like the Greeks before them, had neglected the lands north of the Hindu-Kush in their designs on India; even of Ooemo-Kadphises no coins are found north of that range. In 97 A.D. Chinese envoys directed to Rome actually reached the Mediterranean, but were dissuaded from going further from Parthian accounts of the terrors of the sea voyage; and in 101 A.D. Muon-kin, king of An-si (Parthians), sent lions and gazelles to the emperor of China. Muon-kin reigned in Ho-to — *i.e.*, Carta or Zadracarta in Hyrcania; he was therefore a king of the Hyrcanians, who also held the old Parthian lands east of the Caspian Gate, and may be identical with a king, rival to Pacorus, who struck copper coins in 107 and 108 A.D., if the latter is not identical with the later monarch Osroes.

But at any rate the representative of the Parthian power in the West was still Pacorus II, who in 110 A.D. sold the crown of Edessa to Abgar VII, bar Izat, and died soon after, making way for his brother Osroes, who had to reckon with two rivals — Volagases II from 112 A.D. onwards, and Meherdates (Mithridates) VI. The latter was a brother of Osroes, and so probably was the former. None of the three was strong enough to conquer the others, and continual war went on between them till Osroes was foolish enough to provoke Roman intervention by taking Armenia from Exedares, son of Pacorus, to whose appointment Rome had not objected, and transferring it to another son of Pacorus called Parthamasiris.

THE ROMANS INTERVENE

Trajan, who had quite thrown over the principle of the Julii and Flavii (that the Danube and the Euphrates were the boundaries of the empire) and was fully embarked on the old Chauvinist traditions of the republic, would not let such an occasion slip; and refusing an answer to an embassy that met him at Athens, he entered Armenia and took Arsamosata without battle, after receiving the homage of western Armenia (114 A.D.). Parthamasiris submitted himself to the emperor, but Trajan declared that Armenia must be a Roman province, appointed an escort to see the Parthian over the border, and when he resisted and tried to escape ordered his execution — a brutal act, meant to inspire terror and show that the Arsacids should no longer be treated with on equal terms. Armenia and the neighbouring kings to the north having given in their submission, Trajan marched back to Edessa, receiving the homage of Abgar. The campaign of 115 A.D. was in Mesopotamia. At its close Mesopotamia was made a Roman province; the Cardueni and the Marcomedi of the Armenian frontier had also been reduced, and Trajan received the title of "Parthicus." In 116 A.D. the Tigris was crossed in the face of the enemy, and a third new province of Assyria absorbed the whole kingdom of Mebarsapes. Once more the Tigris was crossed and Babylonia invaded, still without resistance from the Parthians.

[116-166 A.D.]

A Roman fleet descended the Euphrates and the ships were conveyed across on rollers to the Tigris, to co-operate with the army ; and now Ctesiphon fell and Osroes fled to Armenia, the northeast parts of which cannot have been thoroughly subdued. The Roman fleet descended the Tigris and received the submission of Mesene ; but now, while Trajan was engaged in a voyage of reconnaissance in the Persian Gulf, plainly aiming at Bahrein, all the new provinces revolted and destroyed or expelled the Roman garrisons. The rebellion was at length put down, but Trajan now saw what it would cost to maintain direct Roman rule over such wide and distant conquests, and Parthamaspatēs was solemnly crowned in the great plain by Ctesiphon in the presence of Romans and Parthians (winter of 117 A.D.). An unsuccessful siege of Atra (Hatrâ) in the Mesopotamian desert was Trajan's next undertaking ; illness and the revolt of the Jews prevented him from resuming the campaign, and after Trajan's death (7th of August, 117 A.D.) Hadrian wisely withdrew the garrisons from the new provinces, which would have demanded the constant presence of the imperial armies, and again made the Euphrates the limit of the empire. Parthamaspatēs, too, had soon to leave Parthia, and Hadrian gave him Orrhoene. Thus Trajan's Chauvinist policy had no other result than to show to the world the miserable weakness to which discord had reduced the Parthians. Osroes died soon after, and Volagases II became sole monarch, dying in November, 148 A.D., at the age of about ninety-six, after a reign of seventy-one years.

Volagases III, who succeeded, had designs on Armenia, and in 162 A.D. expelled the Arsacid Sohæmus, who was a client of Rome, and made Pacorus king. The destruction of a Roman legion under the legate of Cappadocia (Ælius Severianus), who fell on his own sword, laid Cappadocia and Syria open to the Parthians. When late in the year Ælius Verus arrived from the capital he found the troops so demoralised by defeat that he was ready to offer peace ; but when Volagases refused to treat, the able lieutenants whom Verus directed from Antioch soon changed the face of affairs.

The war had two theatres, and was officially called the Armenian and Parthian War. Armenia was regained and Sohæmus restored (163, 164 A.D.), while Avidius Cassius drove Volagases from Syria in a bloody battle at Europus, and entering north Mesopotamia, took Edessa and Nisibis, though not without serious opposition. At length, deserted by his allies (the local kings, who were becoming more and more independent), Volagases abandoned Mesopotamia, and Cassius entered Babylonia, where, on a frivolous pretext, he gave up to rapine and the flames the friendly city of Seleucia, still the first city of the East, with four hundred thousand inhabitants.

The destruction of Seleucia was a hideous crime, a mortal wound dealt to Eastern Hellenism by its natural protectors ; that Cassius next, advancing to Ctesiphon, rased the palace of Volagases to the ground may, on the other hand, be defended as a symbolical act calculated more than anything else to impair the prestige of the Parthian with his oriental subjects. Cassius returned to Syria in 165 A.D., with his victorious army much weakened through the failure of the commissariat and by the plague, which, breaking out in Parthia immediately after the fall of Seleucia, spread over the whole known world. In the same year Martius Verus won hardly less considerable successes in Media Atropatene, then apparently a separate kingdom. The peace which followed in 166 A.D. gave Mesopotamia to Rome.

This was the greatest of all wars between Rome and Parthia, alike in the extent of the lands involved and the energy of attack shown by the Parthians. Parthia, after this last effort, continued steadily to decline.

THE DECAY OF PARTHIAN GREATNESS

The Romans at the same time made an effort to compete with Parthia for the Chinese trade (especially in silk), which the latter had jealously kept in their own hands, and in 166 A.D. an envoy of An-thun (M. Antoninus) reached the court of the emperor Huan-ti, *via* the sea and Tongking. But the effort to establish a direct trade with China was unavailing, and the trade still flowed in its old channels when a second Roman agent reached China in 226 A.D., a little before the fall of the Parthian Empire. The Chinese tell us that with India also the Parthians drove a considerable trade.

Volagases III died in 191 A.D., having reigned forty-two years without civil war, and was succeeded by Volagases IV, who fought several vain battles with Rome. In 199 A.D. a fleet on the Euphrates co-operated with the Roman army, and Severus, taking up an unaccomplished plan of Trajan, dredged out the old Naarmalca canal, through which his ships sailed into the Tigris, and took the Parthians wholly by surprise. Seleucia and Coche were deserted by their inhabitants; Ctesiphon was taken by the end of the year with terrible slaughter, one hundred thousand inhabitants being led captive and the place given up to pillage, for the Great King had fled powerless at the approach of the foe. Severus, whose force was reduced by famine and dysentery, did not attempt pursuit, but drew off up the Tigris. The army was again in its quarters by the 1st of April, 200 A.D., and for some time thereafter Severus was occupied in Armenia. But in 201 A.D. he undertook a carefully organised expedition against Atra, from whose walls the Romans had been repulsed with great loss when Severus, returning from the Tigris in the previous year, had attempted to carry it by *à coup de main*. This city, which in Trajan's time was neither great nor rich, was now a wealthy place, and the sun temple contained vast treasures. The classical authors call it Arabian, but the king's name is Syriac — Barsenius, *i.e.*, Bar Sîn, son of the moon, and we may suppose that it was really an Aramæan principality, which like Palmyra had its strength from the surrounding Arab tribes that it could call into the field. Severus lay before Atra for twenty days, but the enemy's cavalry cut off his foraging parties, the admirable archers galled the Roman troops, a great part of the siege-train was burned with naphtha; and when, in addition, two assaults had been repulsed with tremendous loss on two successive days, the emperor was compelled to raise the siege — a severe blow to Roman prestige in the East, and one that greatly exalted the name of Atra and its prince, but did not help in the least the decaying power of Parthia.

In 209 A.D. Volagases IV was succeeded by his son Volagases V, under whom in 212 A.D. the fatal troubles in Persia began; while in 213 A.D. his brother Artabanus rose as rival claimant of the kingship, and the civil war lasted for many years. A fresh danger arose when Tiridates, a brother of Volagases IV, who had long been a refugee with the Romans and had accomplished Severus' campaign of 199 A.D., escaped, in company with a Cilician adventurer, the cynic Antiochus, to the court of his nephew Volagases; for the emperor Antoninus (Caracalla) demanded their surrender, and obtained it only by a declaration of war (215 A.D.). About the same time Artabanus gained the upper hand, and in 216 A.D. he held Ctesiphon and its district; but Volagases still held out in the Greek cities of Babylonia, as his tetradrachms prove (till 222 A.D.). Artabanus' strength lay in the north; the Arab histories of the Sassanians make him king of the Median region. Presently Artabanus had a war with Rome on his hands. An overwhelming

[217-228 A.D.]

Parthian force fell on Mesopotamia and refused to be appeased by the restoration of the captives of the previous year; Macrinus was beaten in two engagements and compelled to retire to Syria, abandoning the Mesopotamian plain; and in the winter of 217-218 A.D. he was glad to purchase peace for an indemnity of 50,000,000 denarii (£1,774,298 or \$8,871,490). In or about 222 A.D. Artabanus must also have displaced his brother in Babylonia.

PERSIA CONQUERS PARTHIA

Persia, which dealt the last blow to the Arsacids, had through the whole Parthian period held an isolated position, and is so seldom mentioned that our knowledge of its history and native princes is almost wholly due to recently found coins. The emblems on the coins show that Persia was always loyally Zoroastrian, and at Istakhr stood the famous Fire temple of the goddess Anahedh. Its priest was Sassan, whose marriage with a Bazrangian princess, Rambelusht, laid the foundation of the greatness of his house, while priestly influence, which was very strong, doubtless favoured its rise. Pabak, son of Sassan, and Ardashir, son of Pabak, begin the history of the Sassanian dynasty, which occupies the next chapter. Artabanus did nothing to check the rise of the new power till Ardashir had all Persia in his hands (224 A.D.) and had begun to erect a palace and temple at Gor (Firuzabad). Nirofar, king of Elymais, was then sent against him, but was defeated, and now Ardashir passed beyond Persia and successively reduced Ispahan (Farætacene), Ahwaz (Elymais), and Mesene.

After this victory Ardashir sent a challenge to Artabanus himself; their armies met by appointment in the plain of Hormuzdjan, and Artabanus fell (the 28th of April, 227 A.D.). Ctesiphon and Babylonia must have fallen not much later, though Volagases V seems to have re-established himself there on his brother's death, and a tetradrachm shows that he held the city till autumn 227 A.D. The conquest of Assyria and great part of Media and Parthia is assigned by Dion expressly or by implication to the year 228 A.D. And so the Parthian Empire was at an end.^c





CHAPTER II

THE EMPIRE OF THE SASSANIDS

[228-652 A.D.]

OF the countries whose sovereigns were subject to the dominion (sometimes actual and sometimes merely nominal) of the Parthian "king of kings," Persia proper itself was one. The names of some of the lesser kings of that country during the Arsacid period are known to us, partly through a reference here and there in literature, partly from their coins; but we do not know whether they all belong to one and the same dynasty. About the beginning of the third century after Christ, the country presented a scene of confusion. The power of the local kings had fallen very low, and the mountainous regions, cleft asunder by natural divisions, were full of petty tyrants. Papak or Pabak, a son or descendant of Sassan, was one of these. He came originally from the village of Khir on the southern shore of the great salt lake east of Shiraz, and succeeded in overthrowing the last prince of that dynasty, Gozihr by name, in whose service he had been, and gaining dominion first over the district of Istakhr, the ancient Persepolis. On coins and inscriptions his son gives him the title of king. According to tradition, which in this instance is certainly trustworthy, his lawful successor would have been his son Sapor, to whom the Arsacid king is said to have granted the crown at his father's request during the life-time of the latter.

After his death, however, another of his sons, named Ardashir, refused to submit to his brother, and rose in revolt; about which time Sapor died—we can hardly suppose by accident. That Ardashir found his brothers in his way and slew them, is so definitely affirmed by well authenticated tradition that we cannot entertain a doubt that such was the case. The empire of the Sassanids begins with Ardashir, just as that of the Achæmenides begins with Cyrus, whose forefathers had likewise been kings. His name, of which Artachshathr is the older form, is the same as that which the Greeks rendered by Artaxerxes. It is a remarkable fact that in the native home of the Achæmenides, who are otherwise unknown to genuine Persian tradition, the ancient

[211-233 A.D.]

royal names should have survived in common use ; for several princes of the pre-Sassanid period were named Artaxerxes and Darius (Darjaw, Darab, Dara). According to a fairly probable estimate, Ardashir's first appearance as king should be assigned to the year 211-12 A.D.

That he had hard work to exalt himself from prince of Persis to "king of the kings of Iran" is recognised by tradition. He first made himself master of the province of Carmania, which lies east of Persis, then of Susiana, then of the small kingdom about the mouth of the Tigris. The resistance which he had to overcome in the first instance was offered by local sovereigns, not by the Parthian king, whose power was restricted to an enormous extent by his nobles and vassals. Ultimately, however, Ardashir came into conflict with him also.

According to Dion Cassius,^c a contemporary, we are led to believe that Ardashir defeated the Parthians in three battles. His decisive encounter with Ardavan (Artabanus), the last Parthian Great King, probably took place on April 22nd, 224 A.D.¹ Ardavan fell in the battle, and from that time forward Ardashir assumed the title of "king of kings," which from ancient days had been borne by the ruler of the empire of anterior Asia. All the evidence points to the decisive battle having taken place in Babylonia or Susiana. This would fit in with Dion's statement that the first expedition afterwards undertaken was directed against Atra, in the midst of the Mesopotamian desert, where a small independent state had come into being in the near neighbourhood of the Parthian capital. At first Ardashir beat in vain upon the walls of Atra, whose strength can still be seen from the mighty ruins that remain, but the place was soon taken and destroyed either by him or his successor. He succeeded in conquering Media, where he was opposed by a scion of the Arsacid family, and the greater part of the Iranian highlands ; but not Armenia, whither sons of Ardavan had fled.

The Romans had watched the rise of Ardashir with apprehension. There is no question that he cherished the design of seizing upon as many of their Asiatic possessions as he could. He gained some successes at first, but was forced to give ground when Alexander Severus marched against him. The history of the empire of the Sassanids was conditioned from the outset by its relations with Rome. Peace was again and again concluded between the two, but they invariably looked upon each other as adversaries, and as adversaries of equal rank. Under capable rulers and tolerable internal conditions Rome (that is Byzantium) maintained the ascendancy of the European over the Asiatic, but circumstances were frequently adverse, and the Persians heaped disgrace upon the Roman name. This struggle fills the chief place in the political history of the Sassanids.

SASSANIAN POWER

Istakhr remained the capital in theory, as Persepolis had formerly been. There stood the Fire temple of the royal house, in which the heads of vanquished foreign kings were hung up among other trophies. But the real metropolis was Ctesiphon, the capital of the Arsacids, and Seleucia, which was divided from it only by the Tigris and which Ardashir restored under the name of Veh-Ardashir (good Ardashir). The rich country in which this double city lay was neither geographically nor ethnographically a part of

[¹ Or according to Von Gutschmid, 227 ; see chapter I]

Iran; for the deep valley was peopled principally by Semites; the choice of it as the seat of government was due to the precedent set by the elder empire and in part, probably, to its nearness to Roman territory. We cannot in all cases be sure over which countries Ardashir ruled at the end of his life, for the national tradition tells of some conquests really made by his successors, and others which the Sassanids never made at all. But Ardashir won and consolidated a great empire that held together for four centuries, giving a powerful blow to the system of vassal states, which had become more and more prevalent under the Arsacids, and reducing most of these states to provinces.

SAPOR FIGHTS ROME

The statement that he associated his son Sapor with him in the government gains a degree of confirmation from the existence of coins bearing a youthful head beside his own. He died at the end of 241 or the beginning of 242. Sapor I (older form Shahpur; among Occidentals Sapor or Sapoires) was in all likelihood solemnly crowned on March 20th, 242. The mythical statement that his mother was an Arcadian princess whom Ardashir took to wife at the conquest of Ctesiphon is incompatible with the probably more correct tradition that he had distinguished himself in the decisive battle against Ardavan; nor is it likely that a child of thirteen or fourteen would have taken so energetically in hand the war against Rome. For Ardashir had resumed the struggle in his later years (in the reign of Maximin, between February, 236, and about May, 238), and had taken Nisibis (Nesibin) and Carrhæ (Haran), the two fortresses round which so many battles were fought in the course of these wars.

In 242 Sapor had pressed forward to Antioch; but there he was met by the emperor Gordian, and the latter, or rather his father-in-law Timesitheus, drove him back and retook the two Mesopotamian strongholds. He defeated the Persians at Reshaina, and purposed to march upon the Persian capital. Like Julian after him, he chose the way along the Euphrates; and somewhat below the junction of the Chaboras with the Euphrates, nearly on the frontier between the two empires, Gordian was slain by the commander of the guard, Philip the Arab (beginning of 244). The murderer had himself proclaimed emperor and hastily concluded a shameful peace with Sapor, by which he is said to have resigned Armenia and Mesopotamia to him.

There seems then to have been a breathing space of several years, but in 251 or 252 Sapor made a fresh beginning. This time he really occupied Armenia, which he had not been able to conquer before, and forced the king to take refuge in Roman territory. From the isolated and contradictory rumours that have come down to us we can hardly gather how many times the Persians invaded Syria during this period. Nothing but the frightful decrepitude of Rome could have rendered such a thing possible. On one occasion Cyriades, a Syrian, led the Persians right to Antioch, and under their protection assumed the title of emperor! At last the emperor Valerian marched against them. For a while the war was waged on Mesopotamian soil, but fortune turned against the Romans in the end; and the bitterest of all humiliations befell them, for the emperor himself was taken prisoner by Sapor (260). Under what circumstances this came to pass we cannot tell; it was certainly preceded by negotiations in which Valerian vainly tried to secure an unmolested retreat for himself and his army on payment of a sum of money. The Romans laid the blame of it on treachery or breach of faith.

[260-293 A.D.]

THE WAR WITH PALMYRA

After taking Valerian captive, Sapor pressed on towards Asia Minor, but there was met by successful resistance. Many Persians were slaughtered by Ballista, the Roman general. But the heaviest blow was dealt to the king by the hand of a romanised Oriental. Odenathus (Odhenat), the chieftain of the great trading city of Palmyra in the heart of the Syrian desert, is said to have offered to enter into alliance with him, and to have been completely repulsed. This is quite possible, for though Palmyra was a part of the Roman Empire, yet since the emperor was a prisoner and Rome's dominion over the East was apparently broken, an ambitious Oriental might easily have conceived the idea of playing an independent part as an ally of the Great King. However that may be, Odenathus, on the watch for a favourable place and opportunity, joined forces with Ballista, attacked the Persians on their retreat, and inflicted a severe defeat upon them. Part of the royal harem fell into his hands, and he even besieged Ctesiphon once, if not twice.

Towards the end of Sapor's reign a great change took place in the oriental dominions of Rome. He appears to have supported Zenobia, the widow of Odenathus, against Rome, though without lasting success. By the time the emperor took Palmyra (273) and restored Roman supremacy over those regions, Sapor was presumably already dead.

His son Hormuzd (Ohrmazd) I began to reign at the end of 272 or 273. As a prince he appears to have fought gallantly against the Romans, and is known to tradition by the surname of "the hero." Among other legends of all kinds he is said to have been satrap of Khorasan (which included all the northeastern provinces) before his accession. As a king he had hardly a chance of doing great deeds, for he reigned only one year.

According to the evidence of an inscription, his successor Bahram (Vahram) I was not his son, as tradition has it, but his brother. He is reported to have been an indolent and voluptuous sovereign. Manes ventured to approach him, but by the machinations of the priests of Zoroaster he was slain and his skin was stuffed and hung up to public view. Bahram I reigned from about 274 to about 277.

Of his son, Bahram II (about 277-294), Persian tradition knows practically nothing. Two large rock inscriptions, unfortunately much defaced, probably date from his reign; they are religious, even hortatory in substance, and strongly hierarchical in tendency. The emperor Probus (276-282) concluded a peace with him on one occasion; of the struggles which preceded it we have no knowledge. Probus himself was assassinated before he could resume hostilities, but Carus carried out his design (383), advanced to the very capital of the enemy's empire, and took Ctesiphon and Coche (a part of Seleucia). The sudden death of the emperor, who is said to have been struck by a flash of lightning, wrought deliverance for the Persians, for after it the Romans appear to have withdrawn without much fighting. It is expressly stated that the arms of Carus were favoured by civil broils among the Persians. Of such the period was undoubtedly prolific, but we have no exact information on the subject. In the year 291 a rhetorician referred to the revolt of Prince Hormuzd (Ormies) against his brother the king, in conjunction with barbarian tribes.

The youthful son whom Bahram II caused to be figured opposite his consort upon his coins probably never came to the throne. It seems likely that after his death two claimants fought for the succession, Bahram III, presumably a son of Hormuzd, and Narseh, according to an inscription the son

of Sapor I. At all events Bahram III, who as prince had been satrap of Sakenland (Sagastan, now Sistan) in the southeast of the empire, and consequently bore the surname of Sagan Shah (Saken-king), reigned, or at least held possession of the capital, for a very short time only.

Narseh reigned about 293-303. He trod in the footsteps of Sapor, and conquered Armenia. Cæsar Galerius took the field against him (probably in 297) but was defeated in Mesopotamia, between Carrhæ and Callinicus (Rakka). Under the wise direction of Diocletian, however, Galerius soon restored the lustre of the Roman arms. He completely overthrew Narseh in Armenia and took his wives and children prisoners. The negotiations for peace, concerning which we have somewhat more definite information, ended in a brilliant triumph; for Persia resigned all pretensions to Armenia and Mesopotamia, and even ceded certain districts on the left of the Tigris, extending as far as Kurdistan. The king willingly gave up the provinces in return for the restoration of his family. This peace (dating from 298) lasted for forty years. Narseh was succeeded by his son Hormuzd II (about 303). Of his reign we know nothing.

After his death his son Adharnarseh ascended the throne (beginning of 310), but after a very short time was deposed — on account of his cruelty it is said — and probably slain. The nobles, who then had the power in their own hands, disqualified for rule another (unnamed) son of Hormuzd II by putting out his eyes, and flung Hormuzd, the third son, into prison. They then nominated for the kingship the newborn or still unborn son of the queen Ifra — Hormuzd. All these events took place in the course of the year 310. The royal infant was named Sapor II, oppressor of Christians.

The state of things under the rule of his mother and the great nobles may easily be imagined. But the child developed early into a man capable of governing alone; he was one of the most famous sovereigns of the dynasty. Before he had grown to manhood Hormuzd escaped from captivity and fled to the Romans (323), amongst whom he remained till his death, fighting with them against Sapor, his half-brother, down to the year 363. Persian tradition, which has little of a historical nature to tell of Sapor II, gives us accounts of his adventurous campaigns against the Arabs, who had occupied or devastated various parts of Persian territory during his minority. These legends are highly exaggerated, not without an anti-Arab intention; but there can be no doubt that Sapor zealously devoted himself to the task of keeping the rapacious Bedouins out of civilised regions — a very serious problem for the rulers of countries bordering on the desert. The restoration of the ancient city of Susa is notable amongst the cities which he founded. The inhabitants had rebelled against him, and in retaliation he had them put to death and their city trodden into the dust by elephants; after which he built it afresh. Nishapur (properly Nev-Shahpuhr), one of the largest cities of the East down to late mediæval times, was founded either by him or by Sapor I.

During Sapor's youth the mighty change had taken place by which Constantine procured for Christianity the victory over paganism in the Roman Empire. The Christians in the Persian Empire immediately recognised in Rome the Christian state *par excellence*, and were strongly disposed in its favour. When Sapor went to war with the Romans (337 or 338) they openly displayed their own sentiments; at least a homily of Aphraates, a Syrian bishop in the Persian Empire, written about this time, speaks on the subject in no ambiguous tone. In addition to this, Simon, bishop of the capital, indulged in such defiant utterances as no oriental monarch was likely

[337-363 A.D.]

to let pass, least of all a young and energetic sovereign like Sapor II. It was the signal for conflict, and a frightful persecution of the Christians began almost simultaneously with the Roman War (339-40). We have an animated picture of these events in the Syrian *Acts of the Martyrs*, which throw much light on other things and persons in the empire. The king was not actuated by religious fanaticism. The Jews were as obnoxious to his priests as the Christians, but he left them unmolested. Even in the *Acts of the Martyrs* he repeatedly appears as a man wholly without bias in purely religious matters. But, like Diocletian, he wished to annihilate that state within the state — the organisation of the church; and he therefore destroyed church buildings and took the most vigorous measures against both the superior and the inferior clergy.

A NEW WAR WITH ROME

According to Roman assertions, the Persians began the war by an invasion of Mesopotamia. Constantine died before he could take the field against them (the 22nd of May, 337). But Sapor's great preparations date from the year which begins with the autumn of 337. On the first and longer half of the war, which lasted with many vicissitudes and long pauses for twenty-five years, our information is but scanty. On parts of the second, on the contrary, we possess very full reports by contemporaries and even eye-witnesses. The king's object was to deprive the Romans of their possessions on the upper Tigris, where it must have been exceedingly inconvenient for the Persians to have them on account of their nearness to Ctesiphon. Above all, he aimed at taking the strong fortress of Nisibis; and he further desired to bring Armenia, that old apple of discord between the Eastern and Western empires, into subjection to himself once more. Three times he closely besieged Nisibis (in the years 338, 346, and 350), but in vain. Sieges, on the whole, play a very great part in this war.

If Sapor did not in the long run succeed in gaining great advantages, it was through no merit of the emperor Constantius, who was invariably defeated when he took command in person, as, for example, in the famous battle by night at Singara (Shingar, Arabic Sinjar) (348 A.D.). The main reason was that the great emperors Diocletian and Constantine had put the fortresses into admirable condition and taken other excellent measures for the protection of the provinces exposed to attack. It was a great thing gained that the Persians, even when victorious, could hardly penetrate into western Mesopotamia. Moreover the king's forces were not large enough for him to leave garrisons in all the fortresses which he took. Thus in 360 Amida (Amid), which Sapor had taken after a long siege and with heavy loss in the previous year, was found by the Romans unoccupied. The Romans were also favoured by the circumstance that the king was at the same time engaged in conflict with several barbarous tribes. The third siege of Nisibis had almost come to a successful conclusion when he was obliged suddenly to depart to Khorasan, where his presence was urgently required.

The wars in the East brought about a long truce (from 350 to 358), interrupted only by small predatory excursions. But by the time negotiations were opened on the Roman side (356-358) Sapor had concluded peace with his enemies in the East, and offered terms which it was quite impossible to accept. In 359 and 360 hostilities were resumed with energy, and Sapor took several important fortresses. Another interval of repose ensued; but in 363 a change came over the whole conduct of the war.

Vigorous, ambitious, and proved in arms, Julian, now sole emperor, determined to follow the example of Trajan, Septimius Severus, and Carus, and march straight upon the enemy's capital. On the 5th of March he left Antioch, went first to Mesopotamia, and thence proceeded rapidly down the Euphrates. He ravaged Persian territory with fire and sword, took several cities after a short siege, among them Mahoz Malka, one of the royal cities close to Ctesiphon. He even reached Seleucia; but realising that he was not able to take the strongly fortified city of Ctesiphon on the far side of the Tigris by storm, he turned to retreat along the left bank of the river. Here for the first time Sapor's troops began to annoy him seriously. None the less he would certainly have led the army back into Roman territory without heavy loss, but he was mortally wounded in an engagement on the 26th of June, 363.

Jovian, who was chosen emperor by the army after Julian's death, was by no means equal to the difficult position in which he found himself, and conducted both the war and the negotiations in such a manner as ultimately to bring about a shameful peace. After the death of his dreaded enemy, Sapor behaved with equal adroitness and moderation. He obtained the retrocession of the districts to the left of the Tigris, which Galerius had won, and part of Mesopotamia, including Nisibis and Singara. The Romans with much difficulty secured permission for the inhabitants of these cities to depart elsewhere. The cession of Nisibis was the heaviest blow of all, for in all subsequent wars it was a strong point of departure to the Persians for offensive and defensive purposes.

More shameful even than these cessions was the stipulation that the Romans should withdraw their support from King Arsaces of Armenia, who had sided with them and given him up to Sapor. The king, however, did not find Armenia easy to conquer. He got Arsaces into his power, but that did not give him possession, still less permanent possession, of the country, split up as it was by many natural divisions and ruled by numerous and almost independent feudal lords. The Christians of Armenia inclined in the main to the Romans; the Zoroastrians, of whom there were still large numbers, to the Persians; while the varying private interests of the great barons, who would have preferred to have no master over them, constituted a third factor in the situation. The Romans supported, first secretly and then openly, Papa, the son of Arsaces, who had taken refuge with them, but only that they might use him as a tool to convert Armenia into a Roman province. In Iberia (north of Armenia) the adherents of the two empires likewise came into collision. At the end of five years the country was practically once more in a state of war. In 371 the Persian king came to open hostilities with the Roman troops in Armenia, both parties trying to acquire the country by force or fraud. But however often the negotiations between them came to naught, the pressure of circumstances (in the case of the Romans, the troubles with the Goths) and the dictates of reason prevented the outbreak of a general war.

ARDASHIR II, TO BAHRAM IV

Sapor II, who by even late tradition is held in honour as a mighty king, died towards the end of the summer of 379, and was succeeded by his brother, Ardashir II. The elevation of this old man to the throne may have been due to the same kind of motives as had prompted the coronation of the infant Sapor. As prince-satrap of Adiabene (a part of ancient Assyria) he had taken an active part in the suppression of Christianity as long before as

[379-420 A.D.]

344, and again in 376. After his accession, however, the persecution ceased, perhaps by deliberate intention, perhaps out of mere oriental indolence. Even the capital could have its bishop again. But, having taken forcible action against the great nobles and put several of them to death, Ardashir was deposed by them in 383 or 384.

His successor, Sapor III, the son of Sapor II, had no sooner ascended the throne than he despatched ambassadors to Constantinople, and there concluded a settled peace (384). He reigned only a short time, being murdered by the nobles in 388 or 389.

His son (or possibly brother) and successor, Bahram IV, who bore the surname of Kerman Shah, "king of Carmania," because as prince he had ruled that province, remained on friendly terms with the Romans and was clement towards the Christians. In 390 the two empires divided Armenia between them by treaty, in such a manner that by far the greater part became a vassal state to Persia and the remainder to Rome. There were many complications still to come, but this division nevertheless remained in force down to Arab times. Bahram IV also died a violent death, being slain by the arrows of "evil-doers," in the summer of 399.

THE RULE OF YEZDEGERD I

His successor, Yazdegerd I, a son of Sapor II or Sapor III, seemed to have been designated as heir to the throne or otherwise invested with some sovereign dignity even during the life-time of Bahram IV, for his name appears on coins in conjunction with the king's.

For all that he was far from being a Christian, and did not scruple to visit with severe chastisement the blind zeal which led Bishop Abda of Susiana to violate Zoroastrian sanctuaries. But the measure of toleration which he extended to Christianity was enough to rouse the hatred of the Persian priesthood, while the warlike nobility were probably ill pleased by his earnest desire to maintain peace with Rome. In the summer of 408 he concluded a firm treaty of peace and alliance, by which he seems to have undertaken a formal guarantee for the reign of the emperor Theodosius II, then a minor. He set a trustworthy vassal king over Persian Armenia in the person of his son Sapor. We have every reason to regard him as a skilful ruler for his time and country. But he was not well pleasing to the god of Persia. Wherefore he caused him to die suddenly in marvellous wise in far Hyrcania. We prosaically interpret this miracle to mean that he was murdered by the despotic nobles (probably late in the summer of 420); even as his three predecessors had been violently deprived of their sovereignty, and two of them murdered.

After his death, his son Sapor hastened from Armenia to the capital, no doubt intending to become king of the empire, but was murdered by the great nobles, for the latter were so exasperated against Yazdegerd that they resolved to exclude his sons from the succession. They chose a distant relative of his, Chosroes by name, to be their king. But another son of Yazdegerd, Bahram by name, contested his claim to the throne. During his father's life-time this son had lived, presumably in a sort of banishment, with al-Mundhir (Alamundaros) the Arab king of Hira (west of the Euphrates and on the borders of the desert), a powerful vassal king. The latter supported Bahram's pretensions with all his might, and this is probably the first time that the Arabs effectively interfered in the course of Persian history.

THE ARABS AID IN WAR WITH ROME

Mundhir, with vast hordes of Arabs behind him, was soon at the gates of the capital, which lay only three or four days' journey distant from Hira, and no doubt the rightful heir to the throne could count upon a party among the Persians. A compromise was therefore effected between the disputants, Chosroes withdrew his claim, and Bahram ascended the throne, but under promise to rule differently from his father and to do the will of the nobles and priests. Bahram V, who bears the surname of Gor, "the wild ass," is a favourite with Persian tradition, which tells absolutely fabulous stories of him. He was young when he became king, and to the end of his days he was jovial and much addicted to women. The change of policy was immediately signalised by two things—the outbreak of a systematic persecution of the Christians, and a war with Rome. Both sides could easily find pretexts for war, but it is most likely that the Persian nobles urged it on; the Romans would certainly not have entered on the struggle merely on account of the persecution.

The main theatre of war was in Persian Mesopotamia and the mountain tracts that bounded it on the north. The Persian commander was Mihr Narseh, one of the most powerful nobles. A vainglorious Persian tradition relates that he made a victorious entry into Constantinople, but we know that, on the contrary, he suffered a severe defeat at the very beginning of the war (August, 421). The Romans besieged Nisibis for a long time, but the approach of a fresh force compelled them hastily to raise the siege. Mundhir, to whom Bahram owed his throne, was eager to devastate Syria with his Arabs, but was forced to retreat with great loss. The war, concerning the progress of which we have no adequate information, enfeebled both sides to such an extent that they quickly became anxious to end it. In the terms of peace (422) the Persians promised to allow the Christians the free exercise of their religion, and the Romans undertook to do likewise to the Zoroastrians.

The desire of the Persians for peace was most likely due to the fact that they were again involved in warfare with the rulers of the Bactria of that day and the neighbouring countries, the tribe of the Kushan, Haital (Hephthalites), or "white Huns." To this perpetual conflict the Romans probably owed their rest from Persian invasion in the fifth century. We are not bound to take the word of Persian tradition for Bahram's brilliant victory over the Hephthalites.

In Persian Armenia yearnings after independence had asserted themselves during the war with Rome, but when peace was concluded Bahram could again install a vassal king there; the selfish Armenian nobles, however, went to such lengths that the Persians were finally driven to do away with the Armenian monarchy altogether and to convert the country into a province (429), as the Romans had long since done with their portion of it. In this the Persians had the assistance of a strong party among the Armenians themselves, though as a matter of fact the Persian satraps had no less trouble with the barons and priests than with the kings before them.

After the death of Bahram (438 or 439) his son Yezdegerd II became king. He persecuted both Christians and Jews, nor is there much to be set to his credit in other respects. He abolished the audiences, on the first day of every month, in which any man of consequence was free to lay grievances or petitions before the king. The story goes that he married his own daughter (though that was no crime in the opinion of the Zoroastrians, who considered such marriages positively meritorious) and afterwards killed her.

[457-489 A.D.]

WAR WITH THE HEPHTHALITES

Upon the death of Yezdegerd II (457) a quarrel seems to have broken out immediately between his sons, Hormuzd III, king (that is to say, "prince-satrap") of Sagastan, and Peroz, who were the children of one mother, Dinak by name. Hormuzd, the elder, held his ground for a while, but at the end of two years Peroz supplanted him by the help of the Hephthalites and the active exertions of Raham, of the noble house of Mihran. He caused three others of his nearest kinsmen to be put to death, as well as his brother. He, again, was hostile to Christians and Jews, but he had political insight enough to favour the conversion of his Christian subjects to the doctrines of Nestorius, which had been banished as archheresy from the Roman Empire. At the synod held at Beth Lapat in the year 483 or 484, the ancient Christian church of the Persian Empire adopted the Nestorian confession; and being thenceforward separated by a great gulf from the Roman Christians, was consequently even less dangerous to the state than it had been before.

But, as a matter of fact, Christianity in Persia had never been really much of a menace to the country. The Armenians on the other hand joined the monophysites, who had a large party in the Roman Empire and often had the upper hand there.

Whether the Hephthalites wanted heavier payment for their assistance than had been previously agreed upon, or whether Peroz did not keep promises he had actually made, the end was that great conflicts ensued between them and the Persians. Peroz won some victories; but in the desert country east of the Caspian Sea the conduct of war is hampered by enormous difficulties. Twice he was compelled to conclude peace on unfavourable terms, once at least he himself fell into the hands of his enemies, and for two years his son Kavadh had to remain in the enemy's camp as a hostage for the payment of his heavy ransom. Nevertheless Peroz was perpetually breaking the pledges he had given. In 484 he took the field with a large army. A tremendous battle ensued, in which Peroz perished among the unrecognised slain. His daughter was among the prisoners, and the king of the Hephthalites took her into his harem.

Evil days were now in store for Persia. The victors overran the country. For a time there was no king. Presently, however, Zarmihr, of the powerful house of the Karen, succeeded in restoring order in the empire. At the time of Peroz's death this man had been in Armenia, which had rebelled again, and had almost completed its subjugation. He then hastened to the capital and installed Balash, a brother of the late ruler, as king. In all probability he afterward entered into negotiations with the victorious enemy, and bought him off with a yearly tribute.

A brother of Balash, Zareh by name, who likewise aspired to the crown, was defeated and slain. The king, however, had but little authority. He was obliged to induce the Armenians to submit by allowing them to exclude the state religion of Persia from their country altogether. The praise which the Syrians and the Armenians render to Balash's clemency may perhaps have no other foundation than his disagreements with the priests of Zoroaster. The enmity thus aroused proved fatal to him. His treasury, of course, was empty, so that he could neither form a party among the nobles nor attach an army to himself; and in 488 or 489 the priests went so far as to have him blinded and so made incapable of governing. For according to the law of Persia no man could be king who was not whole and sound in body and mind.

KAVADH I

His nephew, Kavadh I, the son of Peroz, was set in his place. He found the empire in a state of great disorder. We hear of revolts of savage mountain tribes, and of another rebellion in Armenia. Kavadh, who had no inclination to play the obedient servant to the tyrants who had raised him to the throne, adopted a dangerous method of weakening the power of priests and nobles; for he favoured Mazdak, a zealous preacher of religious-socialistic doctrines, who demanded in the name of justice that he who was blest with riches and possessed of many wives should give of his superfluity to those who were in want. Nor did he rest satisfied with the theory, for many of his disciples distributed their wives and goods. But the nobles and clergy united to depose Kavadh, imprisoned him in the "castle of oblivion," and bestowed the crown on his brother Jamasp (about 496). Kavadh, however, escaped, and fled to the Hephthalites, among whom he had formerly lived as a hostage. The king gave him his daughter to wife, the child of that sister of Kavadh who had been taken in battle; and by the help of the barbarian prince he succeeded in overthrowing Jamasp and once more becoming king of Persia (498 or 499). His flight and restoration appear to have been favoured by some of the most powerful nobles. According to Persian tradition Zarmihr actually accompanied him into exile, but such testimony as we have concerning this man and the flight to the Hephthalites is so confused that we can place no reliance upon it. Certain it is that after his return the king visited his enemies with severe chastisement. Presumably he abandoned Zarmihr about that time, for he handed him over to his most formidable rival, Sapor, of the house of Mihran. It is not likely that Kavadh then resumed his experiment with the Mazdakites.

NEW CONFLICT WITH ROME

He had certainly reduced the empire to tolerable order by the time the war with the Romans began. There had been much treating over terms, both parties had violated compacts more or less, and the only question was whether either of them was desirous of finding a *casus belli*. This was the case with Kavadh. In the summer of 502 he inaugurated that era of hideous strife which so reduced the strength of both Persia and Eastern Rome as to make possible the subsequent victories of the Arabs. In August he took Theodosiopolis (Karin or Erzerum), the capital of Roman Armenia, without a blow. On the 10th of January, 503, Amida fell after a three months' siege, and was frightfully punished for its resistance. Myriads of the inhabitants were slaughtered, as we know from the good accounts we have in existing contemporary Syriac sources.

In this war, of which very full contemporary accounts have come down to us, especially from Syrian sources, the Roman operations were conducted without the necessary energy, and lacked the direction of a single commander. Mesopotamia was fearfully ravaged. In 504 the Romans regained possession of Amida, after a long siege, by treaty, or more correctly speaking by purchase. After many battles and sieges peace was concluded in the August of 506, a peace which left everything *in statu quo ante*. The Romans once more undertook to pay an annual contribution towards the maintenance of the fortifications in the Caucasus. The Persians are said to have been induced to conclude peace by a war with the "Huns."

[506-554 A.D.]

From the vague fashion in which the Greek authors of that time use the word "Huns" we cannot tell which of the tribes of northern barbarians is here meant. That Kavadh was at this time involved in serious difficulties at home or abroad may be inferred from the fact that he did not forcibly prevent a gross violation of the treaty of peace on the part of the emperor Anastasius, who converted the little village of Dara, close upon the frontier, into a great fortress intended to keep Nisibis in check. There was no further outbreak of hostilities during the life-time of Anastasius; but Justin I (July the 9th, 518-August the 1st, 527) appears to have intermitted the payment of the moneys stipulated to Persia.

In return Kavadh incited the Arabs to make predatory raids into Roman territory, and Roman troops once more invaded and ravaged Armenia. In addition, violent quarrels arose about the Caucaso-Pontic districts, over which both sides claimed dominion. This time, however, Kavadh was little disposed towards war; perhaps he had realised that he could hardly hope to gain any permanent advantage. In the perpetual renewal of negotiations he had only one main object in view; he was anxious to procure the succession for Chosroes, the best beloved of his sons and certainly the most capable of ruling the empire, although he was not the eldest; and for this purpose he wished for a kind of guarantee from the emperor, which should take the form of an adoption of Chosroes by the latter. Negotiations concerning this and other matters were carried on at Nisibis. If matters went as they are represented to have gone, the Romans acted most perversely; in any case the negotiations had no other result than to put both parties out of humour. The chiefs of the Roman embassy escaped with no worse than degradation, the Persians were executed, though personally they deserved well of the king. These negotiations took place in 525 or 526; the war began again before the death of Justin. There was hard fighting on the frontier as early as the summer of 527, the Romans making a vain assault on Nisibis, and the Persians an equally fruitless attempt on Dara.

EXPLOITS OF MUNDHIR

In these many years of war, with frequent pauses for negotiation, Belisarius first comes into prominence as a commander. One noteworthy event, among others, is Mundhir's great invasion of Syria. This Mundhir was the Arab vassal-prince of Hira, of the same line as the prince of the same name. He seems before this to have grown so powerful as to rouse Kavadh's apprehensions, and the latter therefore deprived him, either wholly or in part, of his dominions for a time, in favour of Harith, a member of the much-ramified family of the Kinda kings. The statement that this event bore some relation to the Mazdakite troubles is hardly probable.

On the outbreak of the war with Rome, however, Kavadh restored the whole of his former dominions to the tried warrior Mundhir. In the spring of 529 the latter invaded Syria, laid the whole country waste as far as Antioch, and carried off troops of captives that he might secure their ransom. He was a savage who in one day slaughtered four hundred nuns from a Syrian nunnery in honour of his goddess Zuhara (the planet Venus). In the same year his rival Harith went to war with him, and Mundhir caused a number of members of the princely family of Kinda, who had fallen into his hands, to be put to death at Hira. For half a century he was the terror of Roman subjects, troubling himself little to inquire whether peace

prevailed or not, till at length he fell in battle against the Roman prince of the Arabs, Harith, the son of Jabala (June, 554), whose captive son he had likewise sacrificed to Zuhara.

It was Mundhir who induced Kavadh, after an interval, to undertake a campaign in Syria itself (531). The Persians advanced far to the north along the right bank of the Euphrates, but were compelled to retreat by Belisarius. A battle was fought at Callinicus (Rakka), near the frontier that is, in which Belisarius was totally defeated; but the Persian commander was nevertheless obliged to return home. The Persians gained some successes in Mesopotamia the same year, and had almost reduced the great fortress of Martyropolis (Maiferkat, Arabic Mayafarikin) when tidings came of the death of the king, and brought about a truce.

A few years before his death Kavadh had brought the Mazdakites to a horrible end. The sect seems to have grown so powerful that it could no longer be tolerated; for, in spite of all its theoretic idealism it threatened to subvert the foundations of society and the state. The catastrophe, which was accompanied by lavish bloodshed, took place in 528 or 529, under the orders of Prince Chosroes, acting in agreement with the king.

Kavadh died on the 13th of September, 531, aged eighty-two. He certainly destined Chosroes for his successor; and according to a report we may well credit, he had him crowned on his death-bed. Chosroes I (Chosrau), who bears the surname of *Anosharvan*, "the blessed," was undoubtedly a great king. It is true that he was by no means the ideal king that Orientals make him out to have been, but neither does he bear the title of "the just" without due reason.

CHOSROES "THE JUST"

The negotiation taken in hand on his accession led in the course of a year to an "eternal peace" (September, 532). The Romans agreed to make a large annual payment and other concessions, the Persians gave up some castles in Lazistan (the ancient Colchis, at the eastern extremity of the Black Sea). The conclusion of peace was evidently a matter of great moment to the Persian king. He probably availed himself at once of this breathing space to protect his frontiers from barbarians of all kinds. Tradition is certainly right in attributing to him comprehensive measures for the defence of the Caucasus and northeastern frontier, among which was the forcible transplantation of unruly tribes.

In a few years he felt himself strong enough to take up hostilities against the Romans once more. Perhaps he really feared that the result of the success of Justinian's arms in Italy and Africa would be to make the Roman Empire too strong for him. No doubt the messengers sent by Witiges, king of the Goths, had painted the perils which would ensue to Persia from them in the liveliest colours. He probably found an incitement even more powerful in the fact that the Armenian nobles, who had rebelled in consequence of many acts of injustice, applied to him for aid although they were Christians.

CHOSROES ATTACKS ROME

There was no lack of petty violations of the treaty by one side or the other; the Arabs on both sides alone took good care of that. At all events Chosroes was this time eager for war, and he therefore started early in the

[540-551 A.D.]

year 540 to invade Syria as Sapor I had done. He passed by the strongly fortified cities which bought him off by the payment of large sums, those which offered resistance he took. This fate fell heaviest upon Antiochia, the metropolis. The army left it laden with booty, which included many works of art. He burned the city and carried off its inhabitants. After advancing to the shores of the "Roman" Sea, he continued his victorious progress through northern Syria and Mesopotamia, from west to east. The fortress of Dara, which had always been an eyesore to the Persians because it had been built in contravention of the treaty, was obliged to purchase safety at a price. None went free without payment except the inhabitants of Carrhæ, who, being still heathen, might be supposed to entertain sympathy for the non-Christian empire. At the end of the summer he reached Ctesiphon again, without having encountered any open resistance in the field.

In the second year of the war Chosroes marched to Lazistan at the request of the inhabitants, penetrated to the Black Sea, and there took the strong fortress of Petra. The struggle was continued for several years in Mesopotamia with variable fortune. In 546 a truce was concluded for five years on payment of a large sum of money by the Romans. But Lazistan territory was excluded from the operation of the truce, both then and in 553, when the armistice was prolonged for a further period of five years. The Arabs of the two empires also continued to fight with one another. Not until 556 was the armistice extended to Lazistan, the Roman arms having made some progress in the meantime, and about Christmas, 562, a peace was concluded for fifty years.

The Romans again pledged themselves to pay a considerable sum every year, the Persians resigned their claims to Lazistan, but the question of who should possess the neighbouring province of Suania remained undecided. Our information concerning the articles of this peace happens to be exceptionally detailed; one important provision is that, though stipulating for full religious liberty for Persian Christians, the Romans recognise that they are prohibited from proselytising among Zoroastrians; and consequently that severe punishment inflicted for the infringement of this prohibition does not constitute a violation of the articles of peace.

In the attempt to conquer Yemen (about 570) we have in actual fact a somewhat wild undertaking. The country had been occupied in 525 by the Christian Abyssinians. A prince of Yemen besought Chosroes to aid him in delivering the country from the negroes. After some hesitation the king despatched a small force under Vahriz by sea, which actually succeeded in overcoming the feeble resistance of the Abyssinian army and bringing the country into subjection to the king. It remained nominally under the sovereignty of Persia until it became Moslem, but the empire reaped no advantage from this remote province beyond a certainly scanty and probably irregular tribute.

A country to which the sea offered the only convenient approach could be of no use to a race so utterly ignorant of navigation as the Persians, and we find no vestige of sea-borne traffic between Yemen and Persia. Chosroes may indeed have had some idea of diverting commercial advantages from the Romans and procuring them for the Persians, just as in other respects commercial interests play their part in the hostile and amicable relations of the empire; as was done, for instance, and to a very great extent, by the silk trade with the interior of Asia.

The king was not exempt from strife within the borders of his dominions. About 551 his son Anoshazadh, who for some offence had been banished to

Susiana, hearing that his father was seriously ill, proclaimed himself king and persisted in his rebellion. He relied upon the Christians, his mother's co-religionists, but was soon overcome and taken prisoner. He was not executed, but merely rendered ineligible for the throne by a slight facial disfigurement.

In the later years of his life Chosroes was again involved in war with the Romans, who this time allied themselves with the Turkish chagan, now a formidable foe of Persia. The Persians did all they could to prevent intercourse between him and the Romans. The Romans likewise complained of the destruction of the Christian kingdom of Yemen. But these were secondary considerations. Even the refusal of the emperor, Justin II (November 14th, 565-6, to October, 578), to pay to Persia the sum stipulated by treaty would probably not have led to a direct rupture.

But the Persians could not tamely submit to see the whole of Armenia become Roman. Armenian nobles were once more contemplating rebellion; the clergy and the fanatical mob raised a tumult when it was proposed to erect a temple of Fire at Dovin, the capital, and Suren, a Persian, was slain (spring of 571). The rebels turned to Constantinople; the king of Iberia (to the north of Armenia) did likewise. The incompetent emperor imagined that both countries might fall to Rome again, and took them under his protection. It was the signal for war. Excellent as are the contemporary reports of this war which have come down to us, we have no complete and chronologically exact summary of its progress. At the very beginning Nisibis was besieged to no purpose by the Romans; Chosroes, on the other hand, took Dara after a six months' siege (573), while his general, Adharmahan, invaded Syria by way of the right bank of the Euphrates, and there perpetrated ravages similar to those for which his master had been responsible in 540. He destroyed Apamea and carried the inhabitants away into captivity. After marching through Mesopotamia he joined forces with the king before Dara. Some of the captives he settled in New Antioch.

Tiberius, who directed the government at Constantinople in concert with the empress Sophia and was formally appointed co-regent on the 7th of December, 574, was anxious for peace. But even the conclusion of a truce for three years did not bring about real tranquillity, as Armenia was not included in the armistice. Early in the year 575 Chosroes marched through Armenia and penetrated a long way towards Cappadocia. He was obliged to withdraw before the Roman troops, who actually plundered his camp, but could not prevent him from burning Sebastia and Melitene and getting safely home. His Roman pursuers occupied a great part of Persian Armenia and wintered there, but were driven out of it in the following year.

That the Romans displayed no more humanity than the Persians is clear from the fact that they carried off even the Christian inhabitants of the Persian border-provinces of Arzanene, and considered it a singular favour to assign dwelling-places to them in Cyprus (577). Negotiations for peace were set on foot again and again. After recent experiences the Roman claims to Persian Armenia and Iberia were readily renounced at Constantinople. On the point of honour that the temporal and spiritual nobles of Armenia who had taken refuge at Constantinople should not be handed over to the vengeance of the Persians, an understanding might also have been arrived at. Dara was still a great stumbling-block, the Romans insisting on its restoration, with excellent reason. For all that, peace would probably have been concluded if Chosroes had not died (about February, 579) shortly after Tiberius had become sole monarch (October 4th or 6th, 578).

[576-590 A.D.]

HORMUZD IV

The new king, Hormuzd IV, son of Chosroes and the daughter of the Turkish chagan, was haughty and enterprising. It produced an unpleasant impression at Constantinople that he sent no notification of his accession thither, for even in time of war announcements of this sort had been ceremoniously made by both courts. Altogether Greek authors criticise Hormuzd very unfavourably, and even Persian tradition testifies that he was spiteful and shed much blood. We know on the evidence of a contemporary that he put his brothers to death when he came to the throne, but the same authority states that this was a barbarous custom among the Persians. On the other hand, Persian tradition reports that he exercised strict justice without respect of persons, and zealously took the part of the common man against the noble. The weight of his severity fell upon the great. This agrees with the fact that he took thought for the soldiers in the ranks and treated the aristocratic curassiers with slight regard. He also incurred the wrath of the priests by a decision which does him the highest honour, for he ironically rejected their petition that he should place Christians at a disadvantage. In many points he seems to have resembled the first Yezdegerd, whose fate he likewise shared. It was his misfortune that he did not possess the intellectual superiority which enabled his father to control the nobles, both temporal and spiritual.

The war with Rome lasted through the whole of his reign, and the repeated attempts at negotiations came to nought. Sometimes one side was victorious, sometimes the other. To this war was added an unfortunate war with the Turks. Against them Hormuzd despatched Bahram Chobin. He succeeded in gaining a brilliant victory over them, or rather over one of their vassals, and took much booty; and even, as the story goes, converted the Persian tribute to the Turks into a Turkish tribute to the Persians. The victorious general was next sent (589) to the countries south of the Caucasus, there to aim a mighty blow at the Romans. Bahram, however, was totally routed. Hormuzd was then guilty of the folly of dismissing this experienced commander, the head of the house of Mihran, with ignominy.

CIVIL WAR

Bahram retaliated by open rebellion. His army took his part. He very likely knew how disaffected the nobles were, and could count upon malcontents among the rest of the troops. The army in Mesopotamia, which had retreated to Nisibis after being defeated by the Romans and dreaded the vengeance of the king, mutinied and joined Bahram, though without resigning its independence. Bahram had advanced as far as the great Zab (not far from the Mosul of to-day) on his way to the capital, when he was confronted by a royal army. But this army likewise rebelled, not, indeed, in Bahram's favour, but in favour of Chosroes, the king's son. Some of these troops reached Ctesiphon soon after, whither Hormuzd had hurried from Media on receipt of the fatal tidings. The city was given over to tumult. Bindoe, whose sister was Chosroes' mother, was imprisoned there (a fate most liable to befall an oriental noble); his brother Bistam (Vistahm) liberated him by force, and the nobles proceeded to depose Hormuzd and proclaim Chosroes king (summer of 590). He was on bad terms with his father, and the movement certainly did not come upon him as a surprise.

How far he was implicated in the assassination of Hormuzd, which soon followed, we cannot tell with any degree of certainty; most likely he let that happen which he could not well prevent.

Chosroes II, surnamed *Parvez*, "the victorious," tried in vain to win Bahram over to his side. The latter himself wished to reign either in the name of a prince who was not of age, or preferably in his own. Chosroes marched against him, but his army was not loyal. The famous general commanded more respect than the faint-hearted king, whose troops deserted him after the first serious engagement. Chosroes, with his family and a few faithful followers, fled into Syria, to the Romans. When he had reached the frontier city of Circesium, he wrote to implore the aid of the emperor Maurice (who had been on the throne since the 14th of August, 582). The latter was not adroit enough to take advantage of this extraordinarily favourable situation for the benefit of his empire, for he undertook to restore Chosroes without stipulating for a fair equivalent. A man of mean origin himself, he probably felt flattered by the mere fact of being called upon to reinstate a legitimate king of ancient lineage and being able to declare himself "father" of such a one.

Meanwhile Bahram, after some hesitation, had caused himself to be proclaimed king and had struck coins in his own name. He had also been fortunate enough to get Bindoe into his power. But Bahram's was but a tottering throne from the outset. The nobles would not submit to a man who had been their equal. Even in the Parthian Empire, however, often kings were deposed and raised to the throne; it had always been accounted right that none but an Arsacid should wear the crown, and in the empire of the Sassanids the legitimist sentiment was much stronger. In the popular mind the "ancient royal majesty" (*farrahi kayanik*) was bound up with the house of Ardaschir, and no other could reign.

There was a rising even in Ctesiphon itself, which was put down by Bahram, though Bindoe escaped during the tumult, further to exert himself on his nephew's behalf. By the beginning of 591 an imperial army was in the field to reinstate Chosroes. Martyropolis, which had fallen into the hands of the Persians through treachery, and had already been blockaded for a considerable time, was given over to the Romans by Chosroes; so was Dara. The Persian army at Nisibis went over to him, and increased from day to day by the arrival of Persian nobles, among whom were barons from Armenia. Bistam collected an army at Aderbaijan to march against Bahram; the main Romano-Persian army advanced upon him to the left of the Tigris, but before ever they came into touch with the enemy, a royal force which had been sent in advance straight through the Mesopotamian desert had taken the capital cities of Ctesiphon, Seleucia, and New Antiochia.

All men took the part of their lawful sovereign, and in the great battle that was fought near the Zab, Bahram was completely routed (summer of 591). He fled to the Turks, by whom he was received with honour, but soon afterwards assassinated. Chosroes was escorted to Ctesiphon by the Romans, and as a matter of course peace was concluded between Rome and Persia. Equally of course the payment of tribute was dropped; but the frontiers remained as they had been before the war, and Nisibis was left in the hands of the Persians.

Chosroes still felt so insecure on his throne that he begged the emperor to leave him a body-guard of one thousand Romans. His first thought was to rid himself of all dangerous characters, and especially of those who had compassed his father's fall and his own elevation to the throne. Among

[592-610 A.D.]

others he had his uncle, Bindoe, put to death; but Bindoe's brother Bistam was beyond his reach. When the latter saw that his death was determined upon, he followed Bahram's example, assumed the title of king in Media, and had coins struck. He too was of ancient lineage, and he too could not gain the prestige of the legitimate line. He seems to have relied upon the remnants of Bahram's forces, and to have entered into alliance with the Turks and Delamites. He withstood Chosroes' troops for nearly six years, till he fell by treachery (probably at the end of 595 or the beginning of 596).

VICES OF CHOSROES II

Those disorders must have sadly distracted the empire, which had been sufficiently enfeebled before by the long wars in the east and the west. Nor was Chosroes II the sagacious, strong, and humane ruler whom it required under these circumstances. At best he was a very ordinary type of oriental prince. Weak at bottom, he was at the same time boastful and cowardly, and to ostentation and luxury he added the much more harmful fault of avarice. At his death the royal treasures, which he had found empty, were full, while his dominions were impoverished by war. Some excuse may be found in the circumstances of the time for his conduct towards those who had helped him to the throne. In war he never distinguished himself, his victories are only those of his generals. He did indeed protect the Christians, he even treated them with distinction, and built churches for them; but he did it partly on account of the impression made upon him by the help of the Romans and (as he himself thought) the assistance of St. Sergius, the patron saint of the Syrians and Arabs in the Roman Empire, partly at the instigation of Shirin, his favourite wife, who was an ardent Christian, and of others, such as his Christian physician in ordinary, Gabriel. In later days Chosroes' friendship for the Christians was turned into the opposite sentiment. And we know that he was a man of gross character.

After Maurice had been overthrown by a mutiny and slain, and the vile Phocas elevated to the imperial throne (November, 602), Chosroes looked upon himself as in a state of war against the Romans, in the capacity of avenger of his "father" Maurice, and protector of his putative son Theodosius, who had taken refuge with him. Furthermore Narses, who was in command at Edessa, appealed to him against Phocas. Chosroes, therefore, made a beginning by imprisoning the ambassadors by whose hand Phocas informed him of his accession. The actual war probably commenced at the beginning of 604. For twenty years the Roman Empire was overrun by Persian armies as it never had been before, so disordered was it by Phocas, so harassed by Avars and other barbarous tribes. Chosroes was present in person at the taking of Dara, after which he took no active part in the war. In a few years the Persian armies had pressed forward far on the road to Asia Minor, even reaching Chalcedon, opposite Constantinople.

The fact that the power of the Persian Empire was not very firmly based for all that, is shown by an event, in itself insignificant, which falls within this period (between 604 and 610), the battle of Dhu Kar. Chosroes had abolished the kingdom of Hira, and caused Nohman, the last king, to be put to death. By this means the empire was quit of a vassal state which had often proved troublesome; but, on the other hand, it was henceforward far more difficult to gain an ascendancy over the savage tribes of the desert, and prevent them from making raids upon the cultivated regions. After the

fall of Nohman, the Bedouin tribes of Bekr ben Wail succeeded in inflicting a total defeat on an imperial army consisting of Arabs and Persian regular troops at Dhu Kar, not far from the Euphrates and a few days' march from Ctesiphon, and holding the territory out of which the Persians wished to drive them. This victory of Arabs over Persians, magnified by national vanity, greatly encouraged the former in their self-esteem, and strengthened the confidence of the Moslems when they attacked the empire.

CONFLICT WITH HERACLIUS; FALL OF CHOSROES II

The war with the Romans continued to make successful progress, after Phocas had been overthrown, by his able successor Heraclius (October, 610). The latter, seeing himself hard pressed on all sides, sued in vain for peace. Damascus was taken in 613. The surrounding country, which had never been trodden by Persian feet since the founding of the empire, was laid so utterly waste that to this day countless ruins bear witness to these ravages. In the June of 614 Jerusalem was taken. The whole of Christendom was horrified by the tidings that, together with the patriarch, the Persians had carried off the "Holy life-giving Cross" of Christ. Egypt was next conquered, and Asia Minor again overrun as far as to Chalcedon. Not till 622 was Heraclius able to take the field against the Persians. He took ship for the Bay of Issus, thence pressed forward to Armenia and the regions about the Pontus, and for the first time in the campaign inspired the enemy with respect for the Roman arms. The loss of church treasures must be reckoned as a heavy item in the cost of the war. On the 15th of March, 623, Heraclius at length started upon the great military expedition which led him again and again into the heart of Persian territory. The almost extravagant daring of his cross-marches and transverse marches, in which he was generally deprived of all communication with his base and must have had great difficulty in feeding his troops, prove him a great commander and a great statesman.

In the first year of the campaign he destroyed one of the most sacred sanctuaries of the Persians, the Fire temple of Ganjak, not far from the Lake of Urumiyeh; it was his reply to the destruction of Jerusalem. We find him now in the vicinity of the Caucasus, now in the east of Asia Minor, now, again, in Mesopotamia, never vanquished, often victorious, more often still, it may be, weakening or deluding superior forces by skilful movements. Chosroes, who felt the emperor disquietingly near at Ganjak, sent Shahrbaraz, the most famous of his generals, with a great army direct to Chalcedon to draw him off (626).

It was an anxious time for Constantinople, with the Persians on this side and the Avars on that (in the summer of 626), and the emperor almost beyond knowledge in the remote parts of Asia. But the Avars soon withdrew, seeing that the Persians, having no fleet, could not undertake concerted operations with them on the far side of the Bosphorus. In retaliation Heraclius brought the savage Khazars, from the north of the Caucasus, into Persian territory. At length, in 627, he ventured into the chief province of the monarchy. He kept the "feast of lights" (January 6th, 628) at Dastagerd, only about three days' journey from Ctesiphon, where Chosroes had held his court regularly for the last twenty years.

The king had fled in terror, not feeling safe till he and his harem had the bridge of the Tigris at Ctesiphon behind them. Heraclius had naturally

[628-629 A.D.]

accomplished his tremendous march from the Caucasus with comparatively few troops, and was in no position to attack the capital, strongly fortified and protected by waterways as it was. On the contrary, before the king had collected a large army he withdrew, but only to Ganjak, thus remaining on the enemy's soil; and in February and March traversed the Alps of Kurdistan amidst perpetual snow-storms, a feat which has not often been matched in the annals of war.

Meanwhile important events had been taking place at Ctesiphon. Chosroes' tyranny and extortion had exasperated high and low alike; by his cowardly flight he had forfeited the respect of his people. In addition, he had designated Mardanshah—his son by Shirin, who still governed him wholly in spite of her years and his thousands of other wives—as his successor, to the exclusion of Kavadh. The latter was imprisoned in a fortress with most of his brothers. Some nobles, among whom was a Christian, Shamta, son of the deceased farmer-general Ezdin, now set Kavadh at liberty and proclaimed him king (February 25th, 628). Chosroes, deserted by all men, was dragged out of his hiding-place, put in prison, and, after a few days, executed (the 29th of February, 628). Thus miserably and horribly perished the man whose camps extended almost to the borders of the Achaemenid Empire. No hand was raised to defend or avenge him. The Christians above all—who, apart from other things, had suffered deadly insult at his hands by the carrying away of the True Cross—hailed with acclamations the parricide Kavadh, in whose elevation one of themselves had played no small part.

SUCCESSORS OF CHOSROES II

The first thing that Kavadh (II) Seroes did was to murder all his brothers (probably to the number of eighteen); the second was to send the emperor an urgent entreaty for peace. A truce was quickly concluded, but no peace as yet, Heraclius being in no hurry for it, since he was now to some extent master of the situation. All Persian troops received orders to evacuate Roman territory. Heraclius seems next to have introduced such order as he could into the affairs of the provinces so recovered, and of Mesopotamia in particular. On reaching Syria he learned that Kavadh Seroes was already dead. The wretched man had only reigned for about half a year. His reign was marked by a dreadful pestilence.

The party in power set his son Ardashir III, a child of seven, in his place; and an epoch of unspeakable confusion ensued, in which the children and women on the throne served only as a pretext for the ambitions of contesting nobles. During Ardashir's reign the cross, which had been sent back from Ctesiphon to Heraclius through the head of the Nestorian church, was solemnly set up again by him in Jerusalem. The festival of the Elevation of the Cross on the 14th of September still keeps that joyful day in remembrance (629).

The government at Ctesiphon was powerless. The Khazars invaded and ravaged the empire. Possibly it was at this time that Chosroes, the son of Kavadh and grandson of Hormuzd IV, who had grown to manhood among the Turks, first tried to establish his throne in Khorasan. He was killed in a few months, but a mightier than he, the victorious general Shahrbaraz, grasped at the crown. In a personal interview at Arabissus in Cappadocia (June, 629) he seems to have secured the assent of Heraclius, who must have

been deeply interested in weakening the hostile empire by fostering internecine discord. Shahrbaraz then marched with a small force upon Ctesiphon, and the famous defender of the empire took the city of its kings by the treasonable aid of some of the principal inhabitants. The city was given over to plunder, murder, and horrors of every kind; and the boy Ardashir was slain on April 27, 630. But on the ninth of June, Shahrbaraz himself fell a victim of the jealousy and legitimism of his compeers. His corpse was dragged through the street; and tradition heaps grotesque irony on the man who would be king and could not, because he was not of the legitimate line.

A woman, Boran, the daughter of Chosroes II, was next raised to the throne. She seems to have formally concluded peace with Heraclius at last; on what terms we do not know, but probably the peace with Maurice was simply ratified anew. At all events, Nisibis remained Persian.

Boran only reigned until about the autumn of 631. She was succeeded at Ctesiphon, probably after the brief intermediate reign of a prince, Peroz by name, by her sister Azarmidokht. At Nisibis, however, the troops of the murdered Shahrbaraz set up Hormuzd V, a grandson of Chosroes II, who held his ground in that district for some time (in the years 631 and 632). Azarmidokht was overthrown by Rustem, the mighty hereditary crown-general of Khorasan, whose father she had caused to be put to death. From the confused accounts of this time of confusion we cannot gather with any certainty who was king or who pretender in the capital or provinces, nor determine the date or even the sequence of these "reigns."

It is certain that after Azarmidokht one Ferrukhzadh (or Khorrezadh) Chosroes was for some time accounted king at Ctesiphon. He was probably a child, and according to some authorities was the only son of Chosroes II who had escaped the general butchery. But others of the men in power set up another child at Persis, Yezdegerd III, son of Shahriyar and grandson of Chosroes II, and crowned him in the Fire temple of Ardashir (in the second half of 632 or the first half of 633). He was presently acknowledged in the capital, Chosroes having been put to death. No lasting resistance appears to have been encountered in other provinces.

ANARCHY AND CHAOS

No one could now dream of a real restoration of the fearfully distracted empire; but at least a grandson of Chosroes, who did not trace his descent from the parricide Sheroe, was sole king once more. He was consecrated at Istakhr, the home of the dynasty; and the mighty Rustem stood at his side. A change for the better seems really to have ensued, but it was no more than a brief respite. A foe destined to prove more formidable than Julian or Heraclius was already knocking at the gates of the empire. In the internal disorders which had distracted Ctesiphon, the loss of Yemen, and a few of the empire's possessions in northeastern Arabia to the Moslems, had probably passed almost unnoticed.

The Moslems, however, were soon close at hand. The Bekr Bedouins had made raids upon the royal dominions several times since the battle of Dhu Kar. After a while Muthanna, one of their bravest chiefs, became a convert to Islam, and with that force behind them their attacks grew bolder. Then (probably in 633) the mighty Khalid, after subduing the insurrections in Arabia, appeared with a small force on the lower Euphrates to conduct the operations of these same Bedouins. Persian Arabs and imperial troops

[633-637 A.D.]

were defeated in small engagements, and soon a number of border forts were in the hands of the Moslems. The inhabitants of the regions west of the Euphrates, who were all Christians, and, like all the Christians about the Euphrates and Tigris, felt little loyalty to the empire, submitted to the victors and even undertook to supply them with information.

ARAB INCURSIONS

The Arabs were already beginning to rove on the far side of the Euphrates; they plundered Baghdad, then a village, while a fair was being held there, as well as other places on the right bank of the Tigris. But Khalid presently received orders (the commencement of the summer of 634) to start for Syria, the conquest of which was at the time a matter of greater consequence to the caliph. His successor, Abu Obaid of Taif, brought some reinforcements with him; but when at length a regular Persian army came on the scene, the Moslems, in spite of their heroic valour, were completely defeated in the "battle of the Bridge," on the Euphrates, November 26th, 634. After their leader had fallen Muthanna had great difficulty in extricating the remains of his army. Most of the Moslem conquests were lost without further ado. After some hesitation Omar (caliph since August 23rd, 634) resolved to send more troops to Irak. He appealed simultaneously to the greed and piety of the Arabs, urging them in the same breath to win the treasures of Chosroes and the joys of paradise. A larger Persian army was now defeated for the first time (at Buwaib, 635 or 636); the commander, a member of the house of Mihran, was among the slain.

The Arabs were once more masters of the country west of the Euphrates. They found an energetic and cautious leader in Saad, son of Abu Wakkas, one of the first followers of the prophet. The lords at Ctesiphon now realised the great danger that impended over the empire. The news of the battle on the Yarmuk (August 20th, 636) which cost Heraclius, the conqueror of Persia, the whole of Syria, probably contributed to their fears. Rustem, therefore, took the head of a great army in person. As a token of the gravity of the struggle he bore with him the sacred banner of the empire (*dīrafshī Kaviyān*), which was supposed to have come down from time immemorial. He also took with him a number of elephants, according to the Persian usage in war. At the approach of the advanced guard of the Persian army Saad evacuated his position and retreated to Kadisiya, on the verge of the desert (south or southwest of Hira). For months the armies confronted one another, with only a little space between. The Arabic force was certainly much the smaller of the two; they could not have fed a large army in that place, for they were dependent on the produce of their raids and such provisions as the caliph sent after them from Medina.

At length the great battle of Kadisiya (end of 636 or 637) was fought. It lasted for several days; Saad was ill, but nevertheless took the command. The Persians were, for the most part, much better armed than the Arabs, but the courage of the latter was wound up to the highest pitch. They were terrified by the elephants at first, but as they pressed on gallantly for all their fears, the animals appear to have got beyond control and to have become a source of confusion to the Persian ranks. The great majority of the Persians certainly behaved with cowardice, after their ancient fashion; but the Arabs had hard work before the foe was defeated, Rustem himself slain, and the banner of the Persian Empire taken.

ARAB CONQUEST

The battle of Kadisiya practically decided the fate of the provinces on the Tigris. There were a few other fights, some of them in the vast territory of ancient Babylon, but the Arabs soon afterwards reached Seleucia, took it after a protracted siege, crossed the rapid stream of the Tigris, and quickly forced their way into Ctesiphon. The young king Yezdegerd had already fled to Holwan (on the border between Babylonia and Media). On their way thither, at Jalula, the Arabs won another victory over the Persians under Khorrezadh, Rustem's brother, and Yezdegerd fled further into the interior. Meanwhile other Arabs had conquered the delta of the stream and thence advanced into Susiana. A very able resolute commander might still have saved the actual land of Iran for the Persians. Omar, who was very cautious in spite of his energy, was apprehensive lest the Arabs should extend their forces too far, and at first would not give orders for an advance into the highlands. At length he did so. A great Persian army had been collected at Nehavend, a little to the south of the ancient highway from Babylon to Ecbatana. Here a great battle was fought (in 640, 641, or 642), in which the Arabs—first under the command of Nohman and, after he had fallen, under Hudhaifa the Meccan—won a brilliant victory.

With good reason the Moslems called the triumph of Nehavend the "victory of victories." It completely shattered the empire of Persia. The Arabs had a long contest before them, until they had really conquered all the provinces of the vast monarchy, but it consisted of isolated struggles in which there could be no doubt of the ultimate issue, as their enemies had lost all cohesion. Many towns and districts had to be subjugated again and again, because they were constantly rebelling. The most obstinate resistance appears to have been offered in Persia proper, especially about Istakhr, the cradle of the empire of the Sassanidæ and the centre of its religion. Many of the great provincial nobles and some of the lesser entered into friendly agreement with the Arabs. They one and all met them on the footing of independent sovereigns.

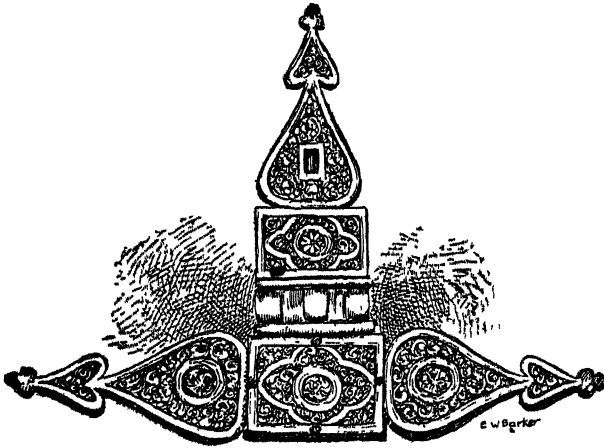
King Yezdegerd meanwhile lead a wretched life. He could not summon up courage to set his life on the stake for his crown and empire. He fled from one satrap to another. He seems to have stayed longest at Istakhr, the home of his race. The outward pomp of royalty was left him, coins were still struck in his name, but as soon as he became a troublesome guest he was sent away. At length he took refuge in the extreme northeast, and there he was miserably murdered, in the neighbourhood of Merv. The circumstances of his death, which took place in 651 or 652, are not exactly known, but it seems tolerably certain that Mahoe, satrap of Merv, had a hand in it. [For the traditional account see page 154, this volume.]

The similarity of the circumstances under which the Achæmenid and Sassanid empires perished forces itself upon our notice, a similarity which, though apparently fortuitous, indicates a great correspondence in character. As the battle on the Granicus first fully showed the formidable nature of the enemy, as Issus cost the king his western provinces and Gaugamela rent the empire asunder without thereby making the victor master of all its several provinces, so it came to pass nearly one thousand years later, with the battles of Buwaib, Kadisiya, and Nehavend. And as the fugitive Darius was slain, in the northeast, not by enemies but by treacherous nobles, so it was with Yezdegerd, who was no more a hero than he. The Persian nobility did not exhibit so gross a lack of patriotism and loyalty in the case of the

[652-750 A.D.]

Arabs as in that of Alexander; the vivid consciousness of religious differences and the ruder manners of the Arabs made adherence to them more difficult; but there was no lack of traitors of high rank nor of renegades among the greater and lesser nobles. The complete subjugation of the Persian monarchy took the Arabs much longer than it had taken the great Macedonian, but on the other hand its effects were much more lasting; Hellenism touched the mere surface of Persia, but Iran has been thoroughly permeated by Arab religion and Arab characteristics.

A fragment of the Sassanid empire continued to exist for some time longer. The hereditary crown-generals (Shahpat, Ispehbedh) of Khorasan, of the house of Karen, withdrew into the mountain country of Tabaristan (Mazanderan) and there reigned for more than one hundred years, though they occasionally found themselves under the necessity of paying tribute to the caliph. They remained faithful to the religion of Zoroaster. The era which they struck upon their coins begins, in all probability, with the death of Yezdegerd, and they thus seemed to have looked upon themselves as the direct succession of the last Sassanid king.^b



BRONZE HINGE FROM ANTIQUE CHEST



CHAPTER III

EARLY HISTORY OF THE ARABS

[ca 2500 B.C.—622 A.D.]

THE Arabian peninsula is Africa reduced in size and of more moderate proportions, but without a river-valley like that of the Nile. The heart of the country is a tableland, sparsely watered under a burning sun, and forming a depression in the midst of sandy deserts, rocky plains, peaks, and naked cliffs. Thus, despite its great extent of over a million square miles, Arabia presents, especially in the interior, but few stretches of land suitable for cultivation. It is in the south, where the plateau slopes down to the Indian Ocean in a series of declivities, that fertile valleys lie; and on the mountain terraces, where cool winds from the ocean temper the tropic heat, the richest fruits abound. This district of Arabia is the land of frankincense, of sugarcane, and coffee tree, of pomegranates, figs, dates, of maize, and wheat.

Herodotus,^b who like all other historians of antiquity applies the name Arabia to regions lying even beyond Sinai and the Syrian deserts, gives us but meagre information concerning the inhabitants of this vast land. "The Arabs," he says, "wear long garments, carry at their right side great bows with double strings, and ride on swift camels. They worship two gods, Dionysus whom they call Urotal, and Urania whom they call Alilat, the latter also being called by the Babylonians Mylitta. Compacts are made in the following manner; a third person cuts each of the parties to the agreement in the hand near the thumb, and with the blood thus obtained smears seven stones that lie on the ground between, at the same time calling on Urotal and Alilat. Compacts thus sealed are held sacred by the Arabs, and are kept with a fidelity rarely found in other nations." Artemidorus^c of Ephesus calls Arabia rich in animals of all sorts; lions, panthers, wolves, wild asses, and camels; and the inhabitants, according to him, were wandering herdsmen who travelled about and did their fighting on the backs of camels, and lived on the camels' milk and flesh. He withholds from us the names of these tribes on account of their obscurity and unmusical sound. Diodorus^d also tells us that parts of Arabia on the Syrian side were inhabited by tribes who lived by trading and agriculture; but the tracts adjoining were for the

most part barren and without water, and the Nachabæans who occupied them led the life of bandits, plundering their neighbours far and wide; no other tribe had succeeded in conquering them. In the interior and in the west of Arabia were sand plains of immense extent, across which it was only possible to travel by taking, as on the sea, the Great Bear as a guide.

Pliny^e remarks: "Wonderful to say, the Arabians live about equally by robbery and by trade; what they obtain from their forests (meaning the products of the date-palms and the fruit-trees of the south) and from the sea they sell, yet they never buy anything in return."

"The Arabs," says Ammianus Marcellinus^f, "cover the territory that reaches from the Euphrates to Egypt. They wear no clothing save a sort of apron around the body, and a voluminous cloak. Every man among them is a warrior, and on their camels and swift, fine-limbed horses they are everywhere to be seen. They cannot endure to remain long in any one locality; without permanent dwelling-place they wander restlessly about, and their whole life is nothing but a flight. Of bread and wine the majority of Arabs have never even heard."

Different information is given us regarding the southern coast of Arabia. Herodotus^b remarks that the greatest blessings are showered upon the extreme limits of the earth, and that this seems to be true of Arabia, the most southern point of the inhabited world. Here only in all the earth grow frankincense, myrrh, cassia, and ladanum; here only are raised sheep with tails so busily that wagons have to be bound beneath them to support them. But the trees bearing frankincense are guarded by winged serpents and those bearing cassia by bats.

Thoroughly informed in matters relating to this district by reason of Alexandria's wide trade connections, Eratosthenes^g could name the different tribes that inhabited the south. "In the interior," he adds, "were thick forests formed by tall frankincense and myrrh trees; and besides these there were cinnamon trees, palm and calmus, and other trees of a similar nature, sending forth the sweetest odours. Out of so many it is not possible to name every species; it is enough to say that the perfumes they diffused were delicious beyond all words. Even people going by this land in ships at some distance from the shore, have the odours wafted to them on the breeze. For here the aroma does not proceed from spices old, stale, and laid away, but is sent forth in full strength and freshness, so that sailors along the coast believe they are enjoying ambrosia, no other name expressing the extraordinary strength and richness of the perfume they inhale. Among the Sabæans the monarchy is hereditary, and it is here that the king lives, dispensing justice to the people, but never venturing to leave his palace. Should he once show himself outside he would be stoned by his subjects, who would thus be fulfilling an ancient oracle. The Sabæans are the richest people in the world. In exchange for their few wares silver and gold flow in to them from all sides, and owing to the remoteness of their situation no other tribe has ever conquered them."

The Hebrew Scriptures have preserved for us information concerning the populations of Arabia, that is older by a thousand years than that of Pliny, and by five hundred than that of Herodotus. According to Genesis^h the tribes fall into four main groups; the Joktanites, among whom the tribes of the south and east are the most prominent; the Keturites, which include certain tribes of the east and northwest; the Ishmaelites, among whom can be counted tribes of the north and of the tableland of the interior; and finally the group of tribes who wandered and settled near the eastern frontiers of

[ca 2500-700 B.C.]

Canaan — the Amalekites, Edomites, Moabites, and Ammonites. The Hebrews ascribe to the Arabs the same origin as their own.

From the genealogies it is plain that the Hebrews regarded the Arabian tribes as close kinsmen of their own, and kinsmen of a far more ancient branch. The Arabs of the south traced their origin back to the fifth generation after Shem, the common forefather, while the Hebrews descended from the second son of Isaac. Most closely related to them are the Ishmaelites, who are divided into twelve tribes — the descendants of the sons of Ishmael, the “twelve princes”; then follow the Edomites, the Ammonites, and the Moabites.

The tradition of the Arabs scarcely goes back to the beginning of the Christian era. What their writers, who began after Mohammed to tell the early history of their race, knew of those ancient periods is either derived from the accounts of the Hebrews, or is the work of pure imagination. They represent the Amalekites, whom they found in Hebrew Scriptures, as the founders of their race, and place their dwelling variously in Canaan and Damascus, and the district of Mecca and Oman, and cause them at one time to rule over Egypt. These Amalekites, the Tasmities and Jadi, Aadites and Jorhomites, they look upon as the true Arabian stock, to whom God taught Arabic after the confusion of tongues. But the Tasmities and Jadi are as little to be accepted historically as Amalek, their names signifying “the extinct,” and “the vanished”; the Aadites are a purely fabulous people, and the Jorhomites (near Mecca) are a tribe of by no means ancient origin. The progenitor of the tribes of Yemen in the south is, according to the Arabians, Kahtan, the son of Eber, and great-grandson of Noah; this is the Joktan of Genesis. This founder of the Sabæan monarchy left two sons, Himyar and Kahtan. Himyar was the progenitor of the Himyarites, and their abode is placed on the southern coast of Arabia, between Mareb (Saba) and Hadramaut.

To the kingdom of Mareb, founded by Abd Shams-Sabah, is ascribed by Arab tradition a long succession of rulers. But even if we were to allow to each name a reign of more than thirty years, Kahtan's period would not be carried back beyond 700 B.C. Abd Shams-Sabah is supposed to have built not only Mareb but a great dam for the irrigation of the land. The well-built dams, canals, and sluices at Sana (the Uzal of the Hebrews, to the west of Mareb) are said to have been erected by Asad. The castles of Sahlin and Bainun (near Sana) were built by dæmons, at Solomon's bidding, for Belkis, queen of Sheba. Towards the end of the year 700 B.C. Harith, at the head of the Himyarites, gained possession of the kingdom of the Sabæans, who were thus driven from their own land, and the Himyarites who supplanted them (the Homerites of western nations) became the ruling people in Yemen. Arab tradition had somewhat prepared the way for this change by making Himyar the oldest son and successor of Abd Shams-Sabah.

If we trace the genealogies given by Arab tradition to the rulers of the tribes descended from Ishmael backwards for twenty generations till we reach Adnan, his grandson, we do not arrive at an earlier period than the second century B.C., even if we allow thirty years for each generation.

There have been handed down to us no consistent accounts of these people. We learn that Egypt, at some period later than 3000 years B.C., gained a foothold in the west of the Sinai peninsula, but we are unable to obtain any certainty of the origin of the invading tribes. The inscriptions of Egypt of the time of Tehutimes and the first Ramses, tell of victories achieved over the Shasu and over the Punt, that is, the Arabs; but we cannot

[ca 2500-645 B.C.]

learn the extent of these victorious operations, nor the names of the tribes against which they were directed, hence we conclude that they were of but a transitory nature. The Hebrews relate that the queen of the Sabæans, ruler over that fruitful, spice-bearing land, journeyed to Jerusalem to lay before King Solomon rich presents of spices and gold.

It would surprise us to learn that an Arabian monarchy was in the hands of a woman, did not the inscriptions of the Assyrian kings reveal that even the tribes of the deserts frequently had women as rulers. These same inscriptions also furnish us with information concerning certain early Arabian tribes, and make known to us their great wealth in cattle. The third Tiglathpileser relates that in the year 735 B.C. he received tribute from Zabibieh, queen of Arabia (Aribi). In the year 734 he marched on Samshi, queen of Arabia, and took from her as spoils thirty thousand camels and twenty thousand oxen, afterwards subjugating the people of Saba, the Sabæan city. King Sargon makes boast that he conquered the people of Thamud, the Thamudenes of western writers; also those of Tasid, Ibadid, Marsiman, Chayapa, the distant Arbæans, the inhabitants of the lands of Bari, "which the learned and the scribes knew not," and that Samshu, queen of the Arabs and Yathamie, the Sabæan, paid him tribute of spices, camels, and gold (715 B.C.). Sennacherib took from the Pecod, the Hagarites, the Nabatæans, and certain other tribes, 5330 camels, and 800,600 head of small cattle (703 B.C.). During the reign of Asshurbanapal, Adija, queen of the Arabs, and Ammuladin, king of the Kedarites, were conquered and brought in chains to Nineveh; and the "innumerable warriors" of another prince, Yauta-ben-Bir-Dadde, were put to rout and his tents were burned. A third chief, Abiyate, with his allies, Yauta-ben-Hazael, Natnu (Nathan) king of the Nabatæans, and the worshippers of Istar, was defeated in 645 B.C.

The position of Arabia between the river valleys of the Nile, the Euphrates, and the Tigris, which had been the seats of the oldest industries and where agriculture and civilisation had early begun to flourish, brought the Arabs, who were continually wandering about the frontiers of their land, into close connection with Egypt and Babylon. What robbery failed to supply could be obtained by barter. The wandering herdsmen had need of corn, tools, and weapons; the Egyptians and Babylonians, of horses, camels, skins, and wool. By giving in exchange for what they required cattle and skins, the Arabs kept the Egyptians and Babylonians supplied with raw materials for their industries. According to Hebrew tradition Abraham went into Egypt, and the sons of Jacob bought grain in Egypt when "there was a famine in the land." The fact that the Egyptians gained possession, in 3000 B.C., of the valley of Maghara in the Sinai peninsula, and that a thousand years later certain nomad tribes of the northwest of Arabia obtained supremacy over Egypt, served but to strengthen the later relations between the two countries. That there had long been intercourse is certain; and contact with the superior culture of Egypt had so multiplied the wants of the Arabs as greatly to increase their trading relations. They could offer not alone their cattle to the Egyptians in barter but the costly products of their southern coasts, the frankincense and perfumes that had already attained a high celebrity in Egypt as early as 2500 B.C.

It is no wonder then, in view of this ancient and active trade, that Queen Ramaka (Maat-ka-Ra or Hatshepsu) of Egypt made the attempt to import the products of southern Arabia direct by way of the Red Sea; and it must have been this same intention that caused Ramses II to project a canal that should connect the Nile with the Red Sea. Later, Ramses III caused ships to be built

[ca 1225 B.C.-100 A.D.]

especially for the trade with "the land of Punt" (Arabia) and "the land of the gods" (the far East). Great as was the demand of Egypt for incense and perfumes, that of Babylon seems to have been no less. Herodotus^b tells us that at the annual feast of Belos a thousand talents of incense was burned on the altar of the great Babylonian temple.

The demand for Arabian products must have greatly increased when the Phœnician cities planted along the coast of Syria, grew to be important trade centres.

That the Babylonian talent was current among the Sabæans is evidence of the extent and activity of Babylonian trade. First passing their goods from one to another of their own tribes until the market at Damascus was reached, or the Euphrates and the Nile for shipping, the Arabs permitted or refused passage to the caravans of the Babylonians and the Phœnicians. They lay in wait for the merchant-trains, and either plundered them or forced them to pay for safe passage and convoy.

The beauty and fertility of the portion of Arabia occupied by the Sabæans and the Chatramites must have early served to fix them there as permanent settlers, and their constantly growing commerce with Egypt, Syria, and Babylonia unquestionably resulted in a great influx of wealth to these tribes. Thus even the tales current among western nations of the splendour of their cities—the sixty temples of Sabbathā, and the gold and silver vessels, pillars, and couches of Mareb—must have had strong foundation in fact. Ruins of mighty aqueducts, dams, and basins remain, which are the wonder and admiration of our tourists for the excellence of their plan and the solidity of their construction. They reveal to us not only the skill of the ancient Sabæans and Chatramites in erecting important works, but their complete understanding of the subject of irrigation; since the whole system of canals and basins was evidently designed to utilise upon their own lands the streams rushing down from the mountains. Remains of magnificent structures, not alone near Mareb but near Nejran, Ghorab, Nakb-el-Hajara, go far towards con-



AN ARAB ARCHER

firming what western and Arab tradition tell us of the glories of ancient times; and inscriptions on these and other ruins in the southwest of Yemen give us, though they do not go back further than the year 120 B.C., an insight into the life and culture of the tribes of South Arabia. We also learn the earlier forms of their spoken and written language, and discover that their alphabet was derived from that of the Phœnicians, developing later independently side by side with it. Of a more recent date (the first century A.D.) are inscriptions on the rocks of the Sinai peninsula in the extreme northwest of Arabia, which are written in the north Arabian language and characters.

A glance at the meagre array of facts made known to us reveals the basis of the religious conceptions of the Semitic tribes in Arabia to be almost the same as that of the Semitic tribes in Syria, or those by the Euphrates and

[380 B C -100 A D]

Tigris. It can readily be believed that the rites of those tribes nearest Syria partake somewhat of the character of the Syrian rites and that the worship of the southern tribes is closely allied to that of the Babylonians.

That the tribes of the desert should pay particular reverence to the stars cannot occasion much wonder. With the refreshing dews of night came not only Venus and the moon but the entire splendour of the firmament, to dazzle the eye and touch the spirit of the Arab. High above the silent desert, the tents, and sleeping flocks, looking down on the midnight ride and the waiting ambuscade, the stars swung on their glittering way. They were the source of a varied knowledge to the Arab; they marked out his path through the trackless desert, foretold the coming of the rain for which he had prayed, indicated the change of the seasons and the time for breeding in his flocks. Since these stars could at one time provide good pasturage and all that was needful for flocks, and at another dry up the wells and grass, why could they not also bring joy and pain, happiness and sorrow to mankind? Thus to the tribes of the desert the stars that shone brightest became living spirits, that ruled supreme over nature and the destinies of men.

The life of the nomad tribes of the interior (included by the Arabs under one name, Badawi [Bedouins] "children of the desert") has suffered but few changes; up to the present day there have been no very radical departures from the customs and conditions of the olden time, which are fully described elsewhere.

In the Arabs the qualities peculiar to the Semitic character have attained their soundest and most strongly marked development. Their wandering life in the desert, exposed to burning sun and tempests of wind and sand, has steeled and strengthened them. In a land of trackless wastes, surrounded by beasts of prey and hostile tribes, each man was dependent for safety on his own watchfulness and keenness of vision, on his own courage and resolution, on his horse and lance. Soberly and frugally nourished, the body became lean and spare, but supple, sinewy, and capable of great endurance, and within these hardened frames dwelt a spirit of indomitable resolution. Thus the Arabs are characterised by a freer bearing, a more steadfast good faith, a more umbrageous pride, a greater love of independence, and a bolder daring than any other tribes of their race. The nature of their country and of their life has saved them from the excesses of greed of luxury and sensuality into which the Semitic populations on the Euphrates and the Tigris, as well as those on the Mediterranean, frequently fell, though they share in the cruelty and blood-thirstiness common to their race. It was the Arabs on whose unused strength it was possible to found an empire, a new Semitic civilisation in the Middle Ages, after Babel and Asshur, Tyre and Carthage, Jerusalem and Palmyra, had long passed away.²

ARAB HISTORY BEFORE MOHAMMED

The history of Arabia and its inhabitants naturally divides itself into two distinct and even dissimilar periods, that, namely, which preceded the era of Mohammed, and that which followed it. Each of these two periods, though comprising in its extent several minor phases and fluctuations, now of advance, now of retrogression, bears, however, a well-marked general character of its own. The first of the two periods is distinguished as one of local monarchies and federal governments; the latter commences with theocratic centralisation dissolving into general anarchy.

The first dawning gleams of anything that deserves to be called history disclose Arabia wholly, or nearly so, under the rule of a race of southern origin; the genuine, or, as they are sometimes termed from a mythical ancestor Kahtan, the Kahtanee Arabs. These, again, we find subdivided into several aristocratic monarchical governments, arranged so as to form a broad framework or rim around the central wilds of the peninsula.

Oldest and chiefest among the Arab monarchies was that of Yemen; its regal residence is said to have been in the now abandoned town of Mareb, in the extreme south. After a devastating inundation, referred with some probability to the first century of the Christian era, the seat of government was removed from the ruins of Mareb to Sana, a city which has continued the metropolis of Yemen to the present day. The Yemenite kings, descendants of Kahtan and Himyar (the dusky), a name denoting African origin, and each adorned with the reiterated surname of "Tobba," a word of African etymology, and signifying "powerful," are said to have reigned, with a few dynastic interruptions and palace revolutions, for about twenty-five hundred years, during which long period they commanded the direct obedience of the entire southern half of the peninsula; while, by their tribute-collectors, and by chiefs of kindred or delegated authority, they indirectly governed the northern. One of these monarchs is asserted, though historical criticism will hardly admit the assertion for fact, to have subdued the whole of central Asia, and even to have reached the boundaries of China; while another anticipated, so runs the story, the later and more authentic conquests of his race on the north African continent. In both these cases Arab chroniclers seem to have appropriated for their own rulers, not without some additional exaggerations, the glories and exploits of the Egyptian kings. But that theirs was a vigorous and in some respects a civilised government is attested alike by the literary and the architectural relics of their time. Their sovereignty was at last overthrown, 529 (A.D.) by an Abyssinian invasion, and was re-established in 603 A.D. as a dependency of the Persian Empire, till in the year 634 it was finally absorbed by Mohammedan conquest.

Next in importance to the kingdom of Yemen came the subsidiary monarchy of Hira, or more correctly Heerah, situated in the northeasterly province of Arabian Irak. Its kings, a collateral branch of the royal race of Sana, governed the western shore of the lower Euphrates, from the neighbourhood of Babylon down to the confines of Nejd, and along the coast of the Persian Gulf. The duration of their empire, founded in the second century after Christ, was 424 years. This kingdom paid an uncertain allegiance to their more powerful neighbours, the Persian despots; and from time to time exercised considerable influence over the turbulent tribes of central Arabia, till, like Yemen, it sank before the rising fortunes of Mohammed and his followers.

A third monarchy, that of Ghassan, lorded it on the northwest over lower Syria and the Hedjaz; its independence was somewhat tempered with unequal alliances with the Roman, and subsequently the Byzantine Empire. It was founded in the first century of the Christian era, shortly after the flood of Mareb; and its duration, till subdued by the all-conquering prophet, exceeded six hundred years.

A fourth government, that of Kindeh, detached itself from Irak early in the fifth century, and united under its sceptre the tribes of northerly Nejd and even those of Oman, for about 160 years. Its kings were, like those before mentioned, of Yemenite origin; but their rule was weak and disturbed by frequent wars.

[100-500 A.D.]

Much has been written by Arab authors regarding the great inundation, as they term it, of Arem or Mareb, possibly a tropical cyclone of more than ordinary destructiveness, like that of 1867 in the West Indies; and this event they love to assign as the proximate cause which dispersed the families of Yemen over northern Arabia, and led to the foundation of the kingdoms of Irak and Ghassan. But the reality of the events, physical or political, symbolised by the "flood of Arem" (a counterpart, after its fashion, of the biblical flood) cannot now be well deciphered.

This is however certain — in that the Yemenite Arabs, and especially those who tenanted the south of the peninsula, had, during the period now cursorily sketched, attained a very fair degree of civilisation — that arts and commerce flourished, that wealth was accumulated, literature cultivated, and talent held in esteem. On all these points we have not only the uncertain and distorted testimony of foreign authors, such as Strabo, Pliny, Diodorus, Ptolemy, and the like, but the more positive though fragmentary evidence afforded by the national writings, chiefly verse, that have survived to our day. In its general character and institutions the kingdom of Yemen seems to have borne a considerable resemblance to the neighbouring one of the Nile valley, on the other side of the Red Sea, and, like it, to have reached at a very early epoch a relatively high degree of prosperity and social culture, from which, however, it had long declined before its final extinction in the seventh century. But the daughter-kingdom of Hira had, as was natural, something of a Persian tinge; while that of Ghassan took a more Byzantine colouring. Lastly, the nomadic element predominated in the ill-cemented monarchy of Kindeh.

But while the sceptre of Yemen was yet, in one form or other, outstretched over the length and breadth of the land, and its children, the genuine or African Arabs, formed a complete and dense circle of population all around, the centre of Arabia remained the stronghold of a different though kindred race, in their mode of living wild and ferocious; less susceptible of culture, but gifted with greater energy and concentration of purpose than their southern cousins. The latest recorded emigration of this branch of the Arab stock had been not from the south but the north; and instead of the mythical Kahtan, they claimed a no less mythical Adnan, or his supposed grandson Nezar, for their ancestor; their language, though radically identical with that spoken by the genuine Arabs, was yet dialectically different in several respects, and nearer to the Syriac or Hebrew. Lastly, unlike the Arabs from the south, they had little disposition for agriculture, and even less for architecture and the fine arts; their instincts leading them to a pastoral and consequently a nomadic life. The almost infinite ramifications of these "Mustareb" or "adscititious Arab" tribes lead ultimately up to five principal stocks. These were Rabiah, which, however, laid some claim to a Yemenite kinship in the east centre of the peninsula; Koreish, on the west; Kais, or Kais-Ailan, and Hawazin, on the north; and Tamin in the middle.

History has left unrecorded the exact date of their arrival in Arabia; nor has she defined the period during which they remained tributaries, though often refractory, of the kings of Yemen. But in the fifth century of the Christian era there appeared among the Mustareb tribes a leader of extraordinary talent and energy named Kolaib, sprung from the tribe of Rabiah, who having, in the fashion of William Tell, slain with his own hand the insolent and licentious tax-gatherer sent them from Sana, raised the banner of general revolt in Nejd; and, in the battle of Hazat (500 A.D.), broke forever

[500-570 A.D.]

the bonds of Yemen from off the neck of the northern Arabs. This done, Kolaib aspired to unite his countrymen into one vast confederacy, over which he himself exercised for a time an almost kingly power; but the scheme was prematurely broken off by his own assassination. Left now without a master, but also without a ruler, the Mustareb tribes found themselves involved in a series of wars that lasted during the whole of the sixth century, their heroic period. Yet in spite of severe losses sustained in battle by this or that particular clan, their power as a whole went on increasing, till at the dawn of the seventh century they had wholly absorbed the feeble kingdom of Kindeh, and encroached yearly more and more on the narrowing bounds of Yemen, Irak, and Ghassan.

Nor, probably, would they have stayed till they had become absolute lords over the whole, or nearly the whole, of the peninsula, had there not developed itself from among themselves a still more energetic element which,



AN ARAB CHIEF

before many years had passed, reduced both northern and southern Arabs alike to common obedience, then raised them to an unexpected height of common glory, and at last plunged them, along with itself, into one comprehensive decline and ruin. This new and potent element was the well-known clan of Filhr or Koreish. Its families, of Mustareb descent, had at an early period, which subsequent and Mohammedan chroniclers have tried to identify with the fortunes of the mythical Ismail, established themselves in the southerly Hedjaz, near the town of Mecca, a locality even then the principal religious and commercial centre of Arabia. Already, at the beginning of the fifth century, the chiefs of Koreish had, by a mixture of violence and craft very characteristic of their race, rendered themselves the masters and the acknowledged guardians of the sacred "Kaaba." This square

stone temple, or rather shrine, itself of unknown antiquity, was situated within the precincts of the town of Mecca; and to it the Arabs were in the habit of bringing yearly offerings, and of making devout pilgrimages, for centuries before Mohammed had adopted it into the new ritual of Islam as the house of the true God. The keys of the consecrated building had originally been in possession of delegates appointed by the monarch of Yemen; but the Koreish Arabs, having once obtained them, held them fast forever after, and successfully repelled every effort, both of their own pagan competitors and of the invading Christian Abyssinians (570 A.D.), to recapture or to seize them. Their possession of the temple keys not only gave the tribe of Koreish a semi-religious pre-eminence over all the other clans of Arabia, but also placed at their disposal the treasures of gold, silver, jewels, and other offerings accumulated by the pagan piety of ages in the temple of Mecca.

A more important, as also a more creditable, source of wealth to the Koreish clan was their Red Sea coast traffic, particularly with the ports of Yemen and Abyssinia. Jiddah has been always the chief westerly seaport,

600 A.D.]

Mecca, which is only a few leagues distant, the principal inland emporium, of Arab trade; and under the dominating influence of the clever active merchants of Koreish, both places acquired special prosperity and importance.

Lastly, only a day's journey distant from Mecca, was held, in the pre-mitic times, the great yearly fair and gathering of Okad, so called from name of the plain where it used to assemble—a national meeting, frequented by men of all conditions, from all quarters of the Arab peninsula,

lasting through the entire month of Dhul-kaadeh, which in pagan, as frequently in Mohammedan reckoning, immediately preceded the ceremonies of the annual pilgrimage. Here horse races, athletic games, poetical tales, and every kind of public amusement, diversified the more serious mercantile transactions of an open fair, that, in its comprehensiveness, almost assumed the proportions of a national exhibition. Here, too, matters

of the highest import, questions of peace and war, of treaty and alliance, justice and revenge, were habitually treated by the chiefs of the northern tribes; the “children of Mezar,” to give them their favourite Mustarebonymic, assembled in a sort of amphictyonic council, not less ancient, while it lasted much more influential throughout Arabia, than that of Athens ever had been in classic Greece. In this assembly the immediate proximity of the Koreish chiefs, joined to their personal wealth, courage and address, assigned them a predominant position.

Of their pedigree, which, as is well known, includes that of Mohammed himself, we have a carefully (too carefully, indeed, for authenticity) concocted chronicle, bringing the family tree up in due form to Ishmael, the son of Abraham, of whom the Koreish figure as the direct descendants. In the same artificial annals the Yemenite, or genuine Arabs, appear under the only character of the children of Joktan, the son of Eber. On these points all Mohammedan annalists are equally positive and distinct; all other testimony is equally adverse or silent. That a fable so utterly defiant of reasonable chronology, and even of the common sense of history itself, should have been adopted as matter of fact by Arab vanity and ignorance, is more surprising than that it should have found favour in the eyes of not a few indeed of most, of our own European writers. Enough here to say that Mohammedan chroniclers, by adopting as irrefragable historical authority Jewish records, and then retouching them here and there in accordance with their own special predictions and tenets, have succeeded in concealing truth of their own national identity and story from themselves and even from others, under an almost hopeless incrustation of childish fiction.

But, however important to the country itself and in their ultimate results to the world at large might be the events that took place within Arabia during the pre-Islamic epoch, they had small bearing on the nations outside the peninsula. The Yemenite queen of Sheba's embassy to Solomon, even if an historical event, led at least to no historical results; and with other coeval rulers and nationalities, Greek, Persian, and Macedonian, the Arabs rarely came into any other contact than that of distant and desultory traffic. Nor do the frontier skirmishes by which an Antigonos or a Ptolemy attempted, without success, to gain a footing in Arabia, deserve more than a passing notice; and Pompey himself, victorious elsewhere, was foiled on its frontiers.

At last during the reign of Augustus, Ælius Gallus, the Roman prefect of Egypt, undertook a military expedition against Yemen itself, with the view of annexing that region, which report enriched with immense treasures, to the Roman Empire. With an army composed of ten thousand Roman infantry, five hundred Jews, and one thousand Nabataeans, he crossed the Red Sea in two hundred and ten galleys, and landed at Moilah, or Leuce Come, in 25° N. lat., near the modern Yambo. After some delay, the consequence of disease and disorganisation among his troops, he marched southward until he reached the inland district and city of Nejran, on the nearer frontier of Yemen. The town of Nejran he is said to have taken by assault, as well as a few neighbouring places, probably mere villages, of little note.

Meanwhile a large force of Arabs had assembled to oppose him, but Gallus easily defeated them, and advanced to Mareb itself, then, we may suppose, the capital of Yemen. But the Roman soldiers, unaccustomed to the heat of the tropical climate, and much reduced in numbers, were incapable of laying siege to that town; and their general thus found himself forced to retreat, and recrossed the sea to Egypt without having effected any permanent settlement on the Arab side. Later attempts, made by Roman governors or generals under Trajan and Severus, were restricted to the neighbourhood of the Assyrian frontier; and the ruined cities of Bosrah and Petra yet indicate the landmarks of the extreme southerly limits reached by imperial dominion over Arab territory.

More serious, and more lasting in its consequences, was the great Abyssinian invasion of Yemen in 529, when Aryat, son or lieutenant of the king of Abyssinia, landed in Aden with an army of seventy thousand men, to avenge his co-religionists, the Christians, who had been cruelly persecuted by Dhu-Nowas, king of Yemen, himself a proselyte to and an ardent propagator of the Jewish code. The expedition was successful; Dhu-Nowas perished, Christianity was proclaimed, and for seventy-six years the Ethiopian conquerors retained subject to their rule the southern and richer half of the peninsula. Their king Abraha even advanced, in 570 A.D. (the year of the birth of Mohammed) as far as Mecca; but beneath its walls suffered a repulse, which has been magnified by the *Koran* and Mohammedan tradition into the proportions of a miracle. Persian assistance, furnished by the great Chosroes, ultimately enabled the Arabs under Seif, son of Yezen, last direct lineal descendant of the old kings of Sana, to liberate their territory from its dusky usurpers (605 A.D.).

The seventh century had now commenced, and before long the wonderful successes of Mohammed (622-632 A.D.), while they closed in one great centralising effort the era of Arab progress and development within the land, opened a marvellous phase of new activity and almost boundless extension without.¹



CHAPTER IV. MOHAMMED

[570-632 A.D.]

MOHAMMED BEN ABDALLAH BEN ABDUL-MUTTALIB

WHILE the poets in their stories were moulding the language to a more uniform character, another work was going on in men's minds which contributed to found Arab nationality in a more decisive manner; there was no more belief in the idols which had, at an early date, taken the place of the one God, Allah; religious sentiment burst out on every side. Already wide schisms were apparent; entire tribes had abandoned the former worship. Besides idolatry, several religions were to be found in Arabia. The Jews, driven from their country by the Assyrians, the Romans, and the Greeks, had been warmly welcomed by the children of Ishmael, who found in the traditions of the exiles a deep respect for the God of Abraham; by means of these souvenirs skilfully evoked, Judaism had made converts. It was principally seen spread throughout Hedjaz, in the neighbourhood of Khaibar and Yathreb, where powerful tribes, those of the Koraizas and the Nadhirites, had long been naturalised. A large portion of the tribes of Yemen had also adopted it; and some of the Tobbas had favoured the introduction of the faith of Moses into their states, principally towards the years 225, 310, and 495 A.D. Sabaism or magianism was also practised by the Himyarites and on the coast of the Persian Gulf; some disciples of Brahmanism were even to be found in the midst of the inhabitants of Oman.

RELIGIOUS UNREST

Christianity, successfully preached in several parts of Arabia, was professed by the Ghassanides in the year 330, and by various Arab tribes of Irak, Mesopotamia, Bahrein, the desert of Faran, and Damut-Jandal. The combined efforts of the negus of Abyssinia and of the emperor of Constantinople had contributed to spread the Gospel in Yemen. The Christian colony of Nejran had been honoured by persecution under Dhu-Nowas towards 523; fifty years later, Abraha sought to make of the church of Sana the

goal of Arab pilgrimages. Lastly several kings of Hira had been favourable to the religion of Christ.

In the midst of the new ideas which preaching had spread throughout the peninsula, idolatry nevertheless remained the dominant religion. The intermediary divinities which certain tribes adored bore no resemblance to those creations of the Greeks and Romans, who worshipped moral beings clothed in bodily forms; they were, as with the ancient Egyptians, animals and plants, the gazelle, the horse, the camel, palm trees, vegetables, or inorganic bodies, rocks, stones, etc. All the Arabs acknowledged one supreme God, Allah; but some of them worshipped under the figure of their idols, the angels Benat-allah (the daughters of God); others, the planets or stars such as Aldebaran, Sirius, Canope, etc. They believed in genii, *Jinn*, in ogres, *Ghol*, in witchcraft, *Shir*, in divination, *Kehana*, in sacrifices, in oracles; fate was consulted by means of arrows without points, *kidah* or *azlam*, and the most blamable superstitious rites were still almost universally practised. A great number of tribes had their special idols, Hobal, Lat, etc., who were honoured by rich offerings, and in whose honour victims were slain; however, no temple had the fame of the Kaaba, whose pre-eminence was universally admitted.

This temple, which Abraha al-Ashram had wished to destroy, had been throughout the ages the object of the greatest veneration; it was looked on as a present made by Jehovah to the Arab race to bear witness to its condition privileged beyond all others. It was the oratory of Abraham and of Ishmael, the house of Allah; on receiving the 360 idols, subordinate powers accepted by the Arabs, it included all their divinities and became the Pantheon of the nation; the traditions connected with it were dear to all. They made the Kaaba a place of pilgrimage. They laboured to adorn it, to beautify it; they would have liked it to surpass in riches all the monuments of the universe; they hung the *Moallakat* in it, as if to connect with it every form of illustration. The Sabians, the fire-worshippers, sent their offerings to it; even the Jews showed a deep respect for this revered spot. The guardians of the temple, the Koreish clan, had a sort of religious authority which was willingly recognised by all; for instance, they had the right to name the sacred months during which, after the pilgrimage, a suspension of arms should reign throughout Arabia. So those who could attend the fair of Okad placed their weapons in the hands of the Koreish chiefs before entering the meeting, which, without this wise precaution, would often have degenerated into bloody fights. It was therefore necessary to have influence at Mecca and with the Koreish chiefs if one wished to found a uniform and national religion in Arabia, and Mohammed saw this perfectly.

Abdul-Muttalib, the son of Hashim, born in 497, exercised supreme authority in Mecca, from 520 to 579; he had the glory of delivering his country from the invasion of the Abyssinians, and he saw a Himyarite prince drive the foreigners from Yemen with the help of the king of Persia. Father of eighteen children, he believed himself bound by a rash vow to sacrifice one of his sons, in 569, before the idols of the Kaaba; fate fixed on one he loved the most, Abdallah, about twenty-four years of age. At the moment of the sacrifice, some of the Koreish chiefs rose against so barbarous an action and so fatal an example; by their advice a witch, *arrafa*, was consulted, who declared that Abdallah's life might be purchased by means of the *dia* (price of human blood), and by drawing lots. The *dia* consisting of ten camels, the number ten was inscribed on a pointless arrow, and on another the name of Abdallah; nine times the name of Abdallah

[570-595 A D]

appeared, and it was only the tenth time that the camels were condemned. So a hundred were killed instead of Abdallah, and this number became thenceforth among the Koreish chiefs the price of the *dia*.

A few days later Abdallah married Amina, daughter of Wahb, chief of the family of the Zohri, and from this marriage was born Mohammed, "the glorified," about the month of August, 570.^b

MOHAMMED'S LIFE

Mohammed (properly Muhammad, "the much praised"; and not Mahomet), was born in Mecca five years after the death of Justinian. The small inheritance which his father left him consisted of five camels and a faithful female slave. The biographers inform us that according to the custom which prevailed among the upper classes in Mecca, his mother Amina put the child out to nurse in the country. Halima, the wife of a herdsman, was his foster-mother and nurse till his third year, and the sacred legend tells us of many wonders with which the divine favour surrounded Mohammed's childhood. Halima's flocks and herds increased tenfold; her fields bore a superabundant harvest; angels cleansed the child's heart from all sins and filled it with faith, knowledge and prophetic gifts. As, however, the child suffered from fits of convulsions, at the end of two years Halima brought him back to his mother. With her he remained till his sixth year. She then went with him to Yathreb (Medina), to visit her relatives, but died on the way back in the town of Abwa.

Mohammed now entered the house of his grandfather, Abdul-Muttalib, and when two years later the latter also died, his uncle Abu Talib took him into his family and watched over him with paternal affection. The story that in his twelfth year he accompanied his foster-father on a caravan journey to Syria, and that on this occasion a Christian monk foretold the boy's future greatness, appears, like many other details of his life, to be a later legend. As he grew older, after having spent some time in guarding the flocks, Mohammed took his share in the business and manner of life of his relatives. He accompanied several of his uncles on warlike and commercial expeditions, in which he learned to know his country and his nation, and beheld the desert with its terrors and its poetry, where he heard the legends and traditions of the wandering tribes and gathered information concerning the teachings of the beliefs of Jew and Christian. He did not himself understand the language of writing, but Mecca as the pilgrim city of the East was one of the world's centres, a school of culture containing much instruction for a thoughtful youth. The Christian religion, indeed, appears to have been known to him only by a few legends and distorted doctrines; but on the other hand the Jewish sect of the Hanifs, who lived scattered over the oases of the desert, had preserved and handed down Judaism in its original purity and simplicity, together with the belief in divine revelations at the mouth of inspired prophets.

these commissions Mohammed showed so much circumspection, skill, and honesty, that Khadija though already forty years old permitted him to make application for her hand. The wedding was solemnly performed and it founded Mohammed's fortune. Khadija was an intelligent and virtuous woman, and a faithful companion to her husband in good and evil days. "She was his first convert, she comforted him when he was mocked, she encouraged him when he suffered under persecution, she strengthened him when he was wavering." But for the love and faith of Khadija, Mohammed would never have become the prophet of his nation.

"Although poor in goods which are but transient possessions, inconstant shadows," said Abu Talib at the marriage feast, "my nephew Mohammed exceeds all the men of the Koreish in nobility of soul, virtue, and understanding."

The marriage was blessed with children, but the sons died at a tender age; and of the four daughters only the youngest, Fatima, continued the race. Mohammed recognised and valued Khadija's superior qualities. In spite of his great fondness for the female sex he remained faithful to her so long as she lived, and after her death held her memory in high honour. Aisha, his beloved wife of later days, said she was never so jealous of any of his other wives as she was of the dead Khadija whom he always declared to be a model for all women.

For more than a decade after his marriage Mohammed continued his life as a merchant, but with little success and little content. He was often seen to be deep in thought; he withdrew more and more into solitude, spending many days and generally the whole of the month Ramadhan in a cave in Mount Hira, not far from Mecca. Sometimes he went into this retirement alone, sometimes with Khadija.

There in that gloomy neighbourhood, full of naked rocks, yawning precipices, and grim ravines where no shade affords protection from the blazing sunlight, where no grass, no vegetation, no sound of falling water refreshes the spirit, he gave himself up to religious contemplations and considered how he might save his nation from its degradation. In the city of Mecca, all alive as it was with people, as well as on his journeys, he had been brought much in contact with Jews and Christians; he had not only absorbed their teaching and traditions, but from the effects of their religion on life and character he had perceived the superiority of the belief in one God over the idolatrous heathenism of his own nation; and he had also learned that both religious fraternities still waited for the completion of their religion; the Jews looking for the advent of a messiah, the Christians for the return of Jesus or the appearance of the promised "comforter" (*paraclete*). Thus there gradually awoke in him the conviction that his people stood in need of a purer revealed religion, that the idols were but vain trifles, and that their worship excited the anger of God; that a new and divinely inspired prophet must come forward, who should overturn the kingdom of darkness and idolatry, and his fiery imagination filled him with the belief that the one God had sent him to convert mankind that they might become participators in the joys of heaven, and escape the fearful chastisements of hell. His nervous, hysterical nature, the violent convulsions and cataleptic fits which seized him from time to time, the vivid dreams and mental delusions produced by his feverish and excited fancy, might well engender in himself and others the belief that he had relations with angels and spirits, and was a sharer in divine visions and inspirations. Mohammed had already passed his fortieth year when he "began to feel the travail of new ideas."

[610-612 A.D.]

MOHAMMED AS A PROPHET (610 OR 612 A.D.)

Once when he was dwelling in the gloomy cavern he had a vision, in which the angel Gabriel approached him and commanded him to publish abroad the revelations which the Lord and Creator had sent. Mohammed felt his spirit illuminated with a divine light; but doubting lest a demon should be playing him an evil trick, he came to Khadija, his face streaming with perspiration and utterly discomposed. She believed in the divine message, and in union with her learned cousin Waraka, who had already denied the pagan beliefs of the fathers, she laboured to dispel his doubt.

Soon the angel appeared to him a second time, and gave him an assurance that he was not possessed by demons but called of God to spread the revelations of heaven. Mohammed now believed and announced that Allah, the lord of heaven and earth, had chosen him as his ambassador to inform men of his holy will; he now believed and taught that the Lord spake by him, and that his utterances were inspirations and revelations from the only and most high God, and being written down separately and eventually put together in the sacred book *Koran*,^c they were so regarded by the faithful and accepted with reverence. Thus began Mohammed's prophetic career in the year 610 or 612 of our era. Like the seers of old, like the prophets in Israel, he took the enthusiasm which dwelt in him as a "charge from the Lord," and the words which issued from his mouth as the outpourings of the divine spirit.

Convinced of the truth of his prophetic mission, Mohammed now entered on his office of teacher. But with all his devotion to the holy cause he went to work with great caution. He first turned to his kinsmen that he might be recognised by them as the messenger of God. His wife Khadija, his daughters, his cousin Ali, the ten-year-old son of Abu Talib, his friend Abu Bekr, a well-to-do merchant of upright character and clear discernment, and his former slave Zaid to whom he had given his liberty were his first converts. In like manner he avoided anything which might have irritated his compatriots.

"He sought to bring his teaching into harmony with their prejudices and to lead them gradually to a better knowledge. He did not venture to attack the sanctity of the Kaaba, joined in the ceremonies of the pilgrim festival, and sanctioned the adoration of the Black Stone."

Thus three years went by, during which the number of Mohammed's adherents did not exceed forty, for the most part young men, foreigners or slaves. It was not till the fourth year that in accordance with another vision he attempted to appear publicly in the character of a prophet. He first addressed himself to the men of his own race, the Koreish; and in the name of the one God who had sent him as his apostle, threatened them with the fire of hell if they did not renounce their unbelief.

"One day ye shall die and rise again; then must ye give account of your deeds and shall be rewarded for your virtue in paradise and punished for your vices in hell."

But far from winning a hearing he reaped mockery and scorn. Already in the first assembly his uncle Abu Lahab had lifted a stone against him; and although the rest of his kinsmen protected him from ill-treatment, the hatred and opposition of the Koreish increased with each new oration. The more clearly they perceived that Mohammed's claims as a prophet might endanger their priestly position and their lucrative privileges as guardians of the holy temple, the more fiercely did their anger burn, and the more

vehement became their threats and abuse. His chief opponents were the Koreish of the line of the Abd Shams, under the leadership of Abu Sufyan and Abu Hakam, called by Mohammed, Abu Jahl (the father of folly), two bitter enemies of the new prophet. It was only to the protection of his nearest relatives that Mohammed owed his rescue from the violence of his enemies and persecutors. On the other hand the position of his adherents of humble rank, who had no such powerful protectors to stand by them, especially of the slaves and freedmen, grew daily more insecure; so that in order that they might escape torture and scourging the prophet allowed some of his followers to deny him outwardly "if only the heart remained steadfast in the faith," and on his advice a number of believing men and women, amongst them his daughter Rokayyah and her husband Othman, took ship for Abyssinia, where the king, a Nestorian Christian, assured them a refuge. In vain did the Koreish through Amru and another ambassador, offer the prince rich gifts for the delivery of the refugees; the Abyssinian kept his hands pure of any injury to those who had sought his protection. He may have perceived that the persecuted stood nearer to the true faith than the idol worshippers of the Kaaba.

MOHAMMED AN OUTLAW

The invective and ill-treatment which Mohammed had to suffer increased the number of his followers, whilst indignation at the abuse and insults to which he was daily exposed without any fault of his own led certain brave men of chivalrous disposition to take his part. Amongst them were Mohammed's uncle Hamza, "the lion of God," and Jahl's nephew Omar. Having been sent by his relatives to kill the prophet for a great reward, on the way to the latter's dwelling Omar was suddenly and miraculously converted by hearing his sister Fatima read a passage of the *Koran*, and from being a persecutor he became an earnest believer. Omar, then twenty-six years old, was a man of gigantic stature, of fabulous strength, and great courage. His wild aspect terrified the boldest, and his staff struck more fear into the beholder than would have been inspired by another man's sword.

But the more devotees "Islam" *i.e.*, "submission" (to the will of God) acquired, the more eagerly did its enemies seek to stifle the work in the blood of its author. New persecutions increased the number of the emigrants; only Mohammed and his most faithful worshippers were protected by Abu Talib from the rage of the sons of Shams and Naufal. He hid them in a strong castle without the city, in the depths of an unpassable ravine, and when their powerful enemies laid a ban on all the followers of the prophet and the whole race of Hashim and solemnly declared in a roll which was hung up in the interior of the Kaaba that until he was given up they would treat his protectors as enemies, the faithful uncle betook himself to the rocky fortress with many of his kinsmen. For three years they lived in the barren desert, cut off from all communication with the city, whither they could venture only in the sacred months, and often they were in want of the most necessary means of existence. Finally the ban, which had excited the greatest discontent in Mecca, and of which even the sons of Shams were beginning to grow weary, was removed. The parchment roll disappeared from the Kaaba, according to the legend, by a miracle. Mohammed now returned to Mecca (*circa* 620); but soon the death of his paternal friend and protector, Abu Talib, who was followed to the grave a few days

[620-622 A.D.]

later by his faithful wife Khadija, exposed him to fresh dangers. Abu Talib died in the religion of his fathers; he had always honoured his nephew as an upright and god-fearing man, but he had never believed in his prophetic mission. Mohammed sincerely mourned them both.

"Never was there a better wife than Khadija," he said once to the youthful and beautiful Aisha; "she believed in me when men despised me; she relieved my wants when I was poor and despised by the world." Nevertheless he soon consoled himself for her loss by his marriage to Sauda and his betrothal to Aisha, the seven-year old daughter of Abu Bekr.

While the prophet was leading a melancholy existence under scorn and ignominy, sometimes in Mecca, sometimes in the society of a few friends in Taif, a place lying in a fruitful region on the borders of the hill country, hiding himself with difficulty from the snares and persecutions of his enemies, his soul felt itself comforted and exalted by new visions. He saw in the spirit how he was borne on a winged horse to the temple at Jerusalem and thence to the seventh heaven to the presence of God, where the patriarchs, the earlier prophets, and the hosts of angels yielded him precedence, and the Lord himself proclaimed him as the crown and aim of creation. He needed this self-confidence, this firm belief in his high message, to keep him from wavering and succumbing to the storms and dangers which gathered over his head.

But whilst the inhabitants of Mecca hardened their hearts against the doctrine of the one God, revealing himself through the new prophet, Mohammed won eager devotees from a host of pilgrims from Yathreb, afterwards called Medina, *i.e.*, the city, to whom he unfolded the principles of Islam on the "mount of homage," Akaba. They belonged to the distinguished tribe of the Khazraj who, in conjunction with the tribe of Aus had, in the fifth century, wrested the lordship of Medina from the Jews; and on their return to their native city they worked in secret for the new faith for which, in consequence of their relations with the numerous Jewish tribes in the neighbourhood, they were better prepared than the Meccans. In spite of the jealousy of the tribes of Aus towards the Khazraj, by the energy of the learned Masab, whom Mohammed sent to Medina as his forerunner and as reader of the *Koran*, Islam soon obtained a firm foothold in the city; so that two years later his adherents could venture to invite the prophet to visit them. With this object seventy-three believers journeyed to Mecca and in an assembly held at night on that same hill of homage they made a covenant with Mohammed. They vowed, and gave their hands on the promise, to pray only to the one God and to none other gods, to honour the prophet, to obey him in joy and sorrow, and always confess the truth without fear of man. Under the guidance of twelve leaders, whom Mohammed selected from amongst them, the men of Medina (who thenceforth bore the name of Ansar, *i.e.*, those who give aid) returned to their own city in the company of many believers.

THE HEGIRA (622 A.D.)

But Mohammed, with his most faithful adherents Abu Bekr and Ali, remained in Mecca three months longer. Only when he was informed by a secret worshipper that the Koreish had determined to murder him, did he depart on his flight with Abu Bekr, both mounted on swift camels. Whilst the enemy was surrounding his house, the craft and fidelity of Ali, who occupied the prophet's bed and assumed his garments, enabled him and his

friend to flee secretly in the darkness of the night and conceal themselves in a cave. Next morning, when the Koreish discovered the deception, they set a price of a hundred camels on the head of the fugitive and sent in pursuit of him. But Mohammed's destiny was not yet fulfilled. After having spent three days and nights in the cave of Mount Thaur, he succeeded in escaping with his companion by by-paths to Medina. With this flight, which was afterwards assigned to the 16th of July of the year 622 according to our reckoning, begins the Hegira, the era of the Mohammedans or Moslems (Mussulmans), i.e., the "submissive." [Ali remained three days after his master had left. Considerable property had been entrusted to Mohammed for safe keeping; and it was Ali's duty to restore this to its owners.]

The people of Medina received Mohammed with joyous enthusiasm; his entrance into the town resembled that of a triumphant prince rather than a poor fugitive. Soon the rest of his friends and followers gathered round him, amongst them Ali whom the Koreish had allowed to go unharmed, Omar, with his beautiful daughter Hafsa, whom some time afterward the prophet included in the number of his wives, and Othman with his wife Rokayyah. When the last-named died in the following year, Mohammed gave his second daughter Um Kolthum in marriage to his faithful comrade. The case containing the inspired sayings of the *Koran* was entrusted to the care of Hafsa.

The prophet's presence had the most beneficial results for Medina. The two tribes of the Khazraj and the Aus, who in former years had often engaged in bloody conflicts, were united in the new faith as the faithful "helpers" of God's messenger, and in conjunction with the emigrants from Mecca (Mohajira) formed the kernel of the Moslems. At first Mohammed attempted to win over the numerous Jews of Medina to his cause, and for this reason paid attention in many respects to the Mosaic law; he continued the observance of the Sabbath, and made Jerusalem the Kibla, i.e., the holy place, towards which the faithful had to turn their faces when they prayed. But when the Jews refused to recognise him as the expected Messiah as they had formerly refused to recognise Jesus, but rather made the new prophet an object of their scorn, he once more turned to the old Arab faith. He removed the Kibla to Mecca, appointed Friday as the day of devotion and religious observance, and eventually wielded the scourge of religious persecution over Jews and heathens without distinction.

Many of the emigrant Meccans were overtaken by illness and homesickness in this foreign land, and in order to make up to them for the loss of their relatives and belongings, Mohammed founded a system of brotherhood among fifty-four believers from Mecca and a like number from Medina, so that two men united in this "brotherhood of faith" should stand closer to each other, even in the matter of inheritance, than blood relations, — an institution which lasted, however, only until the foreigners had settled into the new life.

A second period in the history of the development of Islam begins in Medina. But however brilliantly and successfully Mohammed's prophetic labours might continue from this time forward, his character during the period of his fortune was less spotless, his conviction less sincere, his motives less pure than in the dark and suffering time of persecution and oppression. His revelations, which he received from the angel Gabriel as occasion arose, were circulated as inspired sayings amongst the people, partly through oral tradition, partly in fly-leaves until they were put together in one whole as the holy writing (*Koran*). They were not drawn up without occasional

[622-624 A.D.]

adjustment to the circumstances of the moment and to his own appetites, a transformation which reveals itself even in the form and the language. For whilst in the parts drawn up in Mecca poetic enthusiasm prevails to an undue extent, in Medina the oratorical element is more in the foreground; for Mohammed, all too closely bound to material things, was no longer able to disengage himself from them. In the lack of personal conviction which now supervened, if he wished to rise above the commonplace he had to supply the inner impulse by affected vividness, and the truth firmly believed by empty sophistry; and from his manner of writing it is easy to see that his thoughts no longer spring from a warm heart, but are the products of a cold intellect. No longer following the suggestions of his mind can he allow his discourse to pursue its natural course; all must now be thought out beforehand, for it is no longer guided by the spirit of God but by his own *ego*. The first mosque, a simple, artless building made of the wood of date trees, which was erected soon after his arrival in Medina, became a sacred centre of his teaching. From its roof, five times each day, the steadfast devotee Bilal summoned the faithful to prayer.

Hitherto Islam had been a religion of peace and love, and Mohammed had inculcated no precept as he had that of gentleness in word and deed. But now that he found himself at the head of a submissive host of followers and in a position to oppose his enemies by force of arms, he declared the struggle against the infidel, the spread of his doctrines by fire and sword, to be the sacred duty binding on all Moslems, a precept which gave Islam an aggressive direction and had in its results a world-shaking significance. Not to bring peace, but a sword, had he, the last and greatest of the prophets, appeared on earth; the struggle against the enemies of Islam was a sacred struggle; he who fell in the contest would pass, free from all sin and punishment, safely into paradise, that abode of the blessed which he had painted to his converts with all the ardour of his imagination as a place of earthly pleasures and all the joys of sense; and still further to inflame their courage he planted in their souls the contempt of death by teaching them that the duration of life as well as the destiny and end of mankind had been fixed beforehand by a divine decree, by an unchangeable fate; if the hour of death had come, none could escape his destiny, if the end of life had not yet approached, he might unhesitatingly venture the utmost.

Relying on the warlike impulse which such doctrines must have engendered in the fiery soul of the Arab, Mohammed, at the head of his fellow tribesmen, allies, and believing followers, now undertook warlike expeditions against the Koreish who had driven him from his native city. He knew that he could not more effectively punish the haughty merchant princes of Mecca than by lying in wait for their caravans and robbing them of the valuable



ARAB CHIEF IN THE TIME OF
MOHAMMED

wares which they were accustomed to take to Syria. At the same time he could absolutely rely on the assistance of his new fellow-citizens in these struggles, for the merchants of Mecca looked down with contempt on the agricultural people of Medina. He himself generally marched into the field more to fire the courage of the combatants by his prayers and promises of heavenly support than for the purpose of himself bearing the white standard, which he generally entrusted to the valiant Omar, or the heroic Ali, the "father of the dust."

Ali, to whom Mohammed gave his favourite daughter Fatima in marriage at Medina, is the purest and noblest figure among the followers of Mohammed, the "Siegfried of Islam," as a modern writer has designated him. All his life he adhered to the prophet and the faith of his youth with complete submission and eager admiration. If his fiery, pure, and magnanimous character made him the boast and ornament of the Moslems, he was also by his heroism and bravery the bold vindicator of Islam, the trumpet of the strife in struggle and danger.

If at first warfare was suspended during the sacred months, according to the practice of former generations, Mohammed soon tore down this barrier. For instance, Abdallah ben Jash fell on the Koreish in the valley of Nakhla during the sacred month of Rajab, robbed their wagons, and slew some of the escort and took others prisoners; and when the prophet, who had himself recommended this act to the leader in a dubiously worded document, perceived that it had excited general indignation, he issued a proclamation by which war against the infidel was declared to be lawful at any period—a proof "that he was no longer acting according to the will of God but according to his own will"; and that the utterances of the *Koran* were so many "pictures reflecting" his own position. In the second year of the Hegira the fight of Bedr took place; and here was manifested for the first time how the hope of a blessed hereafter had filled the believing Moslems with an enthusiasm which defied death and despised pain.

THE BATTLE OF BEDR (624 A.D.)

In order to rescue a large caravan from danger and distress, the Koreish marched into the field a thousand strong, with seven hundred camels and one hundred horses. The train of merchandise escaped the ambush by the clever management of Abu Sufyan, but nevertheless Abu Jahl persisted in the conflict. At Bedr, a camping ground and market, noted even at the present day for its plentiful supply of water, the Meccans encountered the hostile bands, who were not half so strong, and made ready for battle. Three Meccans, kinsmen of those who had fallen at Nakhla, came forward and challenged three of the opposite party to single combat. Hamza, Ali, and Obaida opposed themselves to them and slew them, whereupon the fight became general. Mohammed, who was watching the encounter from a leafy hut on a rising ground and praying to God with great ardour and excitement that he would not allow his faithful few to be destroyed, suddenly declared that victory had been promised him in a vision, and flinging a handful of dust after the Koreish, he called out, "Shame on their faces!"

Soon confusion seized the enemy and the battle ended with a complete defeat of the Koreish. Seventy heads of distinguished houses were slain during the battle or on the flight. Amongst the fallen were Otba and

[624-625 A.D.]

Shaiba, and, above all Abu Jahl (called the enemy of God), Mohammed's bitterest opponent; amongst the prisoners were his uncle Abbas and Abul-Aas, the husband of his eldest daughter Zainab. Both were ransomed and returned to Mecca. Abbas probably henceforth served his nephew as a spy and Abul-Aas had to send his wife back to her father. Two other prisoners, Al-Nadr and Okba, who had belonged to Mohammed's most eager adversaries in Mecca, were executed. But the prophet, always inclined to mildness, deplored the rash act when he heard the touching lament of the former's daughter, a lament which is still preserved to us. For the rest, the battle of Bedr was of the greatest importance for the victory of Islam, and in consequence all the combatants whose names were entered in the lists henceforth formed the highest nobility of the Moslems. The spoil and the ransoms were equally divided, but soon after a saying of the *Koran* commanded that in future the fifth part of all spoil should go to the prophet, for himself, his kinsmen, for the poor, orphans, and wanderers.

BATTLE OF OHOD (MARCH, 625 A.D.)

The battle of Bedr was the first step of Islam to dominion. Whilst the inhabitants of Medina and the Bedouin tribes of the neighbourhood drew from the prophet's success a belief in his divine mission and gathered round him with enthusiasm, in Mecca there was great despair. Abu Lahab, Mohammed's uncle and enemy, died seven days later of a disease resembling smallpox, full of affliction and anger at the success of his nephew; and Okba's daughter Hind, the passionate wife of Abu Sufyan, cried day and night in ungoverned fury for revenge for her fallen kinsmen. Her lord actually went against Medina with two hundred Koreish; but their belief in their own cause was shaken, and when Mohammed marched against them they fled home in such haste that they left their stock of meal behind.

In the months after this "meal-campaign," certain Jews in Medina, having made a mock of Mohammed in their verses, were put to death, and their co-religionists who had refused to go over to Islam, in particular the Beni Kainoka, the most skilful of the wealthy goldsmiths in the country, were driven into banishment in Syria. Abu Sufyan now marched a second time to the fight, on this occasion with a force of three thousand Koreish, at whose head stood three brave men, Akrama a son of Abu Jahl, Khalid, and Amru, afterwards the most distinguished heroes of the faithful. In the rear-guard was the terrible Hind, with fifteen other women and certain poets who roused the spirit of vengeance in the army by laments over those slain at Bedr.

Mohammed wished to await the enemy in the city, but the young men, in their eagerness for war, demanded a pitched battle. The prophet yielded to their demand with inward misgivings. On the mount Ohod, whose solitary granite mass, bare of tree or bush, rises about a league to the north of Medina, he ranged his warriors, who did not exceed seven hundred, as he had disdained the help of the Jews and thus so deeply offended their patron, the Khazrayite Abdallah ben Obayyah, who apart from this was a secret envier and opponent of Mohammed, that he too had withdrawn with his army. Mohammed himself fought in the front rank; wearing a red fillet round his head and waving "the sword of God and his envoy," he encouraged his men with axioms of the new faith. Here, too, victory seemed first to incline to the Moslems; strenuously as Hind and her women, "the daughters of the

stars, with cloudy hair and pearl-ornamented necks," might encourage the combatants, promising loving embraces to the victors, and threatening the flying with shame and death, the ranks of the Meccans nevertheless gave way. Seven members of the family of Abd ad-Dar, who each in turn performed the hereditary office of standard-bearer, rolled in the dust. Then the bowmen, fearing to be too late for the spoil, left the secure position which



ARAB WARRIOR, TIME OF
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Mohammed had assigned them behind the mountain, and thus gave Khalid an opportunity to fall with his cavalry on the Moslem rear. The battle now suddenly took a new turn; the superior numbers of the Koreish carried the day, Mohammed was wounded and fell, face downwards, into a trench. His standard-bearer Mussab, fell, and as he resembled Mohammed in appearance the rumour, "Mohammed is dead," was quickly disseminated and proved as encouraging to the infidels as it was destructive to the Moslem. The defeated were already hurrying away towards Medina, when the poet Kaab, the son of Malik, recognised the prophet amongst the wounded, in his helmet and coat of mail.

Encouraged by the joyful tidings that Mohammed was still alive, ten or twelve of his trusty followers, including Abu Bekr and Omar, collected round him and carved themselves a way with the sword towards a rocky height, where they defended themselves bravely until the enemy, who, supposing the prophet to be dead, had paid no special heed to this little band, had begun their homeward march after insulting and mutilating the dead. Hind and her companions took the severed noses and ears of the enemy, strung them together like pearls, and wore them as necklaces and bracelets. The former even carried her rage so far that she tried to tear the heart out of the corpse of Hamza whom the Abyssinian slave Washi had slain in the midst of the fight, and to rend it in pieces.¹ The fall of the faithful Hamza touched Mohammed nearly; he frequently bewailed him, and the women of Medina raised a general lament over the fallen hero, whose name was henceforth mentioned in every death-song.

After the retreat of the Koreish, Mohammed returned with his men to Medina. Hard as the blow had been it could not shake his belief and confidence in a successful issue. Whilst he consoled the relatives of the slain with the thought of the happy life hereafter, he prohibited the customary mourning usages, the striking of the visage, the shaving of the hair, the rending of the garments, only permitting weeping because "tears give relief to the afflicted heart"; at the same time he took judicious measures for defence, in case the Koreish, hearing that the prophet was still alive, should come back. But they did not venture to expose their weakened army to fresh dangers; they contented themselves with the victory they had won, and hoped that in time they might get the better of religious innovations

¹ Muir and other accounts say that Hamza's liver was cut out and brought to Hind; this because he had slain her father at Bedr.]

[625-627 A.D.]

if they preserved the sacred city with the Kaaba from all pollution, slew all Moslems who fell into their hands, and all the readers of the *Koran* who should proclaim Islam to the inhabitants of the hill country, and if they permitted no Mohammedan to enter the Kaaba. For years the followers of the prophet might not take part in the pilgrimage to Mecca, which in the sacred months the rest of the Arabs made for the sake of prayer and festival joys. But the time drew slowly near when in Mecca also the consideration of the old heathen gods was to sink in the dust, and even the Koreish would bow the knee before the name of him against whom they now nourished so deadly a hatred and whom they now persecuted in so bloody a fashion.

EXPEDITION AGAINST THE JEWS (626 A.D.)

Mohammed, from the very character of his religion, could not let the sword rust in its sheath so long as Islam had not attained supremacy. Consequently he continued to lead his followers on warlike expeditions against both Jew and heathen. The fact that he himself took part in all the fights was a great spur to the spirit and courage of his troops; more than once his life was in danger, but a higher power protected God's envoy; the sword fell from a hostile leader who waved it above his head.

Since the battle of Ohod most of the attacks had been directed against the Jews, who showed themselves more and more hostile to the new religion. They found a protector in Abdallah ben Obayyah, the chief of the Khazraj, who, jealous of Mohammed's growing power amongst his followers, toiled against the prophet. The Beni Nadir were driven from their strong castles, after their date palms had been cut down, in defiance of the usages of Arabian warfare; and they owed their lives solely to the powerful intercession of Abdallah, but were nevertheless compelled to quit the Arabian country like the Beni Kainoka before them. But the "hypocrites" continued to work against Mohammed's power after a victorious campaign against the powerful tribe of the Beni Mustalik; Abdallah excited a quarrel between the "helpers" and the immigrant believers, which was only adjusted by the skill and prompt decision of the prophet. A saying of the *Koran* gave warning against hypocrites, but this time also Abdallah escaped punishment. Even the evil reports concerning Aisha's virtue and marital fidelity, which he and others put into circulation about that time because she was left behind on a night march and entered the camp on the second day in the company of a man, were overlooked. Mohammed, in accordance with a revelation, declared the rumours to be slanders, punished the calumniators who, like the poet Hassan, maintained her guilt, and cherished Aisha with fresh tenderness; but Abdallah remained unpunished. Mohammed dreaded the revenge of the Khazraj.

SIEGE OF MEDINA, EXTERMINATION OF THE JEWS (627-628 A.D.)

Soon after the Koreish and other Arab tribes made alliance with the Jewish Beni Koraiza against the Moslems, and marched on Medina with a force of ten thousand men. Mohammed did not venture to meet the superior strength of the enemy in the open field for fear lest he should be overtaken by a fate such as he had suffered at Ohod. He had recourse to a method of defence hitherto unknown in Arabia. He drew a trench round the city. By means

of this defence he kept off the enemy by small skirmishes for a time, until by crafty negotiations he succeeded in sowing mistrust and division among the allies. The consequence was that the Arabs, who besides this had been disheartened by the wintry weather and cold showers of rain, retreated after an ineffectual blockade of five weeks; thus abandoning their Jewish allies to Mohammed's vengeance. Besieged in their strong castles the Beni Koraiza had to surrender at discretion. Thereupon in spite of the intercession of their ancient allies the Aus, according to the harsh decision of the chief Zaid ben Muadh, who had been selected as arbitrator, all the men of the tribe, seven hundred in number, were executed on the market-place of Medina, the women and children were led into slavery, and their flocks, lands, and goods were divided among the victors.

"God drove the keepers of the Scriptures (the Jews) from their strong places and put fear in their hearts. One half of them has he slain, the other taken prisoners; he has given you their lands, their dwellings, their goods, for an inheritance. God is almighty."

In these words a saying of the *Koran* announced this horrible event, the darkest deed of Mohammed's life. Zaid died soon after the cruel sentence. Irritated by the continual perfidy and the hostile temper of the Jews, Mohammed had allowed himself to be drawn into a course in which the messenger of God gave way to the passionate Arab, in which not the temper of a prophet but the revenge of the passionate Arab and the cruelty of an oriental despot were manifested, in which "earthly mire choked the sacred flame of prophecy." And in order finally to destroy the power of the Jews in Medina and the neighbourhood, Mohammed in the following year (628) marched with fourteen hundred believers against their chief fortress of Khaibar.

"We pray to thee, oh Almighty! against the goods of these places and all that they contain," cried the prophet with a loud voice, when they entered the territory of their strong citadels, "and we implore thee to preserve us from the evil of these places and their inhabitants."

Mohammed's prayer was heard. By the bravery of the Moslems, especially of Ali, to whom before the battle the prophet had given his own sword—"Ali, the man who loves God and his envoy, the man who knows no fear and never yet turned his back on the enemy"—the castles were broken into, their treasures and goods carried off, the inhabitants, when they escaped the sword, made tributary so that they had to hold their rich estates and date plantations as hereditary tenants and pay the half of the produce to the new owners. The Mohammedans were roused to these warlike enterprises no less by the greed of spoil than by religious fanaticism. The Jewish chief Kinana was stretched on the rack to make him betray hidden treasures, and when he remained dumb he was beheaded. Mohammed himself not only appropriated the fifth share of the spoil, but also landed property, and he increased the number of his wives by two beautiful Jewish prisoners, Safiya and Zainab. The first was converted to Islam and became a tender wife to the prophet, who celebrated the bridal with her in his tent; on the other hand the second, whose nearest relatives had met their death in the battle, meditated a dark act of vengeance. She placed a poisoned meal before Mohammed. It is true that he ate little of it (in consequence of a miraculous warning, as the legend recounts), but still it was enough to undermine his health for the remainder of his life. Even in his dying hour he is reported to have said that he felt the poison of Khaibar¹ in his veins.

[¹ The fortress.]

MOHAMMED

[629 A.D.]

MOHAMMED'S PILGRIMAGE TO MECCA (629 A.D.)

Even before this war Mohammed had made a pilgrimage to Mecca with a considerable following, to try whether under shelter of the sacred month he could approach the Kaaba, acting under the just conviction that it would be of great advantage to the spread of his doctrines if he could associate himself with the ancient sanctuary of his people. This time indeed he failed to attain his object; the gates of Mecca remained closed to the Mohammedans; nevertheless by the Peace of Hodaibiya he won a ten years' truce from the Koreish and the concession that he and his believers should perform their prayers in the Kaaba for three days annually. The zealous Omar was indignant at this agreement. "Art thou not the messenger of the Lord? Are the Meccans not infidels and we believers? Wherefore should we permit our faith to endure such an insult?"

But Mohammed preferred the lesser advantage to the uncertain issue of an armed conflict, convinced that greater successes would soon follow from small beginnings. He was not mistaken. In consequence of this treaty and shortly after the fall of Khaibar, he undertook (March, 629) a pilgrimage to Mecca, together with a party of his faithful followers, and great was the joy of the exiles when for the first time they again trod their native soil. Mohammed, mounted on his camel, accomplished the usual seven circuits of the Kaaba and the pacing to and fro between the hills Safa and Merwa and the rest followed him.

On this occasion Mohammed was united to Maimuna, a widow of fifty-one years. As his former marriages since the death of Khadija were decided by his sensuality and fondness for women and had at times been so scandalous that, as in the case of Zainab, the divorced wife of his adopted son Zaid, the indignation of the faithful at a hitherto unheard of and forbidden alliance had to be quieted by a new command in the *Koran* concerning relationship; so on the contrary this last marriage was like his first, an act of wisdom, policy, and practical consideration. By this marriage Maimuna's kinsmen, Khalid and Amru, two distinguished warriors, were won over to the cause of Islam—a victory of greater importance than many a victorious battle.

The converts soon had an opportunity of increasing on a wider battlefield the warlike renown which they had acquired in petty quarrels. Mohammed had already turned his eyes to the frontiers of Arabia. Encouraged by the growing numbers and enthusiasm of his devotees, he believed that the time was not far off when Islam would acquire the dominion of the world. The Jews had been compelled to pay dearly for refusing to recognise him as their messiah; but, since they lived scattered and held in contempt amongst other nations he could well dispense with their homage if he succeeded in bringing the two most powerful religious associations of the time, namely the Christians and the fire-worshippers of Iran, to acknowledge his prophetic mission. With this object he addressed documents to various foreign rulers, calling on them to worship the one true God who had revealed himself through Mohammed. Amongst the Christians especially he might have expected a great welcome, since he not only owned Jesus to be a prophet but also recognised the latter's mother as a spotless virgin. In one of the finest passages of the *Koran* it is related how Mary, after the angel of God had informed her that she should bear a "pure son," had brought a child into the world under a palm tree; how this child had spoken even in the cradle and revealed himself as the "servant of God," destined to

exercise every virtue of life and bring peace to men. According to the Moslems, the ordinances of Mohammed's religion found a favourable reception amongst Christian princes. The king of Abyssinia, who had always shown himself favourable to the adherents of the new prophet, and the Christian general at Yemen are said to have gone over to Islam; the prefect of Egypt requested time for consideration, but sent costly gifts, among them two fair Coptic slaves for the voluptuous prophet. The messengers of Mohammed invited the princes and nations of the earth to join in the recognition of Islam, and one of them was even received by the emperor Heraclius

in a gracious and friendly manner. On the other hand Chosroes II, then at the height of his power, tore the documents unread and at the same time the ruler of Bosrah slew an Arabian envoy who had endeavoured to win new converts for Islam. Against the former, Mohammed launched a prophecy of evil, against the latter sent an army under his former slave Zaid, whom on account of his faithfulness and submission he had taken in the place of a son.



AN ARAB WARRIOR

At Muta in Syria the Arabian hosts under the sacred standard had their first encounter with the Græco-Roman legions. Zaid fell like a warrior in the foremost ranks; in his place the brave and handsome Jafar, Ali's brother, seized Mohammed's banner. Soon after he lost his right hand; then he waved the standard in his left, and when this too was severed from his body he held the sacred ensign in his bleeding arms till he received the deathstroke. Abdallah ben Rawaha, the poet, now took the standard from the dying hero, crying, "Forward! Either victory or paradise is ours!" And when he too sank under the enemy's lances Khalid, the new convert of Mecca, grasped the banner and guided the battle to a finish. It was not a decisive victory; but Khalid had given such brilliant proofs of valour that in the nocturnal council of war held in the camp he was chosen commander-in-chief and henceforth bore the famous surname of "Sword of

God." Mournfully, though laden with glory and spoil, the warrior host returned to Medina with the cherished corpses. Mohammed extolled the lot of the fallen martyrs, but with Zaid's young daughter he mourned in secret for the beloved dead. "These are friendship's tears at the loss of a friend," he said in excuse when someone coming in expressed his astonishment that he should weep for him who had secured paradise by his death.

SUBJECTION OF MECCA (630 A.D.)

All therefore that Mohammed could hope was that his teaching might obtain general recognition throughout Arabia, if he could once get the sacred city of Mecca into his power. When he first led his armed host of pilgrims

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into its neighbourhood he had assured his companions that God had lent him the victory. Yet they had been compelled to withdraw, after concluding an inglorious peace without marching round the Kaaba. Nor was the chagrin of the believers relieved in the next year by their having to approach the sanctuary during three days as suppliants; the disgrace could only be wiped out by a brilliant victory. The Koreish themselves played into Mohammed's hands. They violated the treaty of peace by taking part in a hostile attack on a tribe which had made a defensive alliance with Mohammed. Then when they heard that an expedition for reprisals was being prepared at Medina they were alarmed and sent Abu Sufyan, the proud chief of the race, to the angry prophet, to excuse what had passed and implore his forgiveness.

But Mohammed dismissed the suppliant without an answer and secretly pushed on the preparations for war with great zeal. Suddenly ten thousand watchfires on the neighbouring mountain betrayed the arrival of a powerful enemy to the astonished Meccans. Abu Sufyan hastened out to reconnoitre; Abbas brought him as a prisoner into the camp, where Mohammed protected him from Omar's anger as soon as he had declared himself ready to honour the son of Abdallah as the messenger of God and to pass to the ranks of Islam. He noted with admiration the excellent discipline and bearing of the Mohammedan army, the multiplicity of weapons and banners, the "helpers" and "refugees" enveloped in iron, the enthusiastic veneration of the holy commander. "None can withstand this man!" Sufyan said to Mohammed's uncle, Abbas, who was conducting him through the ranks, "by God, the kingdom of thy nephew is grown great!" And he hastened back to his people to persuade them to peaceful submission. In this he was successful. The most part shut themselves up in their houses, as Mohammed had commanded, so that the Moslem army was able to take possession of the city almost without resistance. Only Khalid had to carve a way for himself into the lower city through a host of unbelievers whom Akrama, the son of Abu Jahl, had collected under his banner.

When Mohammed saw the chiefs of the Koreish in the dust at his feet, his pride was satisfied and the nobler feelings of mildness and magnanimity reigned in his breast. The people declared themselves ready to abjure their gods, to honour Mohammed as God's messenger and obey his behests, whereupon the victor, now throned in his native city as prince and prophet after eight years of banishment, proclaimed a general amnesty. Even of the twelve men and six women whom, after his entry into the city, Mohammed had condemned because in former years they had excited his anger by apostasy, treachery, or mocking ballads, the majority were pardoned. Amongst them was Akrama, the son of Abu Jahl, who had fought so bravely at Ohod and had offered resistance to Khalid's entrance; his uncle the satirical poet Harith; Safwan, son of Omayyah and Hind, the passionate wife of Abu Sufyan; the poet Kaab; Abdallah, Mohammed's scribe, who was accused of having defaced the sacred fly-leaves of the *Koran* and in order to escape punishment had fled as an apostate to Mecca; and many others. They all went over to Islam, and Akrama soon exhibited the same heroism in battle for the new faith which he had formerly displayed against Mohammed. For Abdallah, his kinsman Othman made intercession; Mohammed hesitated for some time over the pardon, in the hope that one of his adherents would kill the traitor; then unwillingly let him go.

When order had been restored in the city Mohammed presented himself at the temple. He went round the Kaaba seven times on his camel, each time

touching the sacred stone with his staff, and then broke in pieces the idols, 360 in number, which were placed round the sanctuary. After this he had the doors of the temple thrown open, cleansed the house of the Lord from all images, and commanded Bilal to proclaim to the multitude the call to prayer from the summit.

From the time of the prophet's entry into Mecca the victory of Islam in Arabia was only a question of time. But no religious organisation is destroyed without some of its adherents contending for it with their hearts' blood. The old Arabian gods too had their steadfast worshippers, who did not shrink from a martyr's death for the religion of their youth. When Mohammed's hosts under fanatical leaders penetrated to the surrounding tribes, the idols were thrown down and the ancient sanctuaries destroyed, and then the infuriated pagans put themselves on the defensive and many a sacrifice bled to the religious frenzy. On one such expedition into the district of Teyma, the zealous Khalid proceeded with such harshness and cruelty that Mohammed shuddered at it, and lifting his hands to heaven cried out, "I have no share in these deeds." He then endeavoured to appease the sufferers through the medium of Ali's mildness and magnanimity, offered expiation for those slain, and announced that Mecca and all the country should be as inviolable in the future as in the past.



AN ARAB WARRIOR

THE VICTORY OF HONAIN AND AUTAS

The religious frenzy of the Moslems roused the heathen tribes of the mountain districts southeast of Mecca to take arms for the defence of their belief, their life, and their property against the new religious society. The Takfites, who had once driven away the ambassador of the Lord with stones, and the Hawazin tribes headed the alliance of the heathen faith. To animate their courage they took wives, children, and all their possessions into the field with them. At this news Mohammed started with his hosts to subdue his last obstinate enemy. But as they marched through the valley of Honain without taking the necessary precautions, they suddenly beheld the height occupied with bowmen. In a short time the ranks of the Moslems gave way; flight and disorder spread through them; the prophet's cry, "I am Mohammed, the prophet of God, the proclaimer of the truth; stand fast ye faithful!" was unheeded; the Koreish who had followed the army were already giving vent to their malicious joy in mocking words. At this moment Abbas, Mohammed's uncle, with his loud voice brought the flying and wavering to their senses. At the cry of need the bravest and most spirited again collected round the holy prince and won a complete victory.

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In the valleys of Honain and Autas the power of the infidels was forever broken. Seventy were slain, amongst them the old hero Duraid, and the rest took to flight. Women, children, and spoil fell into the hands of the victors. But Mohammed's endeavour to conquer the strong city of Taif was thwarted by the bravery of the inhabitants and the strength of the walls; it was in vain that, contrary to his own command, he caused the fruit trees to be felled and the vineyards to be dug up; in vain had the soldiers marched to the storming of the town; after a siege of twenty days' duration he had to withdraw, having effected nothing. An enormous booty rewarded and consoled the Moslems, but at Mohammed's instance the prisoners were restored to the newly converted tribes. Of his own fifth he presented the greater part to those among the Koreish who had shown themselves steadfast and faithful, and by this means he won over many influential men to his cause. Abu Sufyan and his two sons each received a hundred camels and forty ounces of silver. The Ansars, who murmured at the favour thus shown to their adversaries, were appeased by an affectionate appeal:

"Be not angry if I seek to win the hearts of a few waverers with perishable goods. Your faith and submission have another reward. The messenger of God intrusts you with his own life and fortune; in your midst he returns to Medina; and as ye were the companions of my exile and believed in me in my abasement, so shall ye be the companions of my royalty and shall share in paradise with me." They cried out weeping, "We are content with our lot!"

The rest of the idolatrous tribes now no longer withstood a religion which Mohammed's envoys offered them, the *Koran* in one hand and a sword in the other. Even the Takifites soon after bought peace and security by the sacrifice of their ancient gods, and opened the gates of their city of their own free will.

The Takifites sent ambassadors to inform the prophet that they would go over to Islam if he would exempt them from prayer and would leave them their idol Lat but for three years more.

"Three years of idolatry is too long; and what is the worship of God without prayers?" said Mohammed. The ambassadors then abated their demands and finally an agreement was arrived at by which the Takifites were to pay no taxes and were to keep their idol Lat for another year. Thereupon he began to dictate the record with the words:

"In the name of God the merciful and long-suffering! By this document an agreement is concluded between Mohammed, the messenger of God and the Takifites, that the latter shall neither pay taxes nor take part in the holy war." But shame and the reproach of conscience arrested his tongue. "Nor throw themselves on their faces in praying," added the ambassador; and as Mohammed persisted in his silence the Takifites repeated, as he turned to the scribe:

"Write this; it is agreed upon."

The scribe looked at Mohammed, waiting for his orders. At this moment the fiery Omar, who had hitherto been a dumb witness of this scene, rose, and drawing his sword, cried out:

"Thou hast defiled the heart of the prophet, and may God fill yours with fire."

"We speak not to thee, but to Mohammed," answered the ambassador with composure.

"Good," said the prophet at this; "I will not hear of such a treaty. Ye have your choice between an unconditional acceptance of Islam and war."

"At least grant us," said the thunderstruck Takifites, "the worship of Lat for six months longer!"

"No!"

"Then for but one month!"

"Not for an hour!"

On which the ambassadors went back to their city in the company of Mohammedan soldiers, who broke Lat to pieces amid the lamentations of the women.

THE LAST YEARS OF MOHAMMED'S LIFE (630-632 A.D.)

Mohammed returned to Medina like a victorious king; from all sides came ambassadors and believing followers, to offer their homage and worship, whilst far to the south his envoys on the sea-coast won fresh devotees for Islam.

"We are the helpers of God and the soldiers of his messenger," said the poet Thabit in a rhetorical contest; "we make war on all men until they believe; only he who believes in God and his messenger saves his goods and his blood; we are at feud with all infidels and our victory is always easy."

The Arab writers linger affectionately over the different scenes of homage which the chiefs of the desert tribes, as well as the inhabitants of the cities, paid to the prophet, the prince of the faithful, in these first years of youthful enthusiasm. Yet adversities and misfortune troubled the end of his life. A hostile party under the leadership of Abdallah still subsisted in Medina. This was especially prominent when the prophet was arranging a fresh expedition against the Greeks in Syria in an oppressive heat, just when the Arabs were busied with the date harvest. Consequently many evaded the order and Abdallah turned back with his men soon after the start. A severe verse of the *Koran* rebuked the delay.

"Ye say, 'go not out during the heat'; but God says by Mohammed, 'the fire of hell is more scorching.' Your laughter is but of short duration and ye shall one day weep long for your behaviour. Ye shall go forth no more with me and fight no more by my side."

At Tabuk, between Medina and Damascus, the army came to a halt, that they might recover in that fertile neighbourhood from the toilsome, painful march. Here Mohammed received the submission of the chiefs of some of the Syrian border towns and the homage of a Christian prince. They purchased peace at the price of an annual tribute. Nevertheless Mohammed did not deem it advisable to advance further into the enemy's country with his small following; he set out on the return march, and through many hardships and perils arrived at Medina after an absence of twenty days. For a time the disobedient were excluded from the circle of the believers; but when with penitence and contrition they sued for forgiveness they were received back into favour. Soon after this, death freed the prophet from his most dangerous adversary, Abdallah ben Obayyah. This event, as well as the homage of more and more Arab tribes, restored his spirits, which had been deeply affected by the death of his two daughters, Zainab and Umm Kolthum. The ninth Sura of the *Koran*, the symbol of the religion of the sword which he imparted to a host of pilgrims in a reading at the site of the holy temple at Mecca, may be taken as the outpouring of this exalted state of mind. In this he renounced peace with all unbelievers, heathen, Jews, and Christians, forbade them ever to set foot in the sanctuary, and declared perpetual war against them to be a sacred duty. In it he also reiterated the threats and curses against the hypocrites and loiterers who delayed to march to the holy

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war. Ali's delivery of this declaration before all the people had the desired effect. The ambassadors, who in the name of the princes and tribes declared the latter's accession to Islam, were as numerous "as the dates which fall from the palm tree in the time of ripeness." From the frontier of Syria to the southern end of the peninsula and to the mountains bordering on the Indian Ocean and the Persian Gulf, tribes of all tongues and religions hastened to find the key of paradise in the faith in the "One God who has no fellow." When in the tenth year of the Hegira, Mohammed, with his nine wives, proceeded on his last pilgrimage to Mecca, which was to serve the Moslems for all future times as a pattern and example, 40,000 (or according to some accounts as many as 114,000) of the faithful accompanied him.

On this pilgrimage the suffering condition of the prophet first became manifest. With great effort he passed seven times round the Kaaba, and as he did so he prayed: "O Lord, prosper us in this life and the next, and preserve us from the pains of hell." The unnatural agitations and paroxysms of his soul, the great physical exertions, the insidious poison of Khaibar, and finally his grief at the loss of his young son Ibrahim, whom, to his extreme joy, the Egyptian slave Maria had borne to him in the previous year and on whom he had set all his hopes—all these things undermined his health and hastened his end. The laments into which he broke out at sight of the child's corpse already contained a foreboding of his own approaching end.

"I am grieved at thy loss," he said, "mine eye weeps and my heart is sad, yet will I utter no lament which may anger the Lord; were I not convinced that I should follow thee, my grief would be inconsolable, but we are God's and shall return to him."

Three months after his return Mohammed was overtaken in the house of his spouse, Aisha, by an illness which lasted from eight to fourteen days. Often a fierce fever would rob him of consciousness, but often again he had hours of lucidity which he spent in converse with Aisha, his favourite daughter Fatima, the only one of his children who survived her father, and with the friends and relatives who visited him. Besides this, although already extremely ill, he would still go into the neighbouring mosque and speak words of admonition and farewell to the assembled people. As his weakness increased he allowed the prayers to be spoken by Abu Bekr, but was still always present. On the last day he seemed better, so that all save Aisha left him. But soon his illness returned with renewed severity. Before he lost consciousness he gave his slaves their freedom, caused the six or seven dinars¹ which he had in his house to be given to the poor, and then prayed, "God support me in the death struggle." Aisha had sent for her father and his other followers, but before they arrived he expired in the arms of his favourite wife. His last words were: "To the glorious comrades in paradise."

He died in the eleventh year of the Hegira in the three-and-sixtieth year of his life, "the prophet, poet, priest, and king of Arabia." On the news of his departure a great wailing was raised in Aisha's dwelling, and the people thronged round the door in wild excitement, which was still further increased by Omar's assurances that the messenger of God was not dead, but would shortly return to his people. Finally the judicious words of Abu Bekr succeeded in calming the crowd:

"O ye people," he said, "let him amongst you who served Mohammed know that Mohammed is dead; but let him who served God continue in his

[¹ Dinar—a gold coin. Its original weight was 65.4 grains troy.]

service, for Mohammed's God lives and never dies." Then he read them a verse of the *Koran*: "Mohammed is only a messenger, many messengers are already gone before him; whether he died a natural death or was slain, shall ye turn on your heels? He who does this (forsakes his faith), can do no harm to God, but the grateful shall be rewarded." Despair now passed into quiet grief; Omar himself was so moved that he fell to the earth and acknowledged that Mohammed was really dead.

Three days later Mohammed was lowered into the earth at the spot where he had died. His tomb at Medina was subsequently included within the bounds of the sanctuary by the enlargement of the mosque, which stood next to the house, and like the Kaaba of Mecca it has remained up to the present time to be a place of pilgrimage much resorted to by pious Moslems. Osama, the youthful son of that Zaid who had fallen at Muta, was absent on a new campaign against Syria at the moment when he received tidings of the prophet's death. He at once led his soldiers back to Medina, and full of sadness set up his banner before the house.^f

The personal traits of Mohammed are preserved to us in wonderfully minute details and illustrated by numberless anecdotes, many of which are of course apocryphal. We may quote a brief and vivid picture from the *Sirat* or *Biography of Mohammed*, written by Ibn Saad,^g the secretary of the Arab historian Wakidi. The translation is from unpublished manuscript notes by Sir William Muir,^e the modern biographer of Mohammed.^a

"He was fair of complexion with a measure of redness; eyes intensely black; his hair not crisp but depending; beard bushy and thick; cheeks not fat; his neck shone like a vessel of silver; he had a line of hair from his breast to his navel like a branch, but besides this he had no hair on his belly or chest. His hands and feet were not hollow, but filled up. When he walked it was as though he walked from a higher to a lower place; and when he walked it was as though he pulled (or wrenched) his feet from the stones; when he turned he turned round entirely. The perspiration on his face was like pearls, and the smell thereof was pleasanter than musk of pure quality. He was neither long nor short; he was neither weakly nor vile; the like of him I never saw before or after.

"Mohammed had a large head, large eyes, large eyelashes; his colour bright and shining; large joints of his limbs; a long narrow line of hair from his chest to his belly. He was not very tall, but above the middle height. When he approached with his people he appeared to cover them (shutting them out of view). His hair was neither crisp nor frizzled; curly nor quite smooth and plain. It was like that of a curly-haired man combed out. His face was neither very fat nor very lean; it was round; he had large joints and a broad chest. His body was free from hair. Who ever saw him for the first time would be awe stricken at his appearance, but on close intimacy this would give way to love. His pupil was intensely black; his back large."^g

GIBBON'S ESTIMATE OF MOHAMMED AND MOHAMMEDANISM

At the conclusion of the life of Mohammed, it may perhaps be expected that I should balance his faults and virtues, that I should decide whether the title of enthusiast or impostor more properly belongs to that extraordinary man. Had I been intimately conversant with the son of Abdallah, the task would still be difficult, and the success uncertain: at the

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distance of twelve centuries, I darkly contemplate his shade through a cloud of religious incense; and could I truly delineate the portrait of an hour, the fleeting resemblance would not equally apply to the solitary of Mount Hira, to the preacher of Mecca, and to the conqueror of Arabia. The author of a mighty revolution appears to have been endowed with a pious and contemplative disposition; so soon as marriage had raised him above the pressure of want, he avoided the paths of ambition and avarice; and till the age of forty, he lived with innocence, and would have died without a name. The unity of God is an idea most congenial to nature and reason; and a slight conversation with the Jews and Christians would teach him to despise and detest the idolatry of Mecca. It was the duty of a man and a citizen to impart the doctrine of salvation, to rescue his country from the dominion of sin and error. The energy of a mind incessantly bent on the same object, would convert a general obligation into a particular call; the warm suggestions of the understanding or the fancy would be felt as the inspirations of heaven; the labour of thought would expire in rapture and vision; and the inward sensation, the invisible monitor, would be described with the form and attributes of an angel of God.

From enthusiasm to imposture the step is perilous and slippery; the demon of Socrates affords a memorable instance how a wise man may deceive himself, how a good man may deceive others, how the conscience may slumber in a mixed middle state between self-illusion and voluntary fraud. Charity may believe that the original motives of Mohammed were those of pure and genuine benevolence; but a human missionary is incapable of cherishing the obstinate unbelievers who reject his claims, despise his arguments, and persecute his life; he might forgive his personal adversaries, he may lawfully hate the enemies of God; the stern passions of pride and revenge were kindled in the bosom of Mohammed, and he sighed, like the prophet of Nineveh, for the destruction of the rebels whom he had condemned. The injustice of Mecca and the choice of Medina transformed the citizen into a prince, the humble preacher into the leader of armies; but his sword was consecrated by the example of the saints; and the same God who afflicts a sinful world with pestilence and earthquakes might inspire for their conversion or chastisement the valour of his servants. In the exercise of political government he was compelled to abate the stern rigour of fanaticism, to comply, in some measure, with the prejudices and passions of his followers, and to employ even the vices of mankind as the instruments of their salvation. The use of fraud and perfidy, of cruelty and injustice, were often subservient to the propagation of the faith; and Mohammed commanded or approved the assassination of the Jews and idolaters who had escaped from the field of battle.

By the repetition of such acts, the character of Mohammed must have been gradually stained; and the influence of such pernicious habits would be poorly compensated by the practice of the personal and social virtues, which are necessary to maintain the reputation of a prophet among his secretaries and friends. Of his last years, ambition was the ruling passion; and a politician will suspect that he secretly smiled (the victorious impostor!) at the enthusiasm of his youth and the credulity of his proselytes. A philosopher would observe that their credulity and his success would tend more strongly to fortify the assurance of his divine mission, that his interest and religion were inseparably connected, and that his conscience would be soothed by the persuasion that he alone was absolved by the Deity from the obligation of positive and moral laws. If he retained any vestige of his native

innocence, the sins of Mohammed may be allowed as the evidence of his sincerity. In the support of truth, the arts of fraud and fiction may be deemed less criminal; and he would have started at the foulness of the means, had he not been satisfied of the importance and justice of the end. The decree of Mohammed that, in the sale of captives, the mothers should never be separated from their children, may suspend or moderate the censure of the historian.

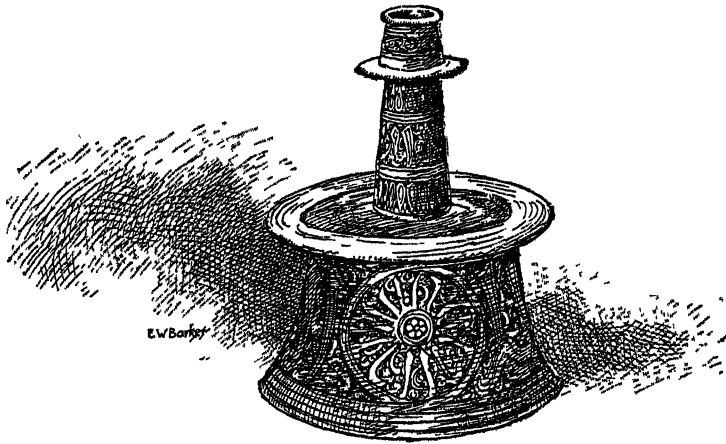
The good sense of Mohammed despised the pomp of royalty; the apostle of God submitted to the menial offices of the family; he kindled the fire, swept the floor, milked the ewes, and mended with his own hands his shoes and his woollen garment. Disdaining the penance and merit of a hermit, he observed, without effort or vanity, the abstemious diet of an Arab and a soldier. On solemn occasions he feasted his companions with rustic and hospitable plenty; but in his domestic life many weeks would elapse without a fire being kindled on the hearth of the prophet. The interdiction of wine was confirmed by his example; his hunger was appeased with a sparing allowance of barley-bread; he delighted in the taste of milk and honey, but his ordinary food consisted of dates and water. Perfumes and women were the two sensual enjoyments which his nature required and his religion did not forbid; and Mohammed affirmed that the fervour of his devotion was increased by these innocent pleasures. The heat of the climate inflames the blood of the Arabs; and their libidinous complexion has been noticed by the writers of antiquity. Their incontinence was regulated by the civil and religious laws of the *Koran*; their incestuous alliances were blamed; the boundless license of polygamy was reduced to four legitimate wives or concubines; their rights both of bed and of dowry were equitably determined; the freedom of divorce was discouraged; adultery was condemned as a capital offence; and fornication, in either sex, was punished with a hundred stripes.

Such were the calm and rational precepts of the legislator; but in his private conduct Mohammed indulged the appetites of a man and abused the claims of a prophet. A special revelation dispensed him from the laws which he had imposed on his nation; the female sex, without reserve, was abandoned to his desires; and this singular prerogative excited the envy rather than the scandal, the veneration rather than the envy of the devout Mussulmans. If we remember the seven hundred wives and three hundred concubines of the wise Solomon, we shall applaud the modesty of the Arabian, who espoused no more than seventeen or fifteen wives; eleven are enumerated, who occupied at Medina their separate apartments round the house of the apostle, and enjoyed in their turns the favour of his conjugal society. What is singular enough, they were all widows, excepting only Aisha, the daughter of Abu Bekr. She was doubtless a virgin, since Mohammed consummated his nuptials (such is the premature ripeness of the climate) when she was only nine years of age. The youth, the beauty, the spirit, of Aisha gave her a superior ascendancy: she was beloved and trusted by the prophet; and after his death the daughter of Abu Bekr was long revered as the mother of the faithful. Her behaviour had been ambiguous and indiscreet; in a nocturnal march she was accidentally left behind, and in the morning Aisha returned to the camp with a man.

The temper of Mohammed was inclined to jealousy; but a divine revelation assured him of her innocence; he chastised her accusers, and published a law of domestic peace, that no woman should be condemned unless four male witnesses had seen her in the act of adultery. In his adventures with

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Zainab, the wife of Zaid, and with Maria, an Egyptian captive, the amorous prophet forgot the interest of his reputation. At the house of Zaid, his freedman and adopted son, he beheld in a loose undress the beauty of Zainab, and burst forth into an ejaculation of devotion and desire. The servile, or grateful, freedman understood the hint, and yielded without hesitation to the love of his benefactor. But as the filial relation had excited some doubt and scandal, the angel Gabriel descended from heaven to ratify the deed, to annul the adoption, and gently to reprove the apostle for distrusting the indulgence of his God. One of his wives, Hafsa, the daughter of Omar, surprised him on her own bed in the embraces of his Egyptian captive; she promised secrecy and forgiveness, he swore that he would renounce the possession of Maria. Both parties forgot their engagements, and Gabriel again descended with a chapter of the *Koran*, to absolve him from his oath and to exhort him freely to enjoy his captives and concubines, without listening to the clamours of his



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wives. In a solitary retreat of thirty days, he laboured, alone with Maria, to fulfil the commands of the angel. When his love and revenge were satiated, he summoned to his presence his eleven wives, reproached their disobedience and indiscretion, and threatened them with a sentence of divorce, both in this world and the next — a dreadful sentence, since those who had ascended the bed of the prophet were forever excluded from the hope of a second marriage.

Perhaps the incontinence of Mohammed may be palliated by the tradition of his natural or preternatural gifts; he united the manly virtue of thirty of the children of Adam, and the apostle might rival the thirteenth labour of the Grecian Hercules. A more serious and decent excuse may be drawn from his fidelity to Khadija. During the twenty-four years of their marriage her youthful husband abstained from the right of polygamy, and the pride or tenderness of the venerable matron was never insulted by the society of a rival. After her death he placed her in the rank of the four perfect women, with the sister of Moses, the mother of Jesus, and Fatima, the best beloved of his daughters. “Was she not old?” said Aisha, with the insolence of a blooming beauty, “has not God given you a better in her place?” “No, by God,” said Mohammed, with an effusion of honest gratitude, “there never

can be a better! she believed in me when men despised me; she relieved my wants when I was poor and persecuted by the world."

In the largest indulgence of polygamy, the founder of a religion and empire might aspire to multiply the chances of a numerous posterity and a lineal succession. The hopes of Mohammed were fatally disappointed. The virgin Aisha, and his ten widows of mature age and approved fertility, were barren in his potent embraces. The four sons of Khadija died in their infancy. Maria, his Egyptian concubine, was endeared to him by the birth of Ibrahim. At the end of fifteen months the prophet wept over his grave; but he sustained with firmness the raillery of his enemies, and checked the adulation or credulity of the Moslems, by the assurance that an eclipse of the sun was not occasioned by the death of the infant. Khadija had likewise given him four daughters, who were married to the most faithful of his disciples; the three eldest died before their father; but Fatima, who possessed his confidence and love, became the wife of her cousin Ali, and the mother of an illustrious progeny.

From his earliest youth, Mohammed was addicted to religious contemplation; each year, during the month of Ramadhan, he withdrew from the world and from the arms of Khadija; in the cave of Hira, three miles from Mecca, he consulted the spirit of fraud or enthusiasm, whose abode is not in the heavens but in the mind of the prophet. The faith which, under the name of Islam, he preached to his family and nation, is compounded of an eternal truth and a necessary fiction — that there is only one God, and that Mohammed is the apostle of God.

The Christians of the seventh century had insensibly relapsed into a semblance of paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the East; the throne of the Almighty was darkened by a cloud of martyrs, and saints, and angels, the objects of popular veneration; and the Collyridian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honours of a goddess. The creed of Mohammed is free from suspicion or ambiguity; and the *Koran* is a glorious testimony to the unity of God. The prophet of Mecca rejected the worship of idols and men, of stars and planets, on the rational principle that whatever rises must set, that whatever is born must die, that whatever is corruptible must decay and perish. In the author of the universe, his rational enthusiasm confessed and adored an infinite and eternal being, without form or place, without issue or similitude, present to our most secret thoughts, existing by the necessity of his own nature, and deriving from himself all moral and intellectual perfection. These sublime truths, thus announced in the language of the prophet, are firmly held by his disciples, and defined with metaphysical precision by the interpreters of the *Koran*. The first principle of reason and revelation was confirmed by the voice of Mohammed; his proselytes, from India to Morocco, are distinguished by the name of Unitarians; and the danger of idolatry has been prevented by the interdiction of images. The doctrine of eternal decrees and absolute predestination is strictly embraced by the Mohammedans; and they struggle with the common difficulties, how to reconcile the prescience of God with the freedom and responsibility of man; how to explain the permission of evil under the reign of infinite power and infinite goodness.

The liberality of Mohammed allowed to his predecessors the same credit which he claimed for himself; and the chain of inspiration was prolonged from the fall of Adam to the promulgation of the *Koran*. During that

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period, some rays of prophetic light had been imparted to 124,000 of the elect, discriminated by their respective measure of virtue and grace; 313 apostles were sent with a special commission to recall their country from idolatry and vice; 104 volumes had been dictated by the holy spirit; and six legislators of transcendent brightness have announced to mankind the six successive revelations of various rites, but of one immutable religion. The authority and station of Adam, Noah, Abraham, Moses, Christ, and Mohammed rise in just gradation above each other; but whosoever hates or rejects any one of the prophets is numbered with the infidels. The writings of the patriarchs were extant only in the apocryphal copies of the Greeks and Syrians; the conduct of Adam had not entitled him to the gratitude or respect of his children; the seven precepts of Noah were observed by an inferior and imperfect class of the proselytes of the synagogue, and the memory of Abraham was obscurely revered by the Sabians in his native land of Chaldea; of the myriads of prophets, Moses and Christ alone lived and reigned; and the remnant of the inspired writings was comprised in the books of the Old and the New Testament. The miraculous story of Moses is consecrated and embellished in the *Koran*; and the captive Jews enjoy the secret revenge of imposing their belief on the nations whose recent creeds they deride. For the author of Christianity, the Mohammedans are taught by the prophet to entertain a high and mysterious reverence. "Verily, Christ Jesus, the son of Mary, is the Apostle of God, and His word, which He conveyed unto Mary, and a spirit proceeding from him are honourable in this world, and in the world to come; and He is one of those who approach near to the presence of God." The piety of Moses and of Christ rejoiced in the assurance of a future prophet, more illustrious than themselves; the evangelic promise of the Paraclete, or Holy Ghost, was prefigured in the name, and accomplished in the person, of Mohammed, the greatest and the last of the apostles of God.

The inspiration of the Hebrew prophets, of the apostles and evangelists of Christ, might not be incompatible with the exercise of their reason and memory; and the diversity of their genius is strongly marked in the style and composition of the books of the Old and New Testament. But Mohammed was content with a character, more humble yet more sublime, of a simple editor; the substance of the *Koran*, according to himself or his disciples, is uncreated and eternal; subsisting in the essence of the Deity, and inscribed with a pen of light on the table of his everlasting decrees. A paper copy, in a volume of silk and gems, was brought down to the lowest heaven by the angel Gabriel, who, under the Jewish economy, had indeed been despatched on the most important errands; and this trusty messenger successively revealed the chapters and verses to the Arabian prophet. Instead of a perpetual and perfect measure of the divine will, the fragments of the *Koran* were produced at the discretion of Mohammed; each revelation is suited to the emergencies of his policy or passion; and all contradiction is removed by the saving maxim that any text of Scripture is abrogated or modified by any subsequent passage. The word of God, and of the apostle, was diligently recorded by his disciples on palm leaves and the shoulder bones of mutton; and the pages, without order or connection, were cast into a domestic chest in the custody of one of his wives.

Two years after the death of Mohammed the sacred volume was collected and published by his friend and successor Abu Bekr. The work was revised by the caliph Othman, in the thirtieth year of the Hegira; and the various editions of the *Koran* assert the same miraculous privilege of a uniform and

incorruptible text. In the spirit of enthusiasm or vanity, the prophet rests the truth of his mission on the merit of his book, audaciously challenges both men and angels to imitate the beauties of a single page, and presumes to assert that God alone could dictate this incomparable performance. This argument is most powerfully addressed to a devout Arabian, whose mind is attuned to faith and rapture, whose ear is delighted by the music of sounds, and whose ignorance is incapable of comparing the productions of human genius. The harmony and copiousness of style will not reach, in a version, the European infidel; he will peruse with impatience the endless incoherent rhapsody of fable, and precept, and declamation, which seldom excites a sentiment or an idea, which sometimes crawls in the dust, and is sometimes lost in the clouds. The divine attributes exalt the fancy of the Arabian missionary; but his loftiest strains must yield to the sublime simplicity of the book of Job, composed in a remote age, in the same country, and in the same language. If the composition of the *Koran* exceed the faculties of a man, to what superior intelligence should we ascribe the *Iliad* of Homer or the *Philippics* of Demosthenes?

In all religions, the life of the founder supplies the silence of his written revelation; the sayings of Mohammed were so many lessons of truth, his actions so many examples of virtue; and the public and private memorials were preserved by his wives and companions. At the end of two hundred years the *sunna*, or oral law, was fixed and consecrated by the labours of Al-Buchari, who discriminated 7,275 traditions, from a mass of 300,000 reports of a more doubtful or spurious character. Each day the pious author prayed in the temple of Mecca, and performed his ablutions with the water of Zemzem; the pages were successively deposited on the pulpit and the sepulchre of the apostle; and the work has been approved by the four orthodox sects of the Sunnites.

The mission of the ancient prophets, of Moses, and of Jesus, had been confirmed by many splendid prodigies; and Mohammed was repeatedly urged by the inhabitants of Mecca and Medina to produce a similar evidence of his divine legation; to call down from heaven the angel or the volume of his revelation, to create a garden in the desert, or to kindle a conflagration in the unbelieving city. As often as he is pressed by the demands of the Koreish, he involves himself in the obscure boast of vision and prophecy, appeals to the internal proofs of his doctrine, and shields himself behind the providence of God, who refuses those signs and wonders that would depreciate the merit of faith and aggravate the guilt of infidelity. But the modest or angry tone of his apologies betrays his weakness and vexation; and these passages of scandal establish, beyond suspicion, the integrity of the *Koran*.

The votaries of Mohammed are more assured than himself of his miraculous gifts, and their confidence and credulity increase as they are further removed from the time and place of his spiritual exploits. They believe or affirm that trees went forth to meet him; that he was saluted by stones; that water gushed from his fingers; that he fed the hungry, cured the sick, and raised the dead; that a beam groaned to him; that a camel complained to him; that a shoulder of mutton informed him of its being poisoned; and that both animate and inanimate nature were equally subject to the apostle of God. His dream of a nocturnal journey is seriously described as a real and corporeal transaction. A mysterious animal, the borak, conveyed him from the temple of Mecca to that of Jerusalem; with his companion Gabriel he successively ascended the seven heavens, and received and repaid the salutations of the patriarchs, the prophets, and the angels, in their respective

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mansions. Beyond the seventh heaven, Mohammed alone was permitted to proceed; he passed the veil of unity, approached within two bow-shots of the throne, and felt a cold that pierced him to the heart when his shoulder was touched by the hand of God. After this familiar, though important conversation, he again descended to Jerusalem, remounted the borak, returned to Mecca, and performed in the tenth part of a night the journey of many thousand years. According to another legend, the apostle confounded in a national assembly the malicious challenge of the Koreish. His resistless word split asunder the orb of the moon; the obedient planet stooped from her station in the sky, accomplished the seven revolutions round the Kaaba, saluted Mohammed in the Arabian tongue, and suddenly contracting her dimensions entered at the collar, and issued forth through the sleeve of his shirt. The vulgar are amused with these marvellous tales; but the gravest of the Mussulman doctors imitate the modesty of their master, and indulge a latitude of faith or interpretation. They might speciously allege that, in preaching the religion, it was needless to violate the harmony of nature; that a creed unclouded with mystery may be excused from miracles; and that the sword of Mohammed was not less potent than the rod of Moses.

The polytheist is oppressed and distracted by the variety of superstition; a thousand rites of Egyptian origin were interwoven with the essence of the Mosaic law, and the spirit of the Gospel had evaporated in the pageantry of the church. The prophet of Mecca was tempted, by prejudice, or policy, or patriotism, to sanctify the rites of the Arabians and the custom of visiting the holy stone of the Kaaba. But the precepts of Mohammed himself inculcate a more simple and rational piety; prayer, fasting, and alms are the religious duties of a Mussulman; and he is encouraged to hope that prayer will carry him half-way to God, fasting will bring him to the door of his palace, and alms will gain him admittance.

(1) According to the tradition of the nocturnal journey, the apostle, in his personal conference with the Deity, was commanded to impose on his disciples the daily obligation of fifty prayers. By the advice of Moses, he applied for an alleviation of this intolerable burden; the number was gradually reduced to five; without any dispensation of business or pleasure, or



AN ARAB CHIEF

time or place, the devotion of the faithful is repeated at daybreak, at noon, in the afternoon, in the evening, and at the first watch of the night ; and in the present decay of religious fervour our travellers are edified by the profound humility and attention of the Turks and Persians. Cleanliness is the key of prayer ; the frequent lustration of the hands, the face, and the body, which was practised of old by the Arabs, is solemnly enjoined by the *Koran* ; and a permission is formally granted to supply with sand the scarcity of water. The words and attitudes of supplication, as it is performed either sitting, or standing, or prostrate on the ground, are prescribed by custom or authority, but the prayer is poured forth in short and fervent ejaculations ; the measure of zeal is not exhausted by a tedious liturgy ; and each Mussulman, for his own person, is invested with the character of a priest. Among the theists, who reject the use of images, it has been found necessary to restrain the wanderings of the fancy by directing the eye and the thought towards a *kibla*, or visible point of the horizon. The prophet was at first inclined to gratify the Jews by the choice of Jerusalem, but he soon returned to a more natural partiality ; and five times every day the eyes of the nations at Astrakhan, at Fez, at Delhi are devoutly turned to the holy temple of Mecca. Yet every spot for the service of God is equally pure ; the Mohammedans indifferently pray in their chamber or in the street. As a distinction from the Jews and Christians, the Friday in each week is set apart for the useful institution of public worship ; the people are assembled in the mosque ; and the imam, some respectable elder, ascends the pulpit, to begin the prayer and pronounce the sermon. But the Mohammedan religion is destitute of priesthood or sacrifice ; and the independent spirit of fanaticism looks down with contempt on the ministers and the slaves of superstition.

(2) The voluntary penance of the ascetics, the torment and glory of their lives, was odious to a prophet who censured in his companions a rash vow of abstaining from flesh, and women, and sleep ; and firmly declared that he would suffer no monks in his religion. Yet he instituted, in each year, a fast of thirty days ; and strenuously recommended the observance, as a discipline which purifies the soul and subdues the body, as a salutary exercise of obedience to the will of God and his apostle. During the month of Ramadhan, from the rising to the setting of the sun, the Mussulman abstains from eating, and drinking, and women, and baths, and perfumes ; from all nourishment that can restore his strength, from all pleasure that can gratify his senses. In the revolution of the lunar year, the Ramadhan coincides by turns with the winter cold and the summer heat ; and the patient martyr, without assuaging his thirst with a drop of water, must expect the close of a tedious and sultry day. The interdiction of wine, peculiar to some orders of priests or hermits, is converted by Mohammed alone into a positive and general law ; and a considerable portion of the globe has abjured, at his command, the use of that salutary though dangerous liquor. These painful restraints are, doubtless, infringed by the libertine and eluded by the hypocrite ; but the legislator by whom they are enacted cannot surely be accused of alluring his proselytes by the indulgence of their sensual appetites.

(3) The charity of the Mohammedans descends to the animal creation ; and the *Koran* repeatedly inculcates, not as a merit but as a strict and indispensable duty, the relief of the indigent and unfortunate. Mohammed, perhaps, is the only lawgiver who has defined the precise measure of charity ; the standard may vary with the degree and nature of property, as it consists either in money, in corn or cattle, in fruits or merchandise ; but the Mussul-

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man does not accomplish the law unless he bestows a tenth of his revenue ; and if his conscience accuses him of fraud or extortion, the tenth, under the idea of restitution, is enlarged to a fifth. Benevolence is the foundation of justice, since we are forbidden to injure those whom we are bound to assist. A prophet may reveal the secrets of heaven and of futurity ; but in his moral precepts he can only repeat the lessons of our own hearts.

The two articles of belief and the four practical duties of Islam are guarded by rewards and punishments ; and the faith of the Mussulman is devoutly fixed on the event of the judgment and the last day. The prophet has not presumed to determine the moment of that awful catastrophe, though he darkly announces the signs, both in heaven and earth, which will precede the universal dissolution, when life shall be destroyed and the order of creation shall be confounded in the primitive chaos. At the blast of the trumpet, new worlds will start into being ; angels, genii, and men will arise from the dead, and the human soul will again be united to the body. The doctrine of the resurrection was first entertained by the Egyptians ; and their mummies were embalmed, their pyramids were constructed, to preserve the ancient mansion of the soul during a period of three thousand years. But the attempt is partial and unavailing ; and it is with a more philosophic spirit that Mohammed relies on the omnipotence of the Creator, whose word can reanimate the breathless clay, and collect the innumerable atoms that no longer retain their form or substance. The intermediate state of the soul it is hard to decide ; and those who most firmly believe in her immaterial nature, are at a loss to understand how she can think or act without the agency of the organs of sense.

The reunion of the soul and body will be followed by the final judgment of mankind ; and in his copy of the magian picture the prophet has too faithfully represented the forms of proceeding, and even the slow and successive operations of an earthly tribunal. By his intolerant adversaries he is upbraided for extending, even to themselves, the hope of salvation ; for asserting the blackest heresy—that every man who believes in God and accomplishes good works may expect in the last day a favourable sentence. Such rational indifference is ill adapted to the character of a fanatic ; nor is it probable that a messenger from heaven should depreciate the value and necessity of his own revelation. In the idiom of the *Koran*, the belief of God is inseparable from that of Mohammed ; the good works are those which he has enjoined ; and the two qualifications imply the profession of Islam, to which all nations and all sects are equally invited. Their spiritual blindness, though excused by ignorance and crowned with virtue, will be scourged with everlasting torments ; and the tears which Mohammed shed over the tomb of his mother, for whom he was forbidden to pray, display a striking contrast of humanity and enthusiasm.

The doom of the infidels is common ; the measure of their guilt and punishment is determined by the degree of evidence which they have rejected, by the magnitude of the errors which they have entertained ; the eternal mansions of the Christians, the Jews, the Sabians, the Magians, and the idolaters are sunk below each other in the abyss ; and the lowest hell is reserved for the faithless hypocrites who have assumed the mask of religion. After the greater part of mankind has been condemned for their opinions, the true believers only will be judged by their actions. The good and evil of each Mussulman will be accurately weighed in a real or allegorical balance, and a singular mode of compensation will be allowed for the payment of injuries ; the aggressor will refund an equivalent of his own good actions

for the benefit of the person whom he has wronged ; and if he should be destitute of any moral property, the weight of his sins will be loaded with an adequate share of the demerits of the sufferer. According as the shares of guilt or virtue shall preponderate, the sentence will be pronounced, and all, without distinction, will pass over the sharp and perilous bridge of the abyss ; but the innocent, treading in the footsteps of Mohammed, will gloriously enter the gates of paradise, while the guilty will fall into the first and mildest of the seven hells. The term of expiation will vary from nine hundred to seven thousand years ; but the prophet has judiciously promised that all his disciples, whatever may be their sins, shall be saved, by their own faith and his intercession, from eternal damnation.

It is not surprising that superstition should act most powerfully on the fears of her votaries, since the human fancy can paint with more energy the misery than the bliss of a future life. With the two simple elements of darkness and fire we create a sensation of pain, which may be aggravated to an infinite degree by the idea of endless duration. But the same idea operates with an opposite effect on the continuity of pleasure ; and too much of our present enjoyment is obtained from the relief, or the comparison of evil. It is natural enough that an Arabian prophet should dwell with rapture on the groves, the fountains, and the rivers of paradise ; but instead of inspiring the blessed inhabitants with a liberal taste for harmony and science, conversation and friendship, he idly celebrates the pearls and diamonds, the robes of silk, palaces of marble, dishes of gold, rich wines, artificial dainties, numerous attendants, and the whole train of sensual and costly luxury which becomes insipid to the owner, even in the short period of this mortal life. Seventy-two houris, or black-eyed girls, of resplendent beauty, blooming youth, virgin purity, and exquisite sensibility will be created for the use of the meanest believer ; a moment of pleasure will be prolonged to a thousand years, and his faculties will be increased a hundred-fold, to render him worthy of his felicity.

Notwithstanding a vulgar prejudice, the gates of heaven will be open to both sexes ; but Mohammed has not specified the male companions of the female elect, lest he should either alarm the jealousy of their former husbands, or disturb their felicity by the suspicion of an everlasting marriage. This image of a carnal paradise has provoked the indignation, perhaps the envy, of the monks ; they declaim against the impure religion of Mohammed ; and his modest apologists are driven to the poor excuse of figures and allegories. But the sounder and more consistent party adheres, without shame, to the literal interpretation of the *Koran* ; useless would be the resurrection of the body, unless it were restored to the possession and exercise of its worthiest faculties ; and the union of sensual and intellectual enjoyment is requisite to complete the happiness of the double animal, the perfect man. Yet the joys of the Mohammedan paradise will not be confined to the indulgence of luxury and appetite ; and the prophet has expressly declared that all meaner happiness will be forgotten and despised by the saints and martyrs, who shall be admitted to the beatitude of the divine vision.

The talents of Mohammed are entitled to our applause ; but his success has perhaps too strongly attracted our admiration. Are we surprised that a multitude of proselytes should embrace the doctrine and the passions of an eloquent fanatic ? In the heresies of the church the same seduction has been tried and repeated from the time of the apostles to that of the reformers. Does it seem incredible that a private citizen should grasp the sword

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and the sceptre, subdue his native country, and erect a monarchy by his victorious arms? In the moving picture of the dynasties of the East, a hundred fortunate usurpers have arisen from a baser origin, surmounted more formidable obstacles, and filled a larger scope of empire and conquest.

Mohammed was alike instructed to preach and to fight, and the union of these opposite qualities, while it enhanced his merit, contributed to his success; the operation of force and persuasion, of enthusiasm and fear, continually acted on each other, till every barrier yielded to their irresistible power. His voice invited the Arabs to freedom and victory, to arms and rapine, to the indulgence of their darling passions in this world and the other; the restraints which he imposed were requisite to establish the credit of the prophet and to exercise the obedience of the people; and the only objection to his success was his rational creed of the unity and perfections of God.

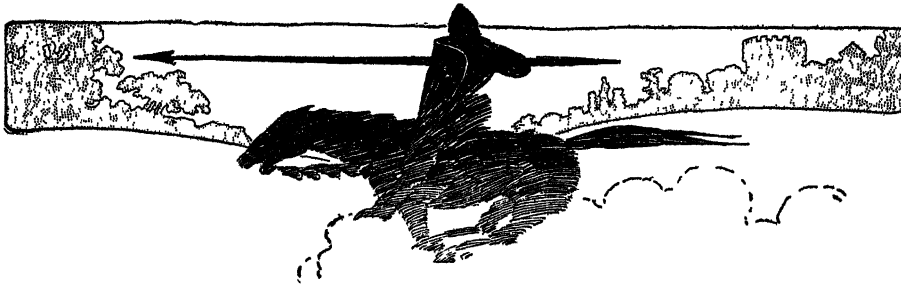
It is not the propagation but the permanency of his religion that deserves our wonder; the same pure and perfect impression which he engraved at Mecca and Medina is preserved after the revolutions of twelve centuries by the Indian, the African, and the Turkish proselytes of the *Koran*. If the Christian apostles, St. Peter or St. Paul, could return to the Vatican, they might possibly inquire the name of the deity who is worshipped with such mysterious rites in that magnificent temple; at Oxford or Geneva, they would experience less surprise, but it might still be incumbent on them to peruse the catechism of the church and to study the orthodox commentators on their own writings and the words of their master. But the Turkish dome of St. Sophia, with an increase of splendour and size, represents the humble tabernacle erected at Medina by the hands of Mohammed. The Mohammedans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of man. "I believe in one God, and Mohammed the apostle of God," is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honours of the prophet have never transgressed the measure of human virtue; and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion. The votaries of Ali have indeed consecrated the memory of their hero, his wife, and his children, and some of the Persian doctors pretend that the divine essence was incarnate in the person of the imams; but their superstition is universally condemned by the Sunnites, and their impiety has afforded a seasonable warning against the worship of saints and martyrs.

The metaphysical questions on the attributes of God and the liberty of man have been agitated in the schools of the Mohammedans, as well as in those of the Christians; but among the former they have never engaged the passions of the people or disturbed the tranquillity of the state. The cause of this important difference may be found in the separation or union of the regal and sacerdotal characters. It was the interest of the caliphs, the successors of the prophet and commanders of the faithful, to repress and discourage all religious innovations; the order, the discipline, the temporal and spiritual ambition of the clergy are unknown to the Moslems, and the sages of the law are the guides of their conscience and the oracles of their faith. From the Atlantic to the Ganges the *Koran* is acknowledged as the fundamental code, not only of theology but of civil and criminal jurisprudence; and the laws which regulate the actions and the property of mankind are guarded by the infallible and immutable sanction of the will of God. This religious servitude is attended with some practical disadvantage; the illiterate legislator had been often misled by his own prejudices and those of his

country; and the institutions of the Arabian desert may be ill adapted to the wealth and numbers of Ispahan and Constantinople. On these occasions, the kadi respectfully places on his head the holy volume, and substitutes a dexterous interpretation more apposite to the principles of equity and the manners and policy of the times.

His beneficial or pernicious influence on the public happiness is the last consideration in the character of Mohammed. The most bitter or most bigoted of his Christian or Jewish foes will surely allow that he assumed a false commission to inculcate a salutary doctrine, less perfect only than their own. He piously supposed, as the basis of his religion, the truth and sanctity of their prior revelations, the virtues and miracles of their founders. The idols of Arabia were broken before the throne of God; the blood of human victims was expiated by prayer, and fasting, and alms, the laudable or innocent arts of devotion; and his rewards and punishments of a future life were painted by the images most congenial to an ignorant and carnal generation. Mohammed was, perhaps, incapable of dictating a moral and political system for the use of his countrymen; but he breathed among the faithful a spirit of charity and friendship, recommended the practice of the social virtues, and checked, by his laws and precepts, the thirst of revenge and the oppression of widow and orphans. The hostile tribes were united in faith and obedience, and the valour which had been idly spent in domestic quarrels was vigorously directed against a foreign enemy. Had the impulse been less powerful, Arabia, free at home and formidable abroad, might have flourished under a succession of her native monarchs. Her sovereignty was lost by the extent and rapidity of conquest. The colonies of the nation were scattered over the East and West, and their blood was mingled with the blood of their converts and captives. After the reign of three caliphs, the throne was transported from Medina to the valley of Damascus and the banks of the Tigris; the holy cities were violated by impious war; Arabia was ruled by the rod of a subject, perhaps of a stranger; and the Bedouins of the desert, awakening from their dream of dominion, resumed their old and solitary independence.^a





CHAPTER V

THE SPREAD OF ISLAM

[632-661 A.D.]

ABU BEKR, FIRST CALIPH AFTER MOHAMMED

MOHAMMED, the founder of the Saracenic empire, died at Medina, on Monday the 8th of June, 632 A.D., being the twenty-second year of the reign of Heraclius the Grecian emperor. After he was dead, the next care was to appoint a successor; and it was indeed very necessary that one should be provided as soon as possible. Their government and religion being both in their infancy, and a great many of Mohammed's followers no great bigots, not having yet forgotten their ancient rights and customs, but rather forced to leave them for fear, than upon any conviction, affairs were in such a posture as could by no means admit of an interregnum. Wherefore the same day that he expired the Mussulmans met together in order to elect a caliph or successor. In that assembly there had like to have been such a fray, as might, in all probability, have greatly endangered, if not utterly ruined, this new religion and polity, had not Omar and Abu Bekr timely interposed. For the prophet having left no positive directions concerning a successor, or at least none that were known to any but his wives, who in all probability might conceal them out of their partiality in favour of Omar, a hot dispute arose between the inhabitants of Mecca and Medina.

At last Omar being wearied out, and seeing no likelihood of deciding the matter, was willing to give over, and bade Abu Bekr give him his hand, which he had no sooner done than Omar promised him fealty. The rest followed his example, and by the consent of both parties Abu Bekr was at last saluted caliph, and being acknowledged the rightful successor of their prophet Mohammed, became the absolute judge of all causes both sacred and civil. Thus, after much ado, that difference was at last composed, which had like to have proved fatal to Mohammedanism. And certainly it was a very great oversight in Mohammed, in all the time of his sickness, never to have named a successor positively and publicly. If he had done so, without question, his authority would have determined the business, and prevented that disturbance which had like to have endangered the religion he had planted with so much difficulty and hazard.

Now though the government was actually settled upon Abu Bekr, all parties were not equally satisfied, for a great many were of opinion that the right of succession belonged to Ali, the son of Abu Talib. Upon which account the Mohammedans have ever since been divided; some maintaining that Abu Bekr, and Omar, and Othman, that came after him, were the rightful and lawful successors of the prophet; and others disclaiming them altogether as usurpers, and constantly asserting the right of Ali. Of the former opinion are the Turks at this day; of the latter, the Persians. And such consequently is the difference between those two nations, that notwithstanding their agreement in all other points of their superstition, yet upon this account they treat one another as most damnable heretics. Ali had this to recommend him, that he was Mohammed's cousin-german, and was the first that embraced his religion, except his wife Khadija, and his slave Zaid, and was besides Mohammed's son-in-law, having married his daughter Fatima. Abu Bekr was Mohammed's father-in-law, by whom he was so much respected that he received from him the surname of As-Siddik (which signifies in Arabic, "a great speaker of truth"), because he resolutely asserted the truth of that story which Mohammed told of his going one night to heaven.

Ali was not present at this election, and when he heard the news was not well pleased, having hoped that the choice would have fallen on himself. Abu Bekr sent Omar to Fatima's house, where Ali and some of his friends were, with orders to compel them by force to come in and do fealty to him, if they would not be persuaded by fair means. Omar was just going to fire the house, when Fatima asked him what he meant. He told her that he would certainly burn the house down unless they would be content to do as the rest of the people had done. Upon which Ali came forth and went to Abu Bekr, and acknowledged his sovereignty.

Abu Bekr being thus settled in his new government, had work enough to maintain it; for the Mohammedan religion had not as yet taken such deep root in the hearts of men but that they would very willingly have shaken it off had they known how. Accordingly the Arabians, a people of a restless and turbulent disposition, did not neglect the opportunity of rebelling, which they thought was fairly offered them by the death of Mohammed. Immediately taking up arms, they refused to pay the usual tribute, tithes, and alms, and no longer observed the rites and customs which had been imposed upon them by Mohammed.

Abu Bekr sent Khalid ben Walid, with an army of forty-five hundred men, who, having routed them in a set battle, brought off a great deal of plunder, and made slaves of their children.

Khalid was the best general of his age, and it was chiefly to his courage and conduct that the Saracens owed the subduing of the rebels, the conquest of Syria, and the establishment of their religion and polity. His love and tenderness towards his own soldiers were only equalled by his hatred and aversion to the enemies of the Mohammedan religion. Of both he has given the most signal instances. To those who, having embraced the Mohammedan religion, afterwards apostatised, he was an irreconcilable and implacable foe; nor would he spare them, though they evinced the greatest signs of unfeigned repentance. For his great valour, the Arabs called him "the Sword of God"; which surname of his was known also to his enemies, and is mentioned as well by Greek as Arab authors.

About this time several persons, perceiving the success and prosperity of Mohammed and his followers, set up also for prophets too, in hope of meeting the like good fortune, and making themselves eminent in the world. Such

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were Aswad al-Ansi and Tulaihah ben Khuwailid, with several others, whose attempts however quickly came to nothing. But the most considerable of these impostors was Musailima, who had been the rival of Mohammed even in his life-time, and trumped up a book in imitation of the *Koran*. He had now gathered together a very considerable body of men in Yemen, a province of Arabia, and began to be so formidable that the Mussulmans began to feel alarmed at his growing greatness.

It is strange and surprising to consider from how mean and contemptible beginnings the greatest things have been raised in a short time. Of this the Saracenic empire is a remarkable instance. For if we look back but eleven years, we shall see how Mohammed, unable to support his cause, routed and oppressed by the powerful party of the Koreishites at Mecca, fled with a few desponding followers to Medina to preserve his life no less than his imposture. And now, within so short a period, we find the undertakings of his successor prospering beyond expectation, and making him the terror of all his neighbours; and the Saracens in a capacity not only to keep possession of their own peninsula of Arabia, but to extend their arms over larger territories than ever were subject to the Romans themselves. Whilst they were thus employed in Arabia, they were little regarded by the Grecian emperor, who awoke too late to a sense of their formidable power, when he saw them pouring in upon them like a torrent, and driving all before them. The proud Persian, too, who so very lately had been domineering in Syria, and sacked Jerusalem and Damascus, must be forced not only to part with his own dominions, but also to submit his neck to the Saracenic yoke. It may be reasonably supposed that, had the Grecian empire been in the flourishing condition it formerly was, the Saracens might have been checked at least, if not entirely extinguished. But besides that the western part of the empire had been rent from it by the barbarous Goths, the eastern also had received so many shocks from the Huns on the one side, and the Persians on the other, that it was not in a situation to stem the fury of this powerful invasion. Heraclius, indeed, was a prince of admirable courage and conduct, and did all that was possible to restore the discipline of the army, and was very successful against the Persians, not only driving them out of his own dominions, but even wresting from them a part of their own territories. But the empire seemed to labour under an incurable disease, and to be wounded in its very vitals. No time could have been more fatally adverse to its maintenance, nor more favourable to the enterprises of the Saracens.

Abu Bekr had now set affairs at home in pretty good order. The apostates who upon the death of Mohammed had revolted to the idolatry in which they were born and bred, were again reduced to subjection. The forces of Musailima, the false prophet, being dispersed and himself killed, there was now little or nothing left to be done in Arabia. For though there were a great many Christian Arabs, as particularly the tribe of Ghassan, yet they were generally employed in the service of the Greek emperor. The next business, therefore, that the caliph had to do, pursuant to the tenor of his religion, was to make war upon his neighbours, for the propagation of the truth (for so they call their superstition), and compel them either to become Mohammedans or tributaries. For their prophet Mohammed had given them a commission of a very large, nay, unlimited extent, to fight, *viz.*, till all the people were of his religion. The wars which are entered upon in obedience to this command, they call holy wars, with no greater absurdity than we ourselves give the same title to that which was once undertaken against them by Europeans. With this religious object, Abu Bekr sent at this time a

force under Khalid into Irak or Babylonia; but his greatest longing was after Syria, which delicious, pleasant, and fruitful country being near to Arabia, seemed to lie very conveniently for him.

The news of his preparation quickly came to the ears of the emperor Heraclius, who despatched a force with all possible speed to check the advance of the Saracens, but with ill success; for the general, with twelve hundred of his men, was killed upon the field of the battle, and the rest routed, the Arabs losing only 120 men. A number of skirmishes followed, in most of which the Christians came off the worst.^b

Damascus was besieged for months, and all sortics of the inhabitants crushed with heavy slaughter. Heraclius, at Antioch, sent a great army under Werdan to its relief. Khalid, raising the siege, went to meet it.^a



DAMASCUS

The two armies presently came within sight of each other, and the confidence of the Saracens was somewhat checked, when they perceived the strength of the emperor's forces, which amounted to no less than seventy thousand. Those who had been in Persia, and seen the vast armies of Chosroes, confessed that they had never beheld an enemy equal to the present, either in number or military preparation. On the second morning they moved forward, and engaged in all parts with all imaginable vigour. The fight, or rather the slaughter, continued till evening. The Christian army was entirely routed and defeated. The Saracens killed that day fifty thousand men. Those that escaped fled, some of them to Cæsarea, others to Damascus, and some to Antioch. The Saracens took plunder of inestimable value, and a great many banners, and crosses made of gold and silver, precious stones, silver and gold chains, rich clothes, and arms without number; which Khalid said he would not divide until Damascus was taken.

The Saracens, returning to Damascus, continued vigorously to press the siege, and reduced the inhabitants to very great straits, who every day made

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a worse defence. For a while, at last, they begged of Khalid to stay the assault, that they might have a little time to deliberate. But he turned a deaf ear to them, for he had rather take the town by force, and put the inhabitants to the sword, and let his Saracens have the plunder, than that they should surrender, and have security for their lives and their property. At length, through treachery, Khalid entered at the east gate with his Saracens, putting all to the sword, and Christian blood streamed down the streets of Damascus.

Abu Bekr the caliph died the same day that Damascus was taken,¹ which was on Friday, the 23rd of August, 634 A.D. There are various reports concerning his death; some say that he was poisoned by the Jews, eating rice with Harith ben Kaldah, and that they both died of it within a twelvemonth after. But Aisha says, that he bathed himself upon a cold day, which threw him into a fever² of which he died within fifteen days.^b

Abu Bekr particularly lamented the number of the prophet's companions that fell in these campaigns, and fearing that the revelations of Mohammed might be dispersed and lost, he gave orders that they should be collected into the *Koran*. We shall later have occasion to notice the slovenly manner in which the persons employed performed their task; the compilation was subsequently revised in the reign of the caliph Othman, and it is probable that there are many passages far different from those which Mohammed wrote.

When all things were ready, the caliph reviewed the troops and issued that celebrated code of regulations for the conduct of the army, it was addressed to the general Abu Sufyan, and contained the following directions: "Take care to treat your men with tenderness and lenity. Consult with your officers upon all pressing occasions, and encourage them to face the enemy with bravery and resolution. If you are victorious, spare all the aged, the women, and the children. Neither cut down palm trees nor burn any fields of corn. Spare all fruit trees; slay no cattle but such as are required for your own use. Adhere to your engagements inviolably; spare the inhabitants of monasteries; desecrate no houses of religious worship. Cleave the skulls of those members of the synagogue of Satan, who shave their crowns, give them no quarter, unless they embrace Islamism, or pay tribute."

The character of the first caliph had a beneficial effect on the Mohammedan religion; for though the partisans of Ali accuse him of ambition, and of uniting with his daughter Aisha to suppress the prophet's declarations in favour of Ali, yet they do not deny him the praise of disinterestedness, justice, and benevolence. Before his accession, he had bestowed the greater part of his estate to feed the poor, and had been publicly named by the prophet the most charitable of men. When placed at the head of affairs, he only took from the treasury the sum absolutely necessary for his daily support; before entering on the sovereignty, he ordered an exact account to be taken of his personal estate, and at his death it was found to be considerably diminished. In fact the absolute ruler of the richest countries of the world left behind him but a single camel and an Ethiopian slave, and even these he bequeathed to his successor. He dictated his will to

¹ Respecting the date of the capture of Damascus, authorities differ, some placing it in 634 A.D., and others in 635 A.D. The duration of the siege, too, is equally uncertain, El-Makin^c stating it to be six months, while Abulfeda^d gives seventy days.

² Dr. Weil,^e on authority of the Zaban, says, that this latter account is the most probable, it being related by Aisha and Abd ar-Rahman, the son and daughter of Abu Bekr.

Othman in the following terms: "*In the Name of the Most Merciful God.*— This is the last will and testament of Abu Bekr ben Abi Kohafa, when he was in the last hour of this world, and the first of the next; an hour in which the infidel must believe, the wicked be convinced of their evil ways, and liars speak the truth. I nominate Omar ben al-Khattab my successor; therefore, hearken to him, and obey him. If he acts right, he will confirm my expectations; if otherwise, he must render an account of his own actions. My intentions are good, but I cannot foresee the future results. However, those who do ill shall render a severe account hereafter. Fare-yewell. May ye be ever attended by the divine favour and blessing." When Abu Bekr had concluded this dictation, he fainted; on his recovery, he desired Othman to read the document, soon after which he expired. When information of the event was brought to Omar, he exclaimed, "The life of Abu Bekr has been such, that it will be impossible for those who come after, to imitate his sublime example." Two proverbs attributed to him, deserve to be quoted: "Good actions are a sure protection against the blows of adversity."—"Death is the most difficult of all things before it comes, and the easiest when it is past."

THE CALIPH OMAR

Omar was, like his predecessor, a native of Mecca; he had been originally a camel-herd, and never became quite free from the coarseness and rusticity incident to his humble origin. At first a zealous idolater, he proposed to extirpate all the followers of Mohammed; when he became afterwards a Mussulman, he was just as eager to massacre all who would not believe in the prophet. Violent on every occasion, he breathed nothing but slaughter; and countless anecdotes are related of his unrelenting temper. One of these must suffice. A Mussulman having a suit against a Jew, was condemned by Mohammed, and in consequence, carried his appeal before the tribunal of Omar; scarcely had he stated his case, when Omar, springing from his seat, struck the appellant dead with one blow of his sabre, exclaiming, "So perish all who will not submit to the decision of God's chosen prophet." Rigorous justice, as interpreted by the Mohammedan laws, and extreme severity, rendered his character more respected than beloved. Mohammed said of him, "Truth speaks by the mouth of Omar." He added, that "if God had to send another prophet on the earth, Omar would be the object of his choice."

When Abu Bekr informed Omar that he had chosen him as his successor, Omar, with mingled pride and humility, answered, "I have no need of the caliphate." Abu Bekr replied, "But the caliphate has need of you," and thus removed all further scruple. On his accession, he called himself the "Caliph of the Caliph of God's apostle," but finding the title inconveniently long, he changed it into that of "Commander of the Faithful"; and this became, subsequently, the favourite designation of his successors. When first he addressed his subjects, he stood a step lower on the pulpit than Abu Bekr had been accustomed to do; he informed his hearers that he would not have undertaken the arduous task of government, only that he reposed perfect confidence in their intention to observe the law, and adhere to the pure faith; he concluded with these remarkable words, "O Mussulmans, I take God to witness, that none of you shall be too strong for me to sacrifice the rights of the weak, nor too weak for me to neglect the rights of the strong."

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No sooner was Omar placed at the head of affairs than the armies of the Mohammedans seemed to have acquired tenfold vigour; and this was not diminished by the severe treatment which the gallant Khalid, for a trivial offence, received from the jealous caliph. The greater part of Syria and Mesopotamia had been subdued during the life of Abu Bekr, the conquest of these countries was now completed; the ancient empire of the Persians was overthrown at the battle of Kadisiya; Palestine, Phœnicia, and Egypt submitted to the Saracen yoke almost without a struggle; and the standard of the prophet floated in triumph from the sands of the Cyrenian desert to the banks of the Indus. "During the reign of Omar," says Khondemir, "the Saracens conquered thirty-six thousand cities, towns, and castles, destroyed four thousand Christian, Magian, and pagan temples, and erected fourteen hundred mosques."

The annals of the world present no parallel to this recital; the Arabs were animated by an enthusiasm which made them despise the most fearful odds; they had ever in their mouths the magnificent orientalism, traditionally ascribed to Mohammed, "in the shades of the scymitars is paradise prefigured"; they sought battle as a feast, and counted danger a sport. A fiercer spirit of course displayed itself in the Mohammedan creed; the sanguinary precepts of propagandism, to which the prophet had given utterance after his power was established at Medina, quite obscured the milder doctrine taught at Mecca; and even these were surpassed in ferocity by traditions which some of the sterner enthusiasts declared that they had derived from the prophet himself. Abu Horeira declared that he heard from Mohammed, "He who shall die without having fought for God, or who never proposed that duty to himself, verily consigns himself to destruction by his hypocrisy," and also the singular declaration, "He who shall bestow a horse upon one who would enlist himself under the banner of the Most High, and be one who has faith in God and in his promises, surely, both the food of that horse and the sustenance of his rider, with the ordure of the former, shall be placed in the scales for his advantage on the day of judgment." We shall add one more, preserved on the authority of Ibn Abbas: "There are two descriptions of eyes which the fire of hell shall not destroy; the eyes that weep in contemplating the indignation of God, and the eyes which are closed when in the act of combat for the cause of God." *f*

THE CONQUEST OF PERSIA

From the rapid conquests of the Saracens a presumption will naturally arise, that the first caliphs commanded in person the armies of the faithful, and sought the crown of martyrdom in the foremost ranks of the battle. The courage of Abu Bekr, Omar, and Othman had indeed been tried in the persecution and wars of the prophet; and the personal assurance of paradise must have taught them to despise the pleasures and dangers of the present world. But they ascended the throne in a venerable or mature age, and esteemed the domestic cares of religion and justice the most important duties of a sovereign. Except the presence of Omar at the siege of Jerusalem, their longest expeditions were the frequent pilgrimage from Medina to Mecca; and they calmly received the tidings of victory as they prayed or preached before the sepulchre of the prophet.

In the sloth and vanity of the palace of Damascus, the succeeding princes of the house of Omayyah were alike destitute of the qualifications of states-

men and of saints. Yet the spoils of unknown nations were continually laid at the foot of their throne, and the uniform ascent of the Arabian greatness must be ascribed to the spirit of the nation rather than the abilities of their chiefs. A large deduction must be allowed for the weakness of their enemies. The birth of Mohammed was fortunately placed in the most degenerate and disorderly period of the Persians, the Romans, and the barbarians of Europe; the empires of Trajan, or even of Constantine or Charlemagne, would have repelled the assault of the naked Saracens, and the torrent of fanaticism might have been obscurely lost in the sands of Arabia.

In the victorious days of the Roman republic, it had been the aim of the senate to confine their consuls and legions to a single war, and completely to suppress a first enemy before they provoked the hostilities of a second. These timid maxims of policy were disdained by the magnanimity or enthusiasm of the Arabian caliphs. With the same vigour and success they



PERSIAN WARRIOR OF THE
MIDDLE AGES

invaded the successors of Augustus, and those of Artaxerxes; and the rival monarchies at the same instant became the prey of an enemy whom they had been so long accustomed to despise. One hundred years after Mohammed's flight from Mecca, the arms and the reign of his successors extended from India to the Atlantic Ocean, over the various and distant provinces which may be comprised under the names of, (1) Persia; (2) Syria; (3) Egypt; (4) Africa; and (5) Spain. Under this general division we may proceed to unfold these memorable transactions; despatching with brevity the remote and less interesting conquests of the East, and reserving a fuller narrative for those domestic countries, which had been included within the pale of the Roman Empire.

In the first year of the first caliph, his lieutenant Khalid, the sword of God, and the scourge of the infidels, advanced to the banks of the Euphrates, and reduced the cities of Anbar and Hira. Westward of the ruins of Babylon a tribe of sedentary Arabs had fixed themselves on the verge of the desert; and Hira was the seat of a race of kings who had embraced the Christian religion, and reigned above six hundred years under the shadow of the throne of Persia. The last of the Mondars was defeated and slain by Khalid; his son was sent a captive to Medina; his nobles bowed before the successor of the prophet; the people were tempted by the example and success of their countrymen; and the caliph accepted as the first-fruits of foreign

conquest, an annual tribute of seventy thousand pieces of gold. The conquerors, and even their historians, were astonished by the dawn of their future greatness.

The indignation and fears of the Persians suspended for a moment their intestine divisions. By the unanimous sentence of the priests and nobles, Queen Azarmidokht was deposed—the sixth of the transient usurpers who had arisen and vanished in three or four years, since the death of Chosroes and the retreat of Heraclius. Her tiara was placed on the head of Yezdegerd,

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the grandson of Chosroes; and the same era, which coincides with an astronomical period, has recorded the fall of the Sassanian dynasty and the religion of Zoroaster. The youth and inexperience of the prince — he was only fifteen years of age — declined a perilous encounter; the royal standard was delivered into the hands of his general Rustem; and a remnant of thirty thousand regular troops was swelled in truth, or in opinion, to 120,000 subjects, or allies, of the great king. The Moslems, whose numbers were reinforced from twelve to thirty thousand, had pitched their camp in the plains of Kadesiya; and their line, though it consisted of fewer men, could produce more soldiers than the unwieldy host of the infidels. The periods of the battle of Kadesiya were distinguished by their peculiar appellations. The first, from the well-timed appearance of six thousand of the Syrian brethren, was denominated the day of succour. The day of concussion might express the disorder of one, or perhaps of both, of the contending armies. The third, a nocturnal tumult, received the whimsical name of the night of barking, from the discordant clamours, which were compared to the inarticulate sounds of the fiercest animals.

The morning of the succeeding day determined the fate of Persia; and a seasonable whirlwind drove a cloud of dust against the faces of the unbelievers. The clangour of arms was re-echoed to the tent of Rustem, who, far unlike the ancient hero of his name, was gently reclining in a cool and tranquil shade, amidst the baggage of his camp, and the train of mules that was laden with gold and silver. On the sound of danger he started from his couch; but his flight was overtaken by a valiant Arab, who caught him by the foot, struck off his head, hoisted it on a lance, and instantly returning to the field of battle, carried slaughter and dismay among the thickest ranks of the Persians. The Saracens confess a loss of 7,500 men; and the battle of Kadesiya is justly described by the epithets of obstinate and atrocious. The standard of the monarchy was overthrown and captured in the field — a leathern apron of a blacksmith, who, in ancient times, had arisen the deliverer of Persia; but this badge of heroic poverty was disguised, and almost concealed, by a profusion of precious gems. After this victory, the wealthy province of Irak or Assyria submitted to the caliph, and his conquests were firmly established by the speedy foundation of Bassora, a place which ever commands the trade and navigation of the Persians.

After the defeat of Kadesiya, a country intersected by rivers and canals might have opposed an insuperable barrier to the victorious cavalry; and the walls of Ctesiphon or Madain, which had resisted the battering-rams of the Romans, would not have yielded to the darts of the Saracens. But the flying Persians were overcome by the belief that the last day of their religion and empire was at hand; the strongest posts were abandoned by treachery or cowardice; and the king, with a part of his family and treasures, escaped to Holwan at the foot of the Median hills. In the third month after the battle, Said, the lieutenant of Omar, passed the Tigris without opposition; the capital was taken by assault; and the disorderly resistance of the people gave a keener edge to the sabres of the Moslems, who shouted with religious transport, "This is the white palace of Chosroes, this is the promise of the apostle of God!" The naked robbers of the desert were suddenly enriched beyond the measure of their hope or knowledge. Each chamber revealed a new treasure secreted with art, or ostentatiously displayed; the gold and silver, the various wardrobes and precious furniture, surpassed (says Abulfeda) the estimate of fancy or numbers; and another historian defines the untold and almost infinite mass by the fabulous computation of three thou-

sands of thousands of thousands of pieces of gold. The sack of Ctesiphon was followed by its desertion and gradual decay. The Saracens disliked the air and situation of the place, and Omar was advised by his general to remove the seat of government to the western side of the Euphrates.

In every age the foundation and ruin of the Assyrian cities has been easy and rapid; the country is destitute of stone and timber, and the most solid structures are composed of bricks baked in the sun, and joined by a cement of the native bitumen. After the loss of the battle of Jalula, Yezdegerd fled from Holwan, and concealed his shame and despair in the mountains of Faristan, from whence Cyrus had descended with his equal and valiant companions. The courage of the nation survived that of the monarch; among the hills to the south of Ecbatana or Hamadan, 150,000 Persians made a third and final stand for their religion and country; and the decisive battle of Nehavend was styled by the Arabs the "victory of victories" (641).

The geography of Persia is darkly delineated by the Greeks and Latins; but the most illustrious of her cities appear to be more ancient than the invasion of the Arabs. By the reduction of Hamadan and Ispahan, of Caswin, Tabriz, and Rei, they gradually approached the shores of the Caspian Sea; and the orators of Mecca might applaud the success and spirit of the faithful, who had already lost sight of the Northern Bear, and had almost transcended the bounds of the habitable world. Again turning towards the west and the Roman Empire, they repassed the Tigris over the bridge of Mosul, and, in the captive provinces of Armenia and Mesopotamia, embraced their victorious brethren of the Syrian army. From the palace of Madain their eastern progress was not less rapid or extensive. They advanced along the Tigris and the gulf; penetrated through the passes of the mountains into the valley of Estachar or Persepolis; and profaned the last sanctuary of the Magian empire. The grandson of Chosroes was nearly surprised among the falling columns and mutilated figures; a sad emblem of the past and present fortune of Persia; he fled with accelerated haste over the desert of Kirman, implored the aid of the warlike Segestans, and sought an humble refuge on the verge of the Turkish and Chinese power. But a victorious army is insensible of fatigue; the Arabs divided their forces in the pursuit of a timorous enemy; and the caliph Othman promised the government of Khorasan to the first general who should enter that large and populous country, the kingdom of the ancient Bactrians. The condition was accepted; the prize was deserved; the standard of Mohammed was planted on the walls of Herat, Merou, and Balkh; and the successful leader neither halted nor reposed till his foaming cavalry had tasted the waters of the Oxus. In the public anarchy, the independent governors of the cities and castles obtained their separate capitulations; the terms were granted or imposed by the esteem, the prudence, or the compassion of the victors; and a simple profession of faith established the distinction between a brother and a slave. The administration of Persia was regulated by an actual survey of the people, the cattle, and the fruits of the earth; and this monument, which attests the vigilance of the caliphs, might have instructed the philosophers of every age.

The flight of Yezdegerd had carried him beyond the Oxus, and as far as the Jaxartes, two rivers of ancient and modern renown, which descend from the mountains of India towards the Caspian Sea. He was hospitably entertained by Tarkhan, prince of Fergana, a fertile province on the Jaxartes; the king of Samarcand, with the Turkish tribes of Sogdiana and Scythia, were moved by the lamentations and promises of the fallen monarch; and he

[651 A.D.]

solicited by a suppliant embassy, the more solid and powerful friendship of the emperor of China. The virtuous Tait song, the first of the dynasty of the Tang, may be justly compared with the Antonines of Rome. His people enjoyed the blessings of prosperity and peace, and his dominion was acknowledged by forty-four hordes of the barbarians of Tartary. His last garrisons of Cashgar and Khoten maintained a frequent intercourse with their neighbours of the Jaxartes and Oxus; a recent colony of Persians had introduced into China the astronomy of the magi; and Tait song might be alarmed by the rapid progress and dangerous vicinity of the Arabs. The influence and perhaps the supplies of China revived the hopes of Yezdegerd and the zeal of the worshippers of the fire; and he returned with an army of Turks to conquer the inheritance of his fathers. The fortunate Moslems, without unsheathing their swords, were the spectators of his ruin and death. The grandson of Chosroes was betrayed by his servant, insulted by the seditious inhabitants of Merou, and oppressed, defeated, and pursued by his barbarian allies. He reached the banks of a river, and offered his rings and bracelets for an instant passage in a miller's boat. Ignorant or insensible of royal distress, the rustic replied, that four drachms of silver were the daily profit of his mill, and that he would not suspend his work unless the loss were repaid. In this moment of hesitation and delay, the last of the Sassanian kings was overtaken and slaughtered by the Turkish cavalry in the nineteenth year of his unhappy reign. His son Firuz, an humble client of the Chinese emperor, accepted the station of captain of his guards; and the magian worship was long preserved by a colony of loyal exiles in the province of Bokhara. His grandson inherited the regal name; but after a faint and fruitless enterprise, he returned to China and ended his days in the palace of Sigan. The male line of the Sassanids was extinct; but the female captives, the daughters of Persia, were given to the conquerors in servitude, or marriage; and the race of the caliphs and imams was ennobled by the blood of their royal mothers.

After the fall of the Persian kingdom, the river Oxus divided the territories of the Saracens and of the Turks. This narrow boundary was soon overleaped by the spirit of the Arabs; the governors of Khorasan extended their successive inroads; and one of their triumphs was adorned with the buskin of a Turkish queen, which she dropped in her precipitate flight beyond the hills of Bokhara. But the final conquest of Transoxiana, as well as of Spain, was reserved for the glorious reign of the inactive Walid; and the name of Katiba, the camel driver, declares the origin and merit of his successful lieutenant. While one of his colleagues displayed the first Mohammedan banner on the banks of the Indus, the spacious regions between the Oxus, the Jaxartes, and the Caspian Sea, were reduced by the arms of Katiba to the obedience of the prophet, and of the caliph. A tribute of two millions of pieces of gold was imposed on the infidels; their idols were burned or broken; the Mussulman chief pronounced a sermon in the new mosque of Khwarizm; after several battles, the Turkish hordes were driven back to the desert; and the emperors of China solicited the friendship of the victorious Arabs.

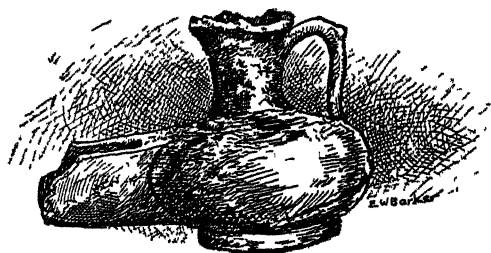
Before the invasion of the Saracens, Khwarizm, Bokhara and Samarcand were rich and populous under the yoke of the shepherds of the north. The mutual wants of India and Europe were supplied by the diligence of the Sogdian merchants; and the inestimable art of transforming linen into paper, has been transferred from the manufacture of Samarcand over the western world.

THE SYRIAN CONQUEST COMPLETED

From the conquest of Damascus the Saracens proceeded to Heliopolis and Emesa. In the prosecution of the war, their policy was not less effectual than their sword. By short and separate truces they dissolved the union of the enemy; accustomed the Syrians to compare their friendship with their enmity; familiarised the idea of their language, religion, and manners; and exhausted, by clandestine purchase, the magazines and arsenals of the cities which they returned to besiege. They aggravated the ransom of the more wealthy or the more obstinate; and Chalcis alone was taxed at five thousand ounces of gold, five thousand ounces of silver, two thousand robes of silk, and as many figs and olives as would load five thousand asses. But the terms of truce or capitulation were faithfully observed; and the lieutenant of the caliph, who had promised not to enter the walls of the captive Baalbec, remained tranquil and immovable in his tent till the jarring factions solicited the interposition of a foreign master. The conquest of the plain and valley of Syria was achieved in less than two years. Yet the com-

mander of the faithful reproved the slowness of their progress, and the Saracens, bewailing their fault with tears of rage and repentance, called aloud on their chiefs to lead them forth to fight the battles of the Lord.

It was incumbent on the Saracens to exert the full powers of their valour and enthusiasm against the forces of the emperor, who was taught by repeated



SARACENIC GLAZED JUG AND LAMP

losses, that the rovers of the desert had undertaken, and would speedily achieve, a regular and permanent conquest. From the provinces of Europe and Asia, fourscore thousand soldiers were transported by sea and land to Antioch and Cæsarea; the light troops of the army consisted of sixty thousand Christian Arabs of the tribes of Ghassan. In the neighbourhood of Bosra, the springs of Mount Hermon descend in a torrent to the plain of Decapolis, or ten cities; and the Hieromax, a name which has been corrupted to Yermuk, is lost after a short course in the lake of Tiberias. The banks of this obscure stream were illustrated by a long and bloody encounter. On this momentous occasion, the public voice, and the modesty of Abu Obaidah, restored the command to the most deserving of the Moslems. Khalid assumed his station in the front, his colleague was posted in the rear, that the disorder of the fugitives might be checked by his venerable aspect and the sight of the yellow banner which Mohammed had displayed before the walls of Khaibar.

The last line was occupied by the sister of Derar, with the Arabian women who had enlisted in this holy war, who were accustomed to wield the bow and the lance, and who in a moment of captivity had defended, against the uncircumcised ravishers, their chastity and religion. The exhortation of the generals was brief and forcible: "Paradise is before you, the devil and hell-fire in your rear." Yet such was the weight of the Roman cavalry, that the right wing of the Arabs was broken and separated from the main body. Thrice did they retreat in disorder, and thrice were they driven back to the charge by the reproaches and blows of the women. Four thou-

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sand and thirty of the Moslems were buried in the field of battle ; and the skill of the Armenian archers enabled seven hundred to boast that they had lost an eye in that meritorious service. The veterans of the Syrian war acknowledged that it was the hardest and most doubtful of the days which they had seen. But it was likewise the most decisive ; many thousands of the Greeks and Syrians fell by the swords of the Arabs ; many were slaughtered, after the defeat, in the woods and mountains ; many, by mistaking the ford, were drowned in the waters of the Yermuk ; and however the loss may be magnified, the Christian writers confess and bewail the bloody punishment of their sins.

After the battle of Yermuk, the Roman army no longer appeared in the field ; and the Saracens might securely choose, among the fortified towns of Syria, the first object of their attack. They consulted the caliph whether they should march to Cæsarea or Jerusalem ; and the advice of Ali determined the immediate siege of the latter. To a profane eye, Jerusalem was the first or second capital of Palestine ; but after Mecca and Medina, it was revered and visited by the devout Moslems, as the temple of the Holy Land, which had been sanctified by the revelation of Moses, of Jesus, and of Mohammed himself.

The siege of Jerusalem lasted four months ; not a day was lost without some action of sally or assault ; the military engines incessantly played from the ramparts ; and the inclemency of the winter was still more painful and destructive to the Arabs. The Christians yielded at length to the perseverance of the besiegers. The patriarch Sophronius appeared on the walls, and by the voice of an interpreter demanded a conference. After a vain attempt to dissuade the lieutenant of the caliph from his impious enterprise, he proposed, in the name of the people, a fair capitulation, with this extraordinary clause, that the articles of security should be ratified by the authority and presence of Omar himself. The question was debated in the council of Medina ; the sanctity of the place, and the advice of Ali, persuaded the caliph to gratify the wishes of his soldiers and enemies, and the simplicity of Omar's journey is more illustrious than the royal pageants of vanity and oppression. The conqueror of Persia and Syria was mounted on a red camel, which carried, besides his person, a bag of corn, a bag of dates, a wooden dish, and a leathern bottle of water. By his command the ground of the temple of Solomon was prepared for the foundation of a mosque ; and, during a residence of ten days, he regulated the present and future state of his Syrian conquests. Medina might be jealous, lest the caliph should be detained by the sanctity of Jerusalem or the beauty of Damascus ; her apprehensions were dispelled by his prompt and voluntary return to the tomb of the apostle.

To achieve what yet remained of the Syrian war, the caliph had formed two separate armies ; a chosen detachment, under Amru and Yazid, was left in the camp of Palestine ; while the larger division, under the standard of Abu Obaidah and Khalid, marched away to the north against Antioch and Aleppo. The castle of Aleppo, distinct from the city, stood erect on a lofty artificial mound, and the sides were sharpened to a precipice, and faced with freestone. After the loss of three thousand men, the garrison was still equal to the defence. In a siege of four or five months, the hardest of the Syrian war, great numbers of the Saracens were killed and wounded. The exhortation of the commander of the faithful, not to give up the siege, was responded to by a supply of volunteers from all the tribes of Arabia, who arrived in the camp on horses or camels. Among these was Dames, of a servile birth, but of gigantic size and intrepid resolution. At the darkest hour of the night he

scaled the most accessible height, a place where the stones were less entire, or the slope less perpendicular, or the guard less vigilant. Seven of the stoutest Saracens mounted on each other's shoulders and the weight of the column was sustained on the broad and sinewy back of the gigantic slave.

The foremost in this painful ascent could grasp and climb the lowest part of the battlements; they silently stabbed and cast down the sentinels; and the thirty brethren, repeating a pious ejaculation, "O apostle of God, help and deliver us!" were successively drawn up by the long folds of their turbans. They overpowered the guard, unbolted the gate, let down the drawbridge, and defended the narrow pass till the arrival of Khalid, with the dawn of day, relieved their danger and assured their conquest. After the loss of this important post, and the defeat of the last of the Roman armies, the luxury of Antioch trembled and obeyed. Her safety was ransomed with three hundred thousand pieces of gold; but the throne of the successors of Alexander, the seat of the Roman government in the East, which had been decorated by Cæsar with the titles of free, and holy, and inviolate, was degraded under the yoke of the caliphs to the secondary rank of a provincial town.

The loss of Damascus and Jerusalem, the bloody fields of Aiznadin and Yermuk, may be imputed in some degree to the absence or misconduct of the sovereign. Instead of defending the sepulchre of Christ, he involved the church and state in a metaphysical controversy for the unity of his will; and while Heraclius crowned the offspring of his second nuptials, he was tamely stripped of the most valuable part of their inheritance. In the cathedral of Antioch, in the presence of the bishops, at the foot of the crucifix, he bewailed the sins of the prince and people; but his confession instructed the world, that it was vain, and perhaps impious, to resist the judgment of God. The Saracens were invincible in fact, since they were invincible in opinion. After bidding an eternal farewell to Syria, Heraclius secretly embarked with a few attendants, and absolved the faith of his subjects. From the north and south the Saracen troops of Antioch and Jerusalem advanced along the seashore, till their banners were joined under the walls of the Phœnician cities; Tripolis and Tyre were betrayed; and a fleet of fifty transports, which entered without distrust the captive harbours, brought a seasonable supply of arms and provisions to the camp of the Saracens. Their labours were terminated by the unexpected surrender of Cæsarea. The remainder of the province, Ramlah, Ptolemais or Acre, Nablus or Neapolis, Gaza, Askalon, Berytus, Sidon, Gabala, Laodicea, Apamea, Hierapolis, no longer presumed to dispute the will of the conqueror; and Syria bowed under the sceptre of the caliphs, seven hundred years after Pompey had despoiled the last of the Macedonian kings.

The sieges and battles of six campaigns had consumed many thousands of the Moslems. They died with the reputation and the cheerfulness of martyrs; and the simplicity of their faith may be expressed in the words of an Arabian youth, when he embraced, for the last time, his sister and mother; "It is not," said he, "the delicacies of Syria, or fading delights of this world, that have prompted me to devote my life in the cause of religion. But I seek the favour of God and his apostle; and I have heard from one of the companions of the prophet, that the spirits of the martyrs will be lodged in the crops of green birds, who shall taste the fruits, and drink of the rivers of paradise. Farewell, we shall meet again among the groves and fountains which God has provided for his elect."

The more fortunate Arabs who survived the war, and persevered in the faith, were restrained by their abstemious leader from the abuse of pros-

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perity. After a refreshment of three days, Abu Obaidah withdrew his troops from the pernicious contagion of the luxury of Antioch, and assured the caliph that their religion and virtue could only be preserved by the hard discipline of poverty and labour. The year of their triumph was marked by a mortality of men and cattle; and twenty-five thousand Saracens were snatched away from the possession of Syria. The death of Abu Obaidah might be lamented by the Christians; but his brethren recollected that he was one of the ten elect, whom the prophet had named heirs of paradise. Khalid survived his brethren about three years; and the tomb of the Sword of God is shown near Emesa. His valour, which founded in Arabia and Syria the empire of the caliphs, was fortified by the opinion of a special providence; and as long as he wore a cap which had been blessed by Moham-med he deemed himself invulnerable amidst the darts of the infidels.

The place of the first conquerors was supplied by a new generation of their children and countrymen; Syria became the seat and support of the house of Omayyah; and the revenue, the soldiers, the ships of that powerful kingdom, were consecrated to enlarge on every side the empire of the caliphs. But the Saracens despise a superfluity of fame; and their historians scarcely condescend to mention the subordinate conquests which are lost in the splendour and rapidity of their victorious career. To the north of Syria, they passed Mount Taurus, and reduced to their obedience the province of Cilicia, with its capital Tarsus, the ancient monument of the Assyrian kings. Beyond a second ridge of the same mountains, they spread the flame of war, rather than the light of religion, as far as the shores of the Euxine and the neighbourhood of Constantinople. To the east they advanced to the banks and sources of the Euphrates and Tigris; the long-disputed barrier of Rome and Persia was forever confounded; the walls of Edessa and Amida, of Dara and Nisibis, which had resisted the arms and engines of Sapor or Nushirvan, were levelled in the dust; and the holy city of Abgarus might vainly produce the epistle or the image of Christ to an unbelieving conqueror. To the west the Syrian kingdom is bounded by the sea; and the ruin of Aradus, a small island or peninsula on the coast, was postponed during ten years. But the hills of Libanus abounded in timber; the trade of Phœnicia was populous in mariners; and a fleet of seventeen hundred barks was equipped and manned by the natives of the desert. The imperial navy of the Romans fled before them from the Pamphylian rocks to the Hellespont; but the spirit of the emperor, a grandson of Heraclius, had been subdued before the combat by a dream and a pun. The Saracens rode masters of the sea; and the islands of Cyprus, Rhodes, and the Cyclades, were successively exposed to their rapacious visits. Three hundred years before the Christian era, the memorable, though fruitless siege of Rhodes, by Demetrius, had furnished that maritime republic with the materials and the subject of a trophy. A gigantic statue of Apollo, or the sun, seventy cubits in height, was erected at the entrance of the harbour, a monument of the freedom and the arts of Greece. After standing fifty-six years, the Colossus of Rhodes was overthrown by an earthquake; but the massy trunk, and huge fragments, lay scattered eight centuries on the ground, and are often described as one of the wonders of the ancient world. They were collected by the diligence of the Saracens, and sold to a Jewish merchant of Edessa, who is said to have laden nine hundred camels with the weight of the brass metal: an enormous weight, though we should include the hundred colossal figures, and the three thousand statues which adorned the prosperity of the city of the sun.

EGYPT CAPTURED (639 A.D.)

The conquest of Egypt may be explained by the character of the victorious Saracen, one of the first of his nation in an age when the meanest of the brethren was exalted above his nature by the spirit of enthusiasm. The birth of Amru was at once base and illustrious; his reason or his interest determined him to renounce the worship of idols; he escaped from Mecca with his friend Khalid, and the prophet of Medina enjoyed at the same moment the satisfaction of embracing the two firmest champions of his cause. His merit was not overlooked by the first two successors of Mohammed; they were indebted to his arms for the conquest of Palestine; and in all the battles and sieges of Syria, he united with the temper of a chief the valour of an adventurous soldier.

From his camp, in Palestine, Amru had surprised or anticipated the caliph's leave for the invasion of Egypt. The magnanimous Omar trusted in his God and his sword, which had shaken the thrones of Chosroes and Cæsar; but when he compared the slender force of the Moslems with the greatness of the enterprise, he condemned his own rashness and listened to his timid companions. At the head of only four thousand Arabs, the intrepid Amru had marched away from his station of Gaza when he was overtaken by the messenger of Omar. "If you are still in Syria," said the ambiguous mandate, "retreat without delay; but if, at the receipt of this epistle, you have already reached the frontiers of Egypt, advance with confidence, and depend on the succour of God and of your brethren." The experience, perhaps the secret intelligence, of Amru had taught him to suspect the mutability of courts; and he continued his march till his tents were unquestionably pitched on Egyptian ground. He there assembled his officers, broke the seal, perused the epistle, gravely inquired the name and situation of the place, and declared his ready obedience to the commands of the caliph.

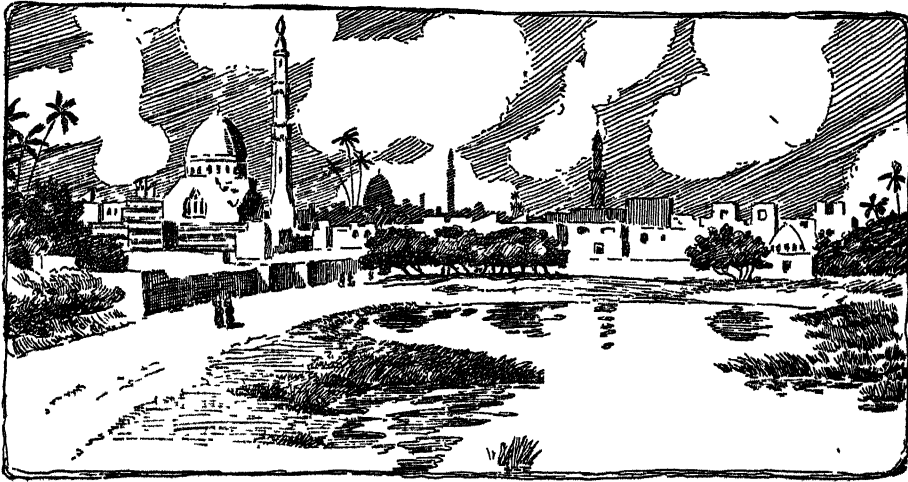
After a siege of thirty days, he took possession of Farmah or Pelusium, and that key of Egypt, as it has been justly named, unlocked the entrance of the country, as far as the ruins of Heliopolis and the neighbourhood of the modern Cairo.

On the western side of the Nile, at a small distance to the east of the pyramids, at a small distance to the south of the Delta, Memphis, 150 furlongs in circumference, displayed the magnificence of ancient kings. The siege was protracted to seven months; and the rash invaders were encompassed and threatened by the inundation of the Nile. Their last assault was bold and successful; they passed the ditch, which had been fortified with iron spikes, applied their scaling-ladders, entered the fortress with the shout of "God is victorious!" and drove the remnant of the Greeks to their boats, and the isle of Rouda. The spot was afterwards recommended to the conqueror by the easy communication with the gulf and the peninsula of Arabia; the remains of Memphis were deserted; the tents of the Arabs were converted into permanent habitations, and the first mosque was blessed by the presence of fourscore companions of Mohammed. A new city arose in their camp on the eastward bank of the Nile. But the name of Cairo, the town of victory, more strictly belongs to the modern capital, which was founded in the tenth century by the Fatimite caliphs. It has gradually receded from the river; but the continuity of buildings may be traced by an attentive eye from the monuments of Sesostris [Ramses II] to those of Saladin.

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Yet the Arabs, after a glorious and profitable enterprise, must have retreated to the desert, had they not found a powerful alliance in the heart of the country.

The persecution of the emperors had converted a sect into a nation, and alienated Egypt from their religion and government. The Saracens were received as the deliverers of the Jacobite church ; and a secret and effectual treaty was opened during the siege of Memphis between a victorious army and a people of slaves. A rich and noble Egyptian of the name of Mukawkas, had dissembled his faith to obtain the administration of his province ; in the disorders of the Persian War he aspired to independence ; the embassy of Mohammed ranked him among princes ; but he declined, with rich gifts and ambiguous compliments, the proposal of a new religion.



CAIRO

In his first conference with Amru, he heard without indignation the usual option of the *Koran*, the tribute or the sword ; and he cheerfully submitted to pay tribute and obedience to his temporal successors. The tribute was ascertained at two pieces of gold for the head of every Christian ; but old men, monks, women, and children of both sexes, under sixteen years of age, were exempted from this personal assessment. At the pressing summons of Amru, their patriarch Benjamin emerged from his desert ; and, after the first interview, the courteous Arab affected to declare that he had never conversed with a Christian priest of more innocent manners and a more venerable aspect. In the march from Memphis to Alexandria, the lieutenant of Omar entrusted his safety to the zeal and gratitude of the Egyptians ; the roads and bridges were diligently repaired ; and in every step of his progress, he could depend on a constant supply of provisions and intelligence. The Greeks of Egypt, whose numbers could scarcely equal a tenth of the natives, were overwhelmed by the universal defection ; they had ever been hated, they were no longer feared ; the magistrate fled from his tribunal, the bishop from his altar ; and the distant garrisons were surprised or starved by the surrounding multitudes. Had not the Nile afforded a safe and ready conveyance to the sea, not an individual could have escaped who, by birth or language, or office, or religion, was connected with their odious name.

By the retreat of the Greeks from the provinces of Upper Egypt, a considerable force was collected in the island of Delta; the natural and artificial channels of the Nile afforded a succession of strong and defensible posts; and the road to Alexandria was laboriously cleared by the victory of the Saracens in two-and-twenty days of general or partial combat. In their annals of conquest, the siege of Alexandria is perhaps the most arduous and important enterprise. The first trading city in the world was abundantly replenished with the means of subsistence and defence. Her numerous inhabitants fought for the dearest of human rights, religion and property; and the enmity of the natives seemed to exclude them from the common benefit of peace and toleration. The sea was continually open; and if Heraclius had been awake to the public distress, fresh armies of Romans and barbarians might have been poured into the harbour to save the second capital of the empire.

In every attack, the sword, the banner of Amru, glittered in the van of the Moslems. On a memorable day, he was betrayed by his imprudent valour: his followers who had entered the citadel were driven back; and the general, with a friend and a slave, remained a prisoner in the hands of the Christians. When Amru was conducted before the prefect, he remembered his dignity and forgot his situation; a lofty demeanour and resolute language revealed the lieutenant of the caliph, and the battle-axe of a soldier was already raised to strike off the head of the audacious captive. His life was saved by the readiness of his slave, who instantly gave his master a blow on the face, and commanded him, with an angry tone, to be silent in the presence of his superiors. The credulous Greek was deceived; he listened to the offer of a treaty, and his prisoners were dismissed in the hope of a more respectable embassy, till the joyful acclamations of the camp announced the return of their general, and insulted the folly of the infidels. At length, after a siege of fourteen months, and the loss of three-and-twenty thousand men, the Saracens prevailed.

The commander of the faithful rejected with firmness the idea of pillage, and directed his lieutenant to reserve the wealth and revenue of Alexandria for the public service and the propagation of the faith; the inhabitants were numbered; a tribute was imposed; the zeal and resentment of the Jacobites were curbed, and the Melchites, who submitted to the Arabian yoke, were indulged in the obscure but tranquil exercise of their worship. The intelligence of this disgraceful and calamitous event afflicted the declining health of the emperor; and Heraclius died of a dropsy about seven weeks after the loss of Alexandria.¹ Under the minority of his grandson, the clamours of a people deprived of their daily sustenance compelled the Byzantine court to undertake the recovery of the capital of Egypt. In the space of four years, the harbour and fortifications of Alexandria were twice occupied by a fleet and army of Romans. They were twice expelled by the valour of Amru, who was recalled by the domestic peril from the distant wars of Tripolis and Nubia. But the facility of the attempt, the repetition of the insult, and the obstinacy of the resistance provoked him to swear that, if a third time he drove the infidels into the sea, he would render Alexandria as accessible on all sides as the house of a prostitute. Faithful to his promise, he dismantled several parts of the walls and towers, but the people were spared in the chastisement of the city, and the mosque of Mercy was erected on the spot where the victorious general had stopped the fury of his troops.

[¹ Other authorities state that Alexandria fell nine months after Heraclius' death.]

[641 A.D.]

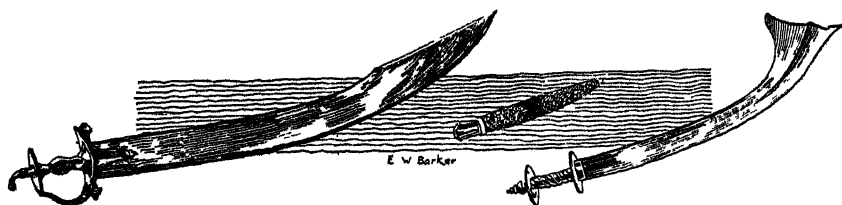
THE ALLEGED BURNING OF THE LIBRARY

We should deceive the expectation of the reader if we passed in silence the fate of the Alexandrian library, as it is described by the learned Abul-Faraj. The spirit of Amru was more curious and liberal than that of his brethren, and in his leisure hours the Arabian chief was pleased with the conversation of John, the last disciple of Ammonius, and who derived the surname of Philoponus from his laborious studies of grammar and philosophy. Emboldened by this familiar intercourse, Philoponus presumed to solicit a gift, inestimable in his opinion, contemptible in that of the barbarians—the royal library, which alone among the spoils of Alexandria had not been appropriated by the visit and the seal of the conqueror. Amru was inclined to gratify the wish of the grammarian, but his rigid integrity refused to alienate the minutest object without the consent of the caliph; and the well-known answer of Omar was inspired by the ignorance of a fanatic: “If these writings of the Greeks agree with the book of God, they are useless and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed.” The sentence was executed with blind obedience; the volumes of paper or parchment were distributed to the four thousand baths of the city; and such was their incredible multitude, that six months was barely sufficient for the consumption of this precious fuel. Since the *Dynasties* of Abul-Faraj have been given to the world in a Latin version, the tale has been repeatedly transcribed; and every scholar, with pious indignation, has deplored the irreparable shipwreck of the learning, the arts, and the genius of antiquity.

For our own part, we are strongly tempted to deny both the fact and the consequences. The fact is indeed marvellous. “Read and wonder!” says the historian himself; and the solitary report of a stranger, who wrote at the end of six hundred years on the confines of Media, is overbalanced by the silence of two annalists of a more early date, both Christians, both natives of Egypt, and the most ancient of whom, the patriarch Eutychius, has amply described the conquest of Alexandria. The rigid sentence of Omar is repugnant to the sound and orthodox precept of the Mohammedan casuists: they expressly declare that the religious books of the Jews and Christians, which are acquired by the right of war, should never be committed to the flames; and that the works of profane science, historians or poets, physicians or philosophers, may be lawfully applied to the use of the faithful. A more destructive zeal may perhaps be attributed to the first successors of Mohammed; yet, in this instance, the conflagration would have speedily expired in the deficiency of materials. We shall not recapitulate the disasters of the Alexandrian library, the involuntary flame that was kindled by Cæsar in his own defence, or the mischievous bigotry of the Christians, who studied to destroy the monuments of idolatry.¹ But if we gradually descend from the

[¹ The loss sustained in Cæsar’s time was repaired by Antony’s gift to Cleopatra of the library of Pergamus. Alexandria possessed two libraries: one, that of the Bruchion, which was destroyed during the popular tumults in the reign of Gallienus, 263 A.D.; the other, that of the Serapeum, which experienced the same fate from the violence of Theophilus, as related in ch. 28, to which Gibbon has here referred. These valuable collections had, therefore, disappeared 250 years before the invasion of Egypt by Amru; nor in that interval does history record a prince, patriarch, or prefect, who had either the means or the will to replace them. The tale of Abul-Faraj would not have been so industriously circulated, had it not served the purpose of those who wished to impute to the barbarian conquerors of Rome the guilt of darkening the world. Gibbon says he felt strongly tempted to deny both the fact and the consequences of this irreparable shipwreck of learning, as being founded on the simple authority of Abul-Faraj, whilst Eutychius and El-Makin are both silent on the subject. Milman, however, adds that since this period several

age of the Antonines to that of Theodosius, we shall learn from a chain of contemporary witnesses that the royal palace and the temple of Serapis no longer contained the four, or the seven, hundred thousand volumes, which had been assembled by the curiosity and magnificence of the Ptolemies. Perhaps the church and seat of the patriarchs might be enriched with a repository of books; but if the ponderous mass of Arian and monophysite controversy were indeed consumed in the public baths, a philosopher may allow, with a smile, that it was ultimately devoted to the benefit of mankind. We sincerely regret the more valuable libraries which have been involved in the ruin of the Roman Empire; but when we seriously compute the lapse of ages, the waste of ignorance, and the calamities of war, our treasures, rather than our losses, are the object of our surprise. Many curious and interesting facts are buried in oblivion; the three great historians of Rome have been transmitted to our hands in a mutilated state, and we are deprived of many pleasing compositions of the lyric, iambic, and dramatic poetry of the Greeks. Yet we should gratefully remember that the mischances of time and accident have spared the classic works to which the suffrage of antiquity had adjudged the first place of genius and glory; the teachers of ancient knowledge who are still extant had perused and compared the writings of



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their predecessors; nor can it fairly be presumed that any important truth, any useful discovery in art or nature, has been snatched away from the curiosity of modern ages.

In the administration of Egypt, Amru balanced the demands of justice and policy. In the management of the revenue he disapproved the simple but oppressive mode of a capitation, and preferred with reason a proportion of taxes, deducted on every branch from the clear profits of agriculture and commerce. A third part of the tribute was appropriated to the annual repairs of the dikes and canals, so essential to the public welfare. Under this administration the fertility of Egypt supplied the dearth of Arabia; and a string of camels, laden with corn and provisions, covered almost without an interval the long road from Memphis to Medina. But the genius of Amru soon renewed the maritime communication which had been attempted or achieved by the Pharaohs, the Ptolemies, or the Cæsars; and a canal, at least eighty miles in length, was opened from the Nile to the Red Sea. This inland

new Mohammedan authorities have been adduced to support Abul-Faraj. that of (1) Abd al-Latif,^u by Professor White^l, (2) of Makrisi^m, (3) of Ibn Khaldunⁿ; and after them Haji Khalifa^o Reinhard in a German dissertation, printed at Göttingen, 1792, and St. Croix (*Magasin Encyclop.*, tom IV, p. 433), have examined the question. Among oriental scholars, Professor White, M. St. Martin,^z Von Hammer,^r and Silv. de Sacy^s consider the fact of the burning of the library, by the command of Omar, beyond question. A Mohammedan writer brings a similar charge against the crusaders. The library of Tripolis is said to have contained the incredible number of three millions of volumes. On the capture of the city, Count Bertram of St. Gilles, entering the first room, which contained nothing but the *Koran*, ordered the whole to be burned, as the works of the false prophet of Arabia.]

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navigation, which would have joined the Mediterranean and the Indian Ocean, was soon discontinued as useless and dangerous: the throne was removed from Medina to Damascus; and the Grecian fleets might have explored a passage to the holy cities of Arabia.^g

Amru, being now possessed of Egypt, began to look a little further towards the western part of Africa; and in a short time made himself master of all that country which lies between Barcah and Zeweilah. Shortly after this he took Tripolis. If we consider the extent of his success, it alone is great enough to command our admiration even though nothing else had been accomplished in any other part. But in the East, also, the victorious arms made no less progress, and the Mohammedan crescent now began to shed its malignant influence upon as large and considerable dominions as the Roman eagle ever soared over. About this time, Aderbaijan, Ainwerdah, Harrah, Roha, Rakkah, Nisibin, Ehwas, Siwas, and Khorasan were all brought under subjection to the Saracens.

About two years after this, Omar, the caliph, was killed. The account of his death is as follows: One Firuz, a Persian, of the sect of the magi, or Parsees, as being of a different religion from the Mussulmans, had a daily tribute of two pieces of silver imposed upon him by his master, and made his complaint to Omar, demanding to have a part of it remitted. Omar told him he did not think it at all unreasonable, considering he could well afford it out of what he earned. With his answer Firuz was so provoked that he did as good as threaten the caliph to his face, who, however, took little notice of his passion. Firuz watched his opportunity; and not long after, whilst Omar was saying the morning prayer in the mosque, stabbed him thrice in the belly with a dagger. The Saracens in the mosque rushing upon him immediately, he made a desperate defence, and stabbed thirteen of them, of whom seven died. At last, one that stood by threw his vest over him, and seized him; when, perceiving himself caught, he stabbed himself. Omar lived three days after the wound, and then died, in the month of Dhul-haj, in the twenty-third year of the Hegira, 644 A.D., after he had reigned ten years, six months, and eight days, and was sixty-three years old; which is the same age at which, according to some authors, Mohammed, Abu Bekr, and Aisha, Mohammed's wife, died.

The conquests gained by the Saracens in his reign were so considerable that, though they had never been extended, the countries they had subdued would have made a very formidable empire. He drove all the Jews and Christians out of Arabia; subdued Syria, Egypt, and other territories in Africa, besides the greater part of Persia. And yet all this greatness, which would have been too weighty for an ordinary man to bear, especially if, as in Omar's case, it did not descend to him as an hereditary possession, for which he had been prepared by a suitable education, but was gotten on a sudden by men who had been acquainted with, and used to, nothing great before, had no effect upon the caliph.^b

Neither splendid victories nor extensive dominions changed the stern character of Omar; he still preserved the rustic simplicity of his manners and his ancient contempt for luxurious ornament. When he departed from Medina to receive the submission of Jerusalem, he was mounted on a red camel, having for his entire equipage two sacks, one containing corn and the other fruit; before him was a leathern vessel of water, and behind him a large platter from which he used to take his meals. In this guise he travelled the entire road from Medina to Jerusalem, punishing the Mussulmans who led a scandalous life, and providing for a rigorous administration of justice.

On his arrival, the inhabitants prepared a splendid palace for his reception; but he refused to enter the city, and had a tent erected outside the walls. In this tent the deputies found the master of their destinies sitting on the naked earth. The terms granted to the citizens of Jerusalem are remarkable for their moderation; the security of the persons and properties of the inhabitants was guaranteed, the free exercise of religion permitted, and the churches allowed to remain with their present possessors. Even when the caliph was anxious to erect a mosque, he requested the patriarch to point him out an appropriate situation; that prelate led him to the spot where Solomon's temple once stood, which was then covered with filth, and the caliph readily accepted the ground as it was. He himself set the example of clearing the rubbish; the army followed with eager emulation, and the mosque of Omar, erected on this spot, is one of the most beautiful specimens of Arabian architecture. But though tolerant to the Christians, the caliph showed himself severe to those of his own followers who had departed from the rigour of the national manners. Having learned that some of his men wore flowing robes of silk, he ordered them to be extended on the earth, with their faces to the ground, and their silken robes to be torn from their shoulders. He punished with the bastinado those convicted of drinking wine; he made proclamation that those who had transgressed, should accuse themselves, and such was the influence he possessed over his troops, that many voluntarily confessed their guilt, and submitted to the degrading punishment.

In the history of Mohammedanism, Omar is a person second only in importance to the founder of Islam. His strict severity was useful at a time when unprecedented success seemed to excuse military violence; his impartiality greatly abated the calamities of the conquest. He did not spare the gallant Khalid, but it is probable that, in his conduct to that hero, he was actuated more by jealousy than by a love of justice; it must however be added, that in no instance did he permit high station to shelter oppressors. A curious circumstance, characteristic of the age, is recorded. Omar carried a cane with which he personally chastised officers even of the highest rank, whom he detected in any guilty action, and hence arose the proverb, "Omar's cane is more terrible than the sword of the bravest warrior."

His strictness in enforcing religious ordinances was carried to the very extreme of fanaticism; by his orders the splendid library which the Ptolemies had collected in Alexandria, was said to have been burned to heat the public baths; and the invaluable records of Persia, assembled by the zeal of the Sassanides in Madain, were hurled into the waters of the Tigris. His early education had rendered him insensible to the charms of literature or art; when his generals sent him, from the palace of the Persian kings, an unrivalled piece of tapestry, representing a flower garden, worked with gold and precious stones, he ordered this elaborate piece of workmanship to be cut in pieces, and the fragments distributed to his soldiers. For his own use, he had neither palace, nor court, nor house; during the time of prayer, he publicly officiated in the mosque; the remainder of the day he spent in the streets and squares, and it was there he gave audience to the ambassadors of the most powerful cotemporary princes. His dress was not better than that of his meanest subjects; when reproached for the deficiencies of his appearance, he replied, "I would rather please the Lord by my conduct, than men by my dress." He was more indiscriminate in his charity than Abu Bekr; the first caliph relieved none whose distress had been occasioned by vicious conduct, Omar gave to all who asked. When reproached for making no distinction, he replied, "Man is placed upon the earth, only to do good to his

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brethren ; the judgment of man's worthiness should be left to his Creator." The temperance of Omar was as remarkable as his simplicity ; his ordinary food was coarse barley bread seasoned with salt, and on days of abstinence the salt was laid aside ; his only beverage was water. When at meals, he invited all who chanced to be present, to take a share.

But the splendour of his public works was a strange contrast to the meanness of his private life. We have already mentioned the mosque he caused to be erected in Jerusalem ; he also greatly enlarged and beautified that which Mohammed had built in Medina. By his orders, the foundations were laid of cities that rapidly grew to greatness, Old Cairo, Cufa, and Bassora. He caused the canal between the Nile and the Red Sea to be repaired and opened, in order to facilitate the importation of corn into Arabia, which the recent enlargement of the cities had rendered a matter of prime necessity. It was Omar, who first introduced the custom of dating from the Hegira ; before his time the Arabians dated from the last great event which had interested the whole nation, — a war, a famine, or a plague, — and thus rendered their chronology a mass of inextricable confusion. To him also is owing the institution of a police force in Mecca and Medina, the establishment of a fund to provide for the pay of the army, and the preparation of an equitable scale of rewards for those who had distinguished themselves in the propagation of Islam. It is no wonder that, with such claims to admiration, the name of Omar should be so celebrated among the most rigid sects of the Mohammedans. But while the Sunnites labour to extend the fame of Omar, his memory is detested by the partisans of Ali ; his name is the proverbial expression for all that is base in the countries where the Shiite principles prevail ; no person that bears it, dare own it in public ; and to such excess do the Persians carry their hatred, that they celebrate the day of Omar's assassination as a public festival.

Omar, finding death approaching, was at a loss whom to nominate his successor ; and, to remedy the difficulty, devised the most extraordinary expedient that can be imagined. He directed that a council of six should be assembled after his death, that three days should be allowed them for deliberation, and that if, at the end of that time, they had not agreed on a new caliph, they should all be slain. The six who met to deliberate under these circumstances, were Ali, cousin and son-in-law of Mohammed, Othman, likewise his son-in-law, Zobair, the cousin of the prophet, and Abd ar-Rahman, Talha, and Saad, his favourite companions. After some deliberation, they elected Othman, and he was installed third caliph.

OTHMAN, THE THIRD CALIPH

Othman was, like his predecessors, a native of Mecca, sprung from a different branch of the same tribe that had given birth to the prophet. He married successively two daughters of Mohammed, long acted as his secretary, and enjoyed his intimate confidence. It is said, that Mohammed was so delighted with the generosity displayed by his secretary, that he exclaimed, "O my God, I am satisfied with Othman, be thou also satisfied with him." On another occasion, seeing Othman approach, he covered his face with his robe, and said, "Should not I be ashamed before a man whose merits would put angels to the blush ?" At the time of his accession, he was more than eighty years of age, but his health was unshaken, and the vigour of his faculties unabated.

The third caliph pursued the warlike policy of his predecessors ; by his orders the Mussulman armies completed the conquest of Persia, and extended the sway of the Saracens to the river Oxus, and the borders of India. Northern Africa, as far as the shores of the Atlantic, was subdued by another army ; and a fleet, equipped in the harbours of Egypt and Syria, subdued the island of Cyprus, and menaced the northern coasts of the Mediterranean. But this success produced its natural effect ; it required all the energies of Omar's stern character to resist the progress of luxury and dissipation ; the weak Othman was utterly incapable of any similar exertion. The wild sons of the desert began to rival in magnificence the most wealthy monarchs ; they became ambitious of palaces and titles, they preferred the splendour of the court, to the glory of the field. Othman's gentleness and facility accelerated the progress of corruption ; naturally generous, he was unwilling to refuse any applicant, and as the foremost candidates for office are generally those least fitted for its duties, the administration fell into the hands of the designing and the profligate. With some show of reason, the old companions of Mohammed complained that they were set aside to make room for the family of Othman ; and, with still more justice, that the imprudence and wantonness of youth was preferred to their experience.

Religion did not escape from the general corruption ; new sects began to be formed ; and the jealousy of the partisans of Ali daily acquired fresh strength. Abu Dar, an old companion of the prophet, misrepresenting some passages of the *Koran*, declared that the riches of this world were the source of every crime, and that the wealthy should be compelled by force to give their superfluities to the poor. Such doctrine was sure to obtain a favourable hearing in a half-civilised country, where, from the unequal distribution of plunder, a few had been suddenly enriched, but the great bulk of the population reduced to comparative poverty. At the same time another sectary announced that Mohammed was about to reappear, and execute justice on the wicked and cruel men who tyrannised over the Mussulmans. The people, expecting an approaching regeneration, despised their rulers, and neglected the duties of social life. The second revision of the *Koran*, ordained by Othman, was regarded by many of the Mussulmans as a corruption of the true religion ; they suspected that the caliph did not pay sufficient deference to the authority of the prophet ; especially as in certain prayers he made four prostrations where Mohammed only used two ; and he had rebuilt a chapel destroyed by Mohammed's special command.

We have been so long accustomed to see the Mohammedan religion united with despotic government, that we are naturally surprised to find a pure democracy under the caliphate ; from the very beginning, every affair of importance was submitted to the general assembly ; and all, except slaves, were permitted to state their opinions freely. No practical inconvenience arose from this custom, whilst disorder was checked by the sacred character of the prophet, the dignified demeanour of Abu Bekr, or the stern severity of Omar. But Othman possessed no such influence ; when he attempted to stem the popular tide, he was attacked in his very pulpit, and driven by volleys of stones from the assembly. Satires and lampoons, "those straws," which, as Lord Bacon says, "show the direction of the wind," appeared in countless abundance.

Parties and factions were formed on every side ; each province demanded a new governor, every faction desired a new caliph. The leaders in these disturbances were the ancient companions of the prophet ; and many of the most devoted Mussulmans were ready to join in a revolution. At length a

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part of the Egyptian army marched suddenly to Medina and demanded an immediate reform of abuses. By a liberal use of promises and persuasions, they were induced to retire; but it was only to return the following year, irritated by disappointment, and strengthened by large bodies of partisans from Cufa and Bassora. Othman once more soothed the mutineers, but as they were returning home, they learned that the caliph's secretary had sent official orders that they should be massacred. It is not quite certain that the caliph had sanctioned this perfidy, but that it was meditated does not admit of doubt. The soldiers, justly enraged, again appeared before Medina, demanding the head of the secretary; when that was refused, they slew Othman himself.

The fatal day on which this atrocity occurred was Friday, which the Mohammedans keep holy. It was Othman's custom on this day to fast until he had read through the entire *Koran*, and he was engaged in the perusal of the sacred volume, when the approach of the assassins was announced. Some of the caliph's friends advised him to make some preparations for resistance, but he replied that he had seen Mohammed in a dream, and had been informed that they should break their fast together that day in paradise.

In the meantime, the conspirators advanced sword in hand. Five hundred guards attempted to check their progress, but were cut to pieces; the caliph's wife threw herself in their path and had her hand cut off; the sons of Ali, and some of the old companions of the prophet, endeavoured to propitiate the mutineers, but were forced to consult their own safety by flight. Othman tranquilly read the *Koran* in the midst of the confusion; he scarcely deigned to raise his head when the enraged soldiers burst into his apartment. At their head was a son of Abu Bekr, named Muhammed, who seized Othman by the beard, and prepared to strike a fatal blow. The caliph, looking him steadily in the face, asked, "O Muhammed! what think you that your sainted father would say, if he saw my beard in your grasp?" Struck with the words, Muhammed drew back in silence; but his companions, less scrupulous, rushed upon Othman, and he fell covered with wounds. His blood gushed upon the *Koran* which he held in his hand; it is said to be still preserved as a relic in the mosque of Damascus. So great was the terror diffused by this event, that no one dared to perform the funeral obsequies; the body remained three days unburied; at length Ali gave orders for its sepulture, but it was buried by night, and in a private cemetery.

The orthodox Mussulmans reverence Othman in the present day for the action which excited most resentment in his own, namely, the revision of the *Koran*. They cite respecting him, the following traditionary saying of the prophet, "I have seen the name of Othman written on the gate of paradise; I have seen it marked behind the throne of God, and on the wings of the archangel Gabriel." The Shiites regard him as a usurper, but they do not execrate his memory so much as that of Omar.

At first the horror inspired by this murder was so great, that all parties were reduced to silence. The surviving companions of Mohammed took advantage of this interval of tranquillity, and nominated Ali fourth caliph.

Ali was the son of Abu Talib, that uncle of Mohammed who had so faithfully watched over his childhood. He had been the first to acknowledge the divine mission of his cousin, and he ever manifested the most devoted attachment to his person. When Mohammed fled from Mecca, Ali disguised himself in the prophet's robes, and placed himself on his bed, that the Meccans might not suspect his escape. When he followed his

patron to Medina, he married the prophet's favourite daughter Fatima, by whom he had several children. Mohammed on many occasions showed a strong love for Ali; he appointed him his lieutenant in his first expedition against the Greeks, at Tabuc, and during occasional absence, entrusted to him the government of Medina. It is supposed, on very plausible grounds, that Ali was actually nominated his successor by the prophet, but that Aisha prevented the circumstance from being known. This injustice was deeply felt by the son of Abu Talib and his partisans, but particularly by Mohammed's relations, who thought themselves neglected by the three first caliphs. In vain, however, did his friends endeavour to persuade Ali to attempt the forcible seizure of the reins of government; he replied constantly, that he would never reign except by the free suffrages of the Muslims. During the reign of Omar, his loyalty was so notorious, that he was appointed governor of Arabia during the caliph's absence at Jerusalem; he refused to join those who conspired against Othman, and one of his sons was severely wounded in defence of that sovereign. Finally, when elected, he very reluctantly consented to accept the dignity of caliph, which had twice already proved fatal to its possessors.

ALI (656-661 A.D.)

Ali commenced his reign by deposing all the governors of the provinces. Amongst these were several men of great influence; especially Moawiyah the son of that Abu Sufyan, who had been long the chief of the Meccan idolaters, and the most bitter enemy of Mohammed. After Mecca had submitted, Mohammed made Moawiyah one of his private secretaries; the caliph Omar had raised him to the government of Syria, and he had now ruled that important province during fifteen years. Crafty, subtle, intriguing, possessing inflexible obstinacy, and boundless ambition, he received Ali's mandate for his deposition with violent indignation. As he was a near relative of Othman, he resolved to declare himself his avenger, and though that sovereign had left children, Moawiyah claimed to be his heir and successor. He found allies in the centre of Arabia; and while the Syrians were preparing to take arms, Aisha, with a numerous body of followers, was already in the field. Though she had notoriously shared in the conspiracy against Othman, she now proclaimed herself his avenger, and she denounced Ali as the author of his death.

Joined with her were Talha and Zobair, two of Mohammed's old companions, who well knew the falsehood of Aisha's allegations. They had been the foremost to swear allegiance to Ali, but not having obtained all that they desired, they ranged themselves in the ranks of the rebels, to whom their presence gave additional confidence. The obligation of their oaths they evaded by the expiatory offerings prescribed in the fifth chapter of the *Koran*, which is one of the greatest blots on the character both of the book and its author.

Aisha, contrary to the established custom of Arabia, led her forces in person, mounted on a strong camel, and protected by an escort of picked men. When she approached a small village named Jowab, all the dogs in the place rushed out and barked at her with great fury. This she regarded as an evil omen, and declared that Mohammed had told her, "One of my wives, engaged in an evil design, shall be attacked by dogs in Jowab; take care that you be not the wicked person." Full of alarm, she wished to

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return ; but Zobair and Talha, knowing how important was her presence, suborned fifty false witnesses to swear that the village was never known by the name of Jowab. As she still seemed anxious to depart, they spread a report, that the army of Ali had gained a position in their rear, and consequently that she could not return in safety. "This," say the Moslem historians, "was the first public lie told since the promulgation of Islam."

The two armies met at Khoraiha, a place in the neighbourhood of Basora ; Ali's forces amounted to twenty thousand men, all picked soldiers, those of Aisha were more numerous, but they were, for the most part, raw and undisciplined levies. After a brief contest, the rebels were routed ; Talha fell wounded mortally from his horse, and with his dying breath besought pardon from God for his share in the murder of Othman and his treachery to Ali. When told of this, the generous conqueror exclaimed that God had granted Talha time for repentance before receiving his soul into heaven. Zobair escaped from the battle, but was overtaken on the road to Mecca by his pursuers, who cut off his head, and brought it as an acceptable present to the caliph. Ali expressed so much indignation at the sight, that the bearers assailed him with bitter reproaches, saying, "You are the evil genius of the Mussulmans ; you consign to hell those who deliver you from your enemies, and you name those who attack your men companions of Satan." The victory, however, could not be regarded as complete until Aisha had been forced to submission ; the strictest orders were given to respect her person, but also it was desired that no pains should be spared to make her prisoner. Seventy men had their hands cut off attempting to seize her camel by the bridle ; the pavilion in which she sat, was stuck so full of arrows that it resembled a porcupine ; at length a soldier cut the back sinew of the camel, the animal fell helpless on his knees, and Aisha remained a captive. Muhammed, the son of Abu Bekr, was sent to take charge of her ; she loaded him with the fiercest invectives, but he did not make any reply. When she was brought before Ali, he received her in the most courteous manner, recommended her to forbear from meddling with public affairs for the future, and sent her under a faithful escort to Medina. Thus ended the first great battle between the opponents and the partisans of Ali ; it is frequently called by eastern writers "the battle of the camel" from the animal on which Aisha rode ; it was the prelude to many and fearful scenes of slaughter.

The rebellion in Syria next engaged the attention of Ali ; Moawiyah had not only rejected his offers of accommodation, but denied his title to the caliphate : in order to justify this rebellion, and strike the eyes of the multitude, Moawiyah procured the bloody robe in which Othman was murdered, and caused it to be borne in solemn procession through the streets of Damascus. This sight so powerfully inflamed the popular passions, that though it was then the middle of summer, more than thirty thousand persons bound themselves by a solemn oath, not to taste fresh water, until they had avenged the death of Othman. Among the leading partisans of the Syrian governor was Amru, the conqueror of Egypt, who seemed to share the general excitement, though well aware that Ali was innocent of the imputed crimes.

The hostile forces met in the plains of Siffin, on the western bank of the Euphrates, not far from the city of Racca. Neither leader was prepared for general action, and ninety days were wasted in desultory skirmishes between divisions. His impetuous valour gave Ali the victory in most of these encounters ; he challenged his rival to decide the dispute by single

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combat; but Moawiyah would not venture to enter the lists. The last action at Siffin continued all night, to the great disadvantage of the Syrians; they would have been driven from their very entrenchments, had not the crafty Moawiyah made an appeal to the superstitious feelings of Ali's followers. He ordered some of his men to place copies of the *Koran* on the points of their lances, and advancing to the front of the lines, exclaim, "This is the book that ought to decide all differences between us; this is the word of God, and the code of our faith; it expressly forbids the shedding of Moslem blood." Coarse as was the artifice, it had the most complete success; the troops of Irak, the flower of the caliph's forces, threw down their arms, and clamorously demanded that a negotiation should be commenced. In vain did Ali command them to continue the fight, assuring them that Moawiyah disregarded the *Koran*, and was equally the enemy of God and man; the soldiers clamorously replied that they would not fight against the book of God, and threatened the caliph with the well-known fate of Othman.

From the moment that he was checked in the midst of victory, Ali seems to have despaired of the issue of the contest; when required to name an arbitrator, he coldly answered, "He that is not at liberty, cannot give his advice; you must now conduct the affair as you think proper." His soldiers took him at his word, and nominated on the part of the caliph, Abu Musa, whose chief merit was, that he had written a faulty copy of the *Koran*, and whose fidelity had been long more than suspected. Moawiyah appointed a much more subtle negotiator, Amru, universally regarded as the most able statesman of the period. The arbitrators were enjoined to decide the dispute according to the *Koran* and the traditions of the prophet, and to pronounce judgment in the next month of Ramadhan.

Amru persuaded Abu Musa, that the best plan that could be adopted, was to declare the throne vacant, and proceed to a new election. When the day for giving judgment arrived, Abu Musa, as had been agreed, first ascended the pulpit, and with a loud voice pronounced the following words; "I depose both Ali and Moawiyah from the caliphate, in the same manner that I draw this ring from my finger." Amru next ascended, and said, "You have heard Abu Musa pronounce the deposition of Ali: I confirm it; and I invest Moawiyah with the supreme authority in the same manner that I now draw this ring upon my finger. I hail him as the legal successor of Othman, the avenger of his blood, and the most worthy of the Moslems to command the faithful."

This unexpected declaration created a violent tumult. Abu Musa accused Amru of breach of faith, called him a wretch, a dog, an unclean beast, and imprecated on his grave all nameless desecrations; Amru replied, that his co-arbitrator was a learned blockhead, a jackass loaded with books, and the grandfather of stupidity; at the same time, he stoutly maintained his sentence.

This event was fatal to the cause of Ali; his soldiers, who had forced him to commence the imprudent negotiation, felt that their fidelity must for the future be suspected, and began to desert in whole battalions. The new and formidable sect of the Kharijites, that is, "the deserters," appeared in the midst of Arabia, declaring that both the rivals had forfeited their right to reign, by submitting to human judgment what God alone should determine. It was necessary to march a large army against these fanatics, and the time which Ali wasted in their subjugation, was employed by Moawiyah in new conquests. It would be difficult to form an idea of the vindictive rage which filled all parties at this period.

[659-661 A.D.]

We have already mentioned the view taken of affairs, by the fanatical Kharijites. Three of this sect happened to meet at Mecca, and after some discourse agreed that if the three chief causes of discontent were removed, namely, Ali, Moawiyah, and Amru, the affairs of the Mussulmans would soon be restored to their ancient flourishing condition. Finally, they resolved to devote themselves for the common advantage, and agreed, that on a stated day, one should slay Ali at Cufa; another, Moawiyah at Damascus; and the third, Amru in Egypt. The attempt was made; Amru on that day did not appear in public; Moawiyah escaped with a few slight wounds; Ali alone received a mortal stroke.

The respect which the Shiites have for the memory of Ali, borders on idolatry. All the Mussulmans, however, now join in commiserating his calamities, and blaming the violence of which he was the victim. Every time that they pronounce his name, they accompany it with the benediction, "May God render his face glorious."

From the contest between Ali and Moawiyah, the first of the Omayyad caliphs, arose the distinction of the Mohammedans into Sunnites and Shiites. The chief points at issue between them, are the following; (1) The Shiites, or as they call themselves, the Adalians, or "lovers of justice," assert that the three first caliphs were usurpers; the Sunnites declare that they were legitimate monarchs, elected according to the sunna, or traditional law of the prophet. (2) The Shiites regard Ali as the equal of Mohammed; some even assert his superiority, but the Sunnites deny that he possessed any special dignity. (3) The Shiites assert that the *Koran* is made void by the authority attributed to tradition; the Sunnites say that tradition is necessary to complete and explain the doctrines of the *Koran*.

The Turks, Egyptians, and Arabs belong to the Sunnite sect; the tenets of the Shiites are professed by the Persians, a great portion of the Tatars, and several of the Mohammedan princes in India.

Ali was buried at Cufa, but the exact place of his sepulchre cannot be determined. A magnificent mosque has been erected in the neighbourhood of the city, which is called Meshed-Ali, the place of Ali's martyrdom; it is, to this day, a favourite object of pilgrimage to devout Mussulmans.

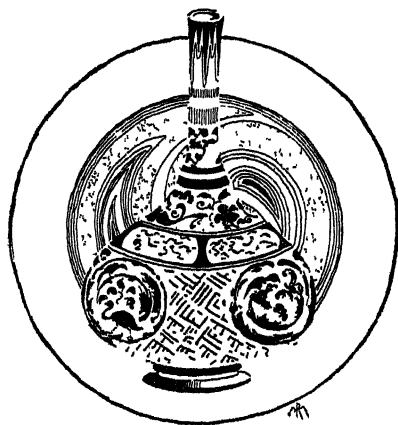
So, after a most turbulent and unhappy caliphate, Ali died of his wound, in the sixty-third year of his age, and the fifth of his reign, 661 A.D., and the thirty-eighth year of the Hegira; making the third caliph slain within twenty years by the hand of an assassin.

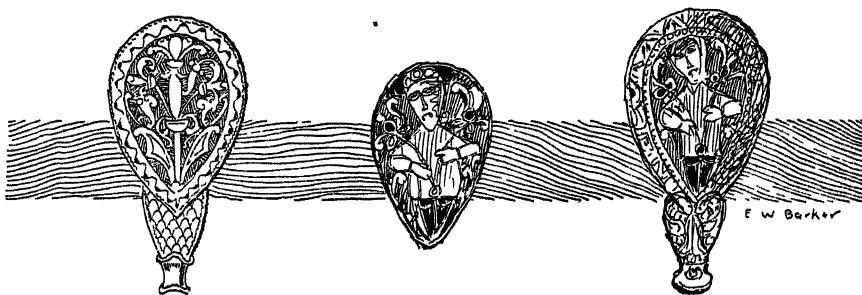
Ali was an upright and honourable man, a patron of literature and the fine arts, and himself a poet. He certainly merited better treatment at the hands of his own subjects, having been a just judge, and a kind and paternal governor; oftener forgiving than punishing the misdeeds of those who were so frequently conspiring against his life and interests. His lineal descendants are sheriffs and emirs; permitted to wear their turbans and hair in a peculiar fashion, differing from the usages of all other Moslems.

Ali left two sons, Hassan and Hosein. Hassan was in his thirty-fifth year when he succeeded his father, as the fifth caliph of the Moslems. The people chose Hassan without opposition, owing to his having been a favourite of his grandfather, the prophet; whom also he is said to have resembled in features. Moreover, he was a benevolent, upright, and devout man; but he grievously lacked the energy so indispensable for a ruler in troubled times. The new caliph would willingly have disbanded the army ready to march upon Syria; for he was no lover of warfare, and would rather have forfeited the Syrian provinces than mixed in battle.

His brother Hosein, however, was a warrior; and so were many of the veteran generals who had sworn allegiance to his father, and whose plans he was therefore compelled to follow up. He accordingly marched upon Syria; sending forward twelve thousand light troops, under Kais, to check the progress of Moawiyah, who was advancing to meet Hassan's army. Kais succeeded in repelling the Syrians; and secured a position, where he might await the arrival of the main body of the army, which, however, never reached its destination. The troops of Hassan were chiefly from Irak, and not inclined to enter upon the campaign; moreover, they knew him to be an inefficient commander. A revolt broke out amongst the soldiery, in which Hassan was wounded. This occurred at Madain, and the caliph was compelled to seek refuge with the governor in the citadel. He ultimately sent proposals to Moawiyah, offering to abdicate in his favour, under certain stipulations, to which Moawiyah readily agreed. So, to the great indignation of Hosein, Hassan abdicated; and eventually the two brothers settled in Medina, where Moawiyah supplied them liberally with funds.

This act doubtless saved a good deal of bloodshed; and, in the thirty-ninth year of the Hegira, the sixth caliph, Moawiyah I, began to reign. His first act was to almost exterminate the sect of Seceders; a people even more dangerous than the modern Janissaries, and against whom the caliph Moawiyah had deep hatred, owing to the stab he had received in Damascus.^t





CHAPTER VI

THE OMAYYADS

[661-750 A.D.]

FOUNDATION OF THE OMAYYADS

WITH Moawiyah commenced the dynasty of the house of Omayyah, called the "Omayyads." This caliph is said to have patronised literature; and during his reign many of the Greek sciences were first introduced into Arabia. Moawiyah succeeded in re-establishing peace in his dominions. One of his earliest appointments was the reinstatement of Amru in the government of Egypt; allotting him, in grateful recognition of his services, the whole revenue of that wealthy country for his life-time; but Amru was advanced in years, and only enjoyed his preferment for a short time, dying in 663.

Moawiyah now turned his thoughts to foreign conquest; hoping to leave an illustrious name, together with the royal succession, to his son Yazid. Accordingly he sent him, at the head of a powerful force, to subdue that famous capital, which was destined in later years to become, as it now remains, the headquarters of Islamism and the seat of the Moslem rulers.

Great preparations were afoot, and the troops were despatched both by land and sea to attack Constantinople. The Greek power was on the decline; their emperor, a grandson of Heraclius, indolent and unfitted for his high office; and the Moslems entertained sanguine hopes of success. Their fleet passed the Dardanelles, and the army landed within seven miles of Constantinople. The besieged had fortified the place, and repulsed the assault with the Greek fire—a new and terrible agent of destruction to the Moslems, who, after ravaging the neighbouring coasts, wintered about eight miles from Constantinople, at the island of Cyzicus. Through six long years they strove, but in vain; countless lives were lost, ships wrecked, and vast sums of money expended. Long practice and the necessary energy, revived in the Greeks a few sparks of that military ardour which had for years been slumbering. They even sallied forth and attacked the Moslems; punishing them so severely, that Moawiyah, now an old man, was glad to obtain a truce for thirty years, paying the emperor annually three thousand

[669-680 A.D.]

pieces of gold, fifty slaves, and fifty Arabian horses. Yazid is accused of having instigated the murder of the mild and virtuous Hassan, who had abdicated in his father's favour, but who had stipulated to resume the caliphate after Moawiyah's death. This act, which secured his own succession, was perpetrated in the year forty-seven of the Hegira, 669 A.D.

Moawiyah sent Achbar ben Nafi al-Fahri, a competent general, to follow up the conquests so triumphantly commenced in Africa by Abdallah ben Saad. This man proceeded from Damascus with ten thousand horse, making good speed towards Africa; and, his force rapidly augmenting by the accession of barbarian troops, he retook the city of Cyrene; but during the siege many of its magnificent edifices were destroyed. Continuing westward, he traversed desolate wilds and jungles, and passed through places infested with lions, tigers, and serpents, until he beheld the domains of ancient Carthage, the present Tunisian provinces. Here he founded a stronghold — a kind of vast caravansary, where stores might be accumulated, and whose thick and lofty walls might prove a safeguard in case of defeat. This place eventually gave origin to the city called Carwahn, or Kairwan — literally signifying a lodgment for travellers and beasts.

Meanwhile Aisha, who had caused so much discord and bloodshed, had, in the fifty-sixth year of the Hegira, numbered her years upon earth. One of her last acts of vengeance was the refusing sepulture to the body of Hassan, who had expressed a wish in his testament to be buried by the side of his grandsire, Mohammed, insisting that the mansion was hers, and carrying her malice even beyond the grave, so that Hassan was interred in the ordinary burial-ground.

The sand of Moawiyah's life was now rapidly running out. He was anxious, ere death, to render the caliphate hereditary, and to perpetuate it in his line. Accordingly he publicly named his son Yazid as his successor, and commanded the provinces to send deputies to do fealty to him. This was more than Mohammed himself or any of his successors had ventured to require. The delegates arrived from all parts to Damascus, and gave their hands to Yazid, in pledge of fealty; thus establishing the dynasty of Omayyah, which extended over nearly a hundred years. Fourteen of them were designated the Pharaohs of that line. With Moawiyah were introduced the luxury and splendour, so linked with all our notions of oriental pomp and proverbially designated the insignia of a caliphate, which had succeeded to the stern and frugal simplicity of the early Muslims. The waters and the gardens of Damascus were irresistible persuasions to indolence — that peculiar luxury, known among the Orientals by the term *kaif*, and in the West by the expressive Italian phrase, *dolce far niente*. The seat of the caliphate was fixed at Damascus; for neither Medina nor Cufa was now considered a fit residence for the Moslem caliphs. Moawiyah, having provided for his son, gave up the ghost in 680, A.D.

YAZID MADE CALIPH

Yazid, then in his thirty-fourth year, was proclaimed caliph — a man who is said to have been gifted with talents, but addicted to every debasing vice, delighting in splendid attire, passionately fond of music and poetry, and much given to indulge in the indolent *kaif*, all these the result of long residence in the delightful but enervating climate of Damascus. But whilst the seventh caliph was idly spending his hours and days, the brave

THE OMAYYADS

[680-683 A.D.]

general Achbar had returned to his command in Africa, to pursue his career of conquest. He traversed Numidia (Algiers), the extensive countries of Morocco, and the ancient Mauretania, subduing and converting the inhabitants, till, arriving at the western shores of Africa, the waters of the Atlantic opposed his farther progress. Here, spurring his steed up to the saddle-girths in the surge, he is said to have elevated his scimitar towards heaven, exclaiming, "Did not these waters present an insuperable barrier, I would carry the faith and the law of the faithful to countries reaching from the rising of the sun to the setting thereof."

But soon after this tidings reached Achbar that a rebellion had broken out in his rear. He had overdone his task, and had now to pay dearly for the temerity which the sagacious Omar had so often and so carefully repressed amongst his generals. As he marched through Numidia, he was much harassed by a band of mountaineers, who would never let themselves be entangled in a pitched battle; but descending from their fastnesses, cut off the stragglers, and carried havoc into the broken ranks. Achbar saw that destruction was inevitable; and accordingly liberated his rival and prisoner, Muhegir, telling him, that this was a day of martyrdom, and consequently, liberty for them all; and that he would not therefore deprive him of earning for himself the paradise of the faithful. The little Islam band was literally cut to pieces; and the body of Achbar was found upon a heap of slain, his broken scimitar still grasped by his lifeless hand.

During these events in Africa Yazid was endeavouring to secure undisputed possession of the caliphate. The only two whom he feared as competitors were Hosein and Abdallah, the sons of Ali and Zobair, who were both residing at Medina. Yazid wrote from Damascus to the governor of Medina, directing him to require from them the oath of fealty; but they, learning that their lives would be in peril through the intrigues of the governor and of Merwan ben Hakem, the villainous ex-secretary of Othman, fled with their families to Mecca, where they openly opposed Yazid.

SIEGE OF MECCA

Hosein was slain, and his family sent captives to Damascus, where they were well treated by Yazid; who sent them under careful convoy to Medina. The anniversary of the martyrdom of Hosein is kept with great solemnity in Persia and Media; and in after years a splendid mausoleum was erected on the spot where he fell, called by the Arabs the "Meshed Hosein" (the sepulchre of Hosein). The death of Hosein furnished his friend and survivor, Abdallah the son of Zobair, with a fresh claim to the caliphate, and a subject, capable, in his able hands, of being well turned to account in working upon the feelings and faith of the Muslims. He was soon proclaimed caliph by the house of Hashem, possessing at the same time a majority in his favour at Mecca and Medina.

Open rebellion broke out, and Yazid with difficulty found one infirm old general to espouse his cause. The veteran Muslim quitted Damascus with twelve thousand horse and five thousand foot. Arriving at Medina, he found the place securely entrenched and fortified. On the fourth day the city was stormed, and compelled to surrender. Ali, the son of Hosein, and the partisans and household of Omayyah, were despatched under careful escort to Damascus, and then the place was given up to three days' pillage. In the sixtieth year of the Hegira, 683 A.D., Muslim, whose memory is execrated

by all devout Moslems, died on his march to Mecca; and the command was assumed by Hosein ben Numair, a Syrian by birth. This general besieged Mecca for forty days; and just as the inhabitants feared to share the same fate as the people of Medina, news arrived that Yazid had expired at Hawwarin, in the thirty-ninth year of his age, 684 A.D. This event changed the fortunes of war. Numair offered allegiance to Abdallah; but this latter, fearing treachery, simply permitted the Syrian general and his troops, without arms, to march in procession round the ruins of the Kaaba, which had been destroyed during the siege by fire. Part of the family of Omayyah, then at Mecca, accompanied the Syrians on their return to Damascus.

All the sectarians of Ali hold the memory of Yazid in abhorrence, as the instigator of the murder of the two brothers, Hassan and Hosein; and charge him with sacrilege, in ordering the sack of Medina and Mecca.

Moawiyah II, son of Yazid, was proclaimed at Damascus eighth caliph of the Moslem empire, being the third of the house of Omayyah, a man feeble in mind and body, and one of the sect of Kadarii, maintaining the free will of men against the dictates of wiser counsels and better conscience. This second Moawiyah was in his twenty-first year when he reluctantly assumed the caliphate; for his health was so bad, that he was compelled (most probably from weak eyes) to shut himself up in darkened apartments, whence the Arabs named him *Abu Laili*—the Father of Night. His chief counsellor was one Omar Aheksus, who is said to have counselled him to abdicate, after a short sway of six months' duration; for which advice the Omayyads buried the unfortunate man alive. This youthful caliph refused to nominate a successor, declaring that his grandfather had been a usurper, his father unworthy of so high a trust, and himself unwilling and unfit to undertake it. Soon after his abdication he died, the wreck of a diseased frame and morbid temperament.

Again was Syria rent with civil discord. The people of Damascus favouring the claims of Merwan, the secretary, as regent during the minority of Khalid, Yazid's son; whilst Egypt, Babylonia, Arabia, Khorasan, Medina, and Mecca acknowledged Abdallah ben Zobair as caliph. Meanwhile, Obaidah ben Zehad, the same that had caused Hosein to be slain, thought the present an auspicious moment to secure for himself an independence. After many fatigues he arrived at Damascus, in time to take an active part in the election of Merwan as caliph, while Bassora declared its allegiance to Abdallah. The claims of the former were admitted only in Syria, and there were even there two factions. A conflict ensued between the two factions; and the victory sided with Merwan, who was proclaimed caliph and obliged to marry the mother of Khalid, Yazid's wife.

Merwan speedily marched against Egypt, but twice returned; and again twice faced about, tidings having reached him about the prowess of his lieutenant, another Amru, who ultimately subjugated Egypt. The people of Khorasan refused to acknowledge either caliph; they appointed Selim, a younger brother of Obaid Allah, to act as regent, till affairs should be finally settled. The fickle people of Cufa seemed to awaken from a prolonged lethargy, and declared in favour of the descendants of Ali; only, however, the next day to repudiate them. Four thousand men, under an aged general, did absolutely start on a fanatical expedition to destroy both claimants to the caliphate and their adherents; and so, rushing upon their fate, they were all slain.

Meanwhile, the fate of the heroic Achbar on the plains of Numidia was known at Damascus and Medina. At this time reinforcements arrived from

[684-689 A.D.]

Egypt, which helped to revive the courage of the Moslems. This only endured for a while; a large force from Constantinople, under experienced generals, landed on the coast of Africa. The Egyptians deserted their standard, Kairwan was vanquished, and the Moslems compelled to fall back upon Barca. Abdul-Malik, the eldest son of Merwan, marched to the succour of the discomfited Islam general; and the two forces combined marched upon Kairwan, defeating the enemy in every action, and finally replanted the standard of Islam in Kairwan. After this Abdul-Malik returned to Damascus, where Merwan, having caused him to be proclaimed as his successor, died after a reign of about eleven months, in the sixty-second year of the Hegira, 685 A.D.

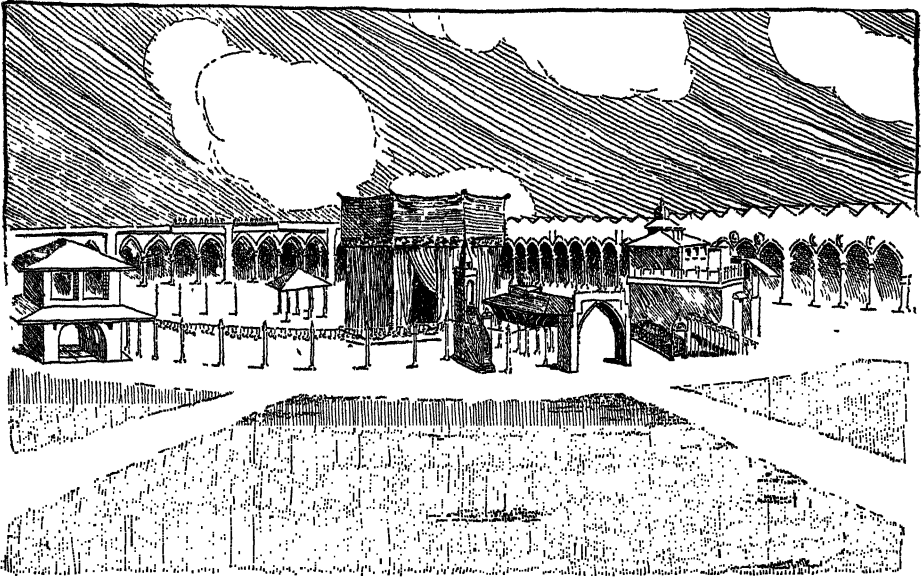
ABDUL-MALIK, CALIPH (685-705 A.D.)

Abdul-Malik, the eleventh caliph, was proclaimed and acknowledged in Syria, Egypt, and Africa. He was in the prime of life when he succeeded to the musnud; full of enterprise, and distinguished as an able general and an accomplished scholar; but so avaricious that he was surnamed by the Arabs Kafhol Hagha, signifying in our vernacular, "skinflint." Abdallah ben Zobair was still acknowledged caliph of a great part of the Moslem dominions; holding the seat of government at Mecca, which gave him great influence over the troops of pilgrims, that even at that early period annually resorted to the Kaaba. Abdul-Malik, jealous of this, established a rival city of pilgrimage; fixing for this purpose on Al-Kudus (Jerusalem), sacred in the eyes of Moslems, as the field connected with the acts and revelations of Jesus Christ and of Moses (both of whom they acknowledge and reverence as prophets), as well as the stage whereon Mohammed pretended to have made his miraculous ascent to heaven; besides all this, the place was surrounded by the tombs of the patriarchs. The temple at Jerusalem, where Omar had prayed upon the steps, was converted into a mosque; and it was enlarged so as to enclose these steps, and the stone called Jacob's stone on which the patriarch is said to have slumbered during his inspired dream. This was kissed by Moslem pilgrims, as they had heretofore kissed the Black Stone of the Kaaba. During the caliphate of Abdul-Malik there was a fierce warrior, a son of Abu Obaidah, who was named Al-Mukhlar (or the Avenger), because he undertook to avenge the death of Hosein. With almost insuperable difficulties to contend against, he accomplished his vow; being mortally wounded, and his small but sturdy band of seven hundred followers cut down to a man. His death enabled Musa ben Zobair, a brother of the caliph Abdallah, to govern Babylonia and Cufa. He was at this period a comely man in the thirty-sixth year of his life, and in all points well adapted to gain the esteem and love of the people.

Abdul-Malik hearing of his success invaded Babylonia himself; heading his army, and leaving his cousin Amru, who had been Merwan's lieutenant in Egypt, to govern Syria during his absence. The kinsmen deeply hated each other; and the caliph had barely turned his back before Amru aspired to the caliphate. Abdul-Malik hearing this, hastened back; and a deadly conflict ensued between the two cousins and their adherents in the streets of Damascus. The women are said to have rushed between the combatants, holding up their children and imploring both sides to desist from so unnatural a combat. Amru laid down his arms, and articles of reconciliation were signed. The caliph broke his faith; and, getting his cousin into his power, he struck off his head with his own scimitar; then, banishing his family,

he put all who had sided with Amru to death. On the departure of the exiles the caliph demanded the written contract of Amru's widow, who replied that she had folded it in his winding sheet, to be produced at the day of judgment.

Abdul-Malik now resumed his march to Babylonia, having sent trusty messengers before him to tamper with the fealty of Abdallah's subjects. A battle took place near Tadmor (Palmyra), and the caliph possessed himself of Babylonia and Persian Irak. Abdul-Malik appointed his brother Beshar ben Merwan governor of Babylonia; naming Musa ben Nosair, who had long enjoyed his father's confidence, as vizir to the youthful governor. This man we shall find hereafter figuring as a noted character in the pages of Islam conquest. The caliph intrusted Musa with the military



THE PLACE OF WORSHIP, MECCA

rolls of the province, holding him responsible; and the young governor confided to him the seal of office, intrusting to him the entire direction of the government. Having made all these arrangements, Abdul-Malik returned to Damascus. He was now undisputed sovereign of all the eastern part of the Moslem dominions, and further secured peace in other quarters by a shameful augmentation of tribute to the Christian emperor; but he did all this to enable him the better to carry out his scheme of attacking Abdallah, and bearding him in his very den at Mecca.

SIEGE OF MECCA

Hajjaj ben Yusuf, appointed to command the expedition to Mecca, was joined by five thousand troops under Tarik ben Amru. The former general is celebrated in Moslem history as the ablest and most eloquent man of his day. Free pardon and protection were proclaimed to all who would join the standard of these generals. Abdallah sent troops to check their progress.

[692-698 A.D.]

but his precaution was unavailing. Hajjaj arrived at the city gates. Before commencing the assault, arrows, whereto proclamations and letters for the inhabitants were attached, were discharged over the walls, warning the inhabitants to desert Abdallah, who was so obstinate as to resist to the last, though their sacred city should crumble into ruins. The city was assailed with battering-rams, whilst flaming balls of pitch and naphtha were thrown over the walls and set fire to the houses.

Abdallah, though old and infirm, held out bravely against the besiegers. It is said that his mother displayed wonderful energy and courage during the siege, she being a granddaughter of Abu Bekr; ten thousand are said to have deserted to the camp of Hajjaj, and many supporters of Abdallah were slain. In this forlorn plight he was offered his own conditions of surrender; but, consulting his mother as usual, she reminded him that his father Zohair had died for the same cause, and advised him not to bend to the yoke of the line of Omayyah; saying that it were better to die honourably than live dishonoured for the few years that yet remained for him. Finally, after prodigies of valour, the poor old man was struck down by a brick, which hastened his death; and he sank exhausted, fighting to the last, dying, after a disastrous nine years' reign, in the seventy-second year of his age and the seventieth year of the Hegira; so that in those climates, where girls are frequently mothers at fourteen and fifteen, the aged mother of Abdallah, who aided in the fight to the last, must have passed her eighty-sixth year. She died in a few hours after hearing of her son's gallant conduct and death. Thus ended the rival caliphate.

The oath of fealty was administered to all the Arabs of those districts. Hajjaj remained governor of Mecca and Medina, as notorious for his cruelty as he was renowned for his valour.

In the year seventy-three of the Hegira peace was again restored throughout the Moslem dominions, which were now united, under the caliphdom of Abdul-Malik; and this caliph, being freed from the bonds of civil discord, now turned his thoughts to foreign conquest, hoping to revive in his name the early triumphs of Islam. First, he threw off the tribute to the Greek emperor, which, originating in the reign of Moawiyah I at 3000 dinars of gold annually, had now augmented to the yearly sum of 365,000. The Christian emperor Leontius had made himself unpopular: and the caliph, availing himself of the troubled state of his affairs, sent Ibn Walid on a depredatory expedition. Ibn Walid returned with much booty; and Lazuca and Baruncium were taken by the Moslems, through the treachery of Sergius, one of the Greek emperor's generals. During the civil wars in the Moslem empire the Christians had retaken most of their African possessions, slaying Zohair, the commander of Barca; so that it was only in the interior that the Moslems yet held any strong positions. The caliph determined to recover all these. In the seventy-fourth year of the Hegira, Hassan ben Nohman was sent, with forty thousand picked men, to subjugate the northern coasts of Africa; and proceeded to Carthage, of which he after a time made himself master. Most of the inhabitants fell by the sword, but some escaped by sea to Sicily and Spain. The walls were demolished, the city given up to plunder, and several beautiful females were taken captives. But while rejoicing over their late victories, a fleet suddenly appeared in the offing, bringing troops from Constantinople and Sicily, reinforced by Goths from Spain; the expedition being under the command of the prefect John, an experienced and valiant soldier.

The Arab commander, finding himself unable to contend against overwhelming numbers, retired to Kairwan, where the Moslems fortified them-

selves, patiently awaiting the reinforcements, which in due time arrived. With their combined forces the Moslems routed John and his adherents, besieged Carthage, and razed that noble city to the ground, giving the place up to flames. The imperial troops were rapidly expelled from the coast of Africa. But the Moslems had a formidable enemy to contend with in Kahina the sorceress, the mother of that Ibn Kahina who had so harassed the troops of the noble and gallant Achbar. Under this pseudo-prophetess and queen the Moors and Berbers made a valiant stand, and after several engagements Hassan was compelled to fall back upon the frontiers of Egypt. On this, Kahina is said to have addressed her troops, suggesting that they should lay waste the cities and countries intervening between her own possessions and the land of Egypt, saying that the wealth and the fruitfulness of these parts were the inducements which led these Islams continually to disturb their quiet and predicting that they would be sure, so long as these existed, to return again in greater numbers.

Her suggestion was immediately acted upon. Cities and towns were razed to the ground; fruit trees cut down; fields desolated with fire; and the whole aspect of the country, from Tangiers to Tripoli, converted, from being one extensive garden, into a hideous waste, with not a tree standing to shelter a wayfarer from the sun. But the inhabitants of the plains, who were great sufferers by this extreme measure, hailed the return of the Moslems. Kahina was again in the field. This time her ranks were thinned by desertion, and she was taken prisoner and beheaded. Hassan returned, laden with booty, to Damascus, where he was received with honour, and made governor of Barca, still retaining the military command of the provinces in Africa. Hassan, however, fell a victim to his honours; for the caliph's brother, then viceroy of Egypt, offended that his own lieutenant should be superseded in Barca, waylaid Hassan and deprived him of his appointment, keeping him so closely guarded that he died of a broken heart. Abdul-Aziz ben Merwan, the caliph's brother, named Musa ben Nosair to the command in northern Africa. Musa was sixty years old, but still hale and vigorous. He was accompanied by his three sons.

Musa joined the army in Africa, and told the soldiers that he was one of themselves; if they found him act well, to thank God and endeavour to imitate him; if wrong, to reprove, and show him his error; and if any among them had to complain, let them speak out like men. "Finally," said he, "I have instructions from the caliph to pay you three times the amount of arrears due": and if anything made the cheers of the soldiers more hearty, it was this winding up to his speech. A sparrow is said to have fluttered into his bosom whilst he was speaking, which Musa interpreted into a favourable omen, crying "Victory, by the master of the Kaaba; the victory is ours;" at the same time scattering the feathers of the poor bird into the air.

Musa was liberal, and quite divested of pride — points that endeared him to the Moslem soldiers. On first arriving he had to contend with a Berber chief, Warkastaf, who headed a mountain horde that committed depredations between Zaghwar and Kairwan; him he eventually killed, and his sons, Abdul-Aziz and Merwan, scattered the mountaineers and made them retreat beyond the borders of the southern desert. Musa sent his patron a large share of the spoils which had been taken in Africa; and these chanced to arrive in Egypt at the very moment that Abdul-Aziz, the viceroy, was at his wits' end how to appease the wrath of his brother the caliph. The caliph, who was an avaricious man, immediately decided in Musa's favour; and

[699-709 A.D.]

confirmed his brother's appointment; making Musa emir of Africa. It was in the seventy-fifth year of the Hegira that Musa was confirmed in his post; and in the eightieth he fought the severest contest of his African campaign, defeating strong hordes of the barbarians in their own fastnesses amongst the defiles of Mount Atlas.

At last the two armies came to a pitched battle, when a Berber chief challenged any Moslem champion to single combat. There being some delay in answering this challenge, Merwan, the son of Musa, was deputed to undertake the conflict; when, though very inferior in size and strength, he slew both horse and rider, thrusting his javelin through them both. Kasleyah the king of the Berbers was slain, and the victory completed; and Merwan espoused the daughter of the deceased king, having by her two sons.

But Musa, not satisfied with triumphs by land, longed to launch out upon the seas. The caliph had ordered his predecessors to erect an arsenal at Tunis; and Musa undertook to carry out this project, building dockyards and a fleet to carry out his proposed enterprise. Many people opposed this scheme, even as their descendants the modern Arabs set their face against any improvements, as innovations which were not practised by their ancestors before them. One old Berber advised him to persevere; and he followed the advice to such purpose that, by the end of the year eighty-one of the Hegira, 701 A.D., the arsenal and dockyard were completed, and a strong fleet rode at anchor in the port of Tunis. About this time, a fleet sent by Abdul-Aziz took the island of Lampedusa, capturing immense booty; with which his ships were returning heavily laden, when a mighty tempest arose; the fleet was driven upon the rocky coast of Africa, and nearly all hands perished.

Early in the eighty-second year of the Hegira, Musa embarked with a thousand volunteers, chosen from the bravest amongst his followers, upon his first naval expedition; but when the fleet was ready to set sail, much to the disappointment of those whom he had enlisted, he disembarked and handed over the command to his third and yet untried son, Abdallah. He returned laden with spoil; so much so that each of his followers laid claim to one thousand dinars of gold as his share in the booty. This expedition was the terrible Algerine scourge in embryo, which in after years carried death and devastation wherever the black flag waved triumphant. These vessels returned to port about the same time when tidings reached Musa of the death of the caliph Abdul-Malik, which occurred in the eighty-sixth year of the Hegira, 705 A.D., in the sixtieth year of his age and twentieth of his reign. His son Walid was immediately proclaimed twelfth caliph or successor of the prophet at Damascus; and Musa, immediately transmitting the caliph's due of the immense booty brought home by the late marine expedition from Tunis, at once obtained his own confirmation in his post as governor or emir of northern Africa, while the interests of his sons were proportionately advanced.

Walid was an idle and voluptuous man; he intrusted the government of his vast dominions entirely to the emirs appointed by his father, while he himself, hating to be troubled with the affairs of state, lived almost secluded from the world within the precincts of his extensive harem, where he had no less than sixty-three wives and yet died without leaving any issue. His reign is only distinguishable for the vast improvements he introduced in the architectural style of the East. His enervated life secluded him from the well-won and well-worn laurels which had secured for his ancestors a home and a name. One of his fourteen brothers, Maslama, invaded Asia Minor, marching on Cappadocia, and besieging the city of Tyana strongly garrisoned

by Christians. Finally, Tyana was won; and while Maslama extended his conquests, his son was spreading the faith of Islam in the East.

In the early part of Walid's caliphate the fleets of Musa continued to be the scourge of the western parts of the Mediterranean. Some vessels proceeded to Sicily, some to Sardinia; Syracuse was plundered; and hundreds of beautiful women were borne away by these corsairs and sold to adorn the harems of the wealthier Moslems. Abdallah also made a successful descent upon Majorca, whilst Musa and his eldest sons triumphed over Fez, Daguella, Morocco, and Sus; the valiant tribes of the Zeuetes capitulated, till finally the caliph Walid was acknowledged throughout Almagreb to Cape Nov on the Atlantic; and there remained only Tingitania, the northern extremity of Almagreb, to be subdued.

While the two vast continents of Europe and Africa were divided by the Straits of Hercules, Ceuta and Tangiers were the rocky defences of this narrow passage on the African side; there remained but the opposite stronghold of Gibraltar to secure the key to the Mediterranean; and beyond this, in the haze of distance, Musa shaded his eyes to gaze upon the purple mountains of the fair Andalusia; perhaps the night breeze wafted across that narrow channel the strange fragrance of a thousand orange groves, intermixed with the wild herbs and flowers of the mountains of Spain, and woke the weary Arab from his dream of the dreary reality of his hot African clime to the desired conquest of that unknown country. Brightly were such dreams realised in the siege and subsequent capture of Ceuta, and in the ultimate conquest of Spain.^b

Leaving the story of the Arabian invasion of Europe to a later chapter, we may continue with the destinies of the Omayyad dynasty.^a

THE EASTERN CALIPHATE

Immediately on his succession Walid had confirmed Hajjaj in the government of Irak, and appointed as governor of Medina his cousin, Omar b. Abdul-Aziz, who was received there with joy, his piety and gentle character being well known. Under his government important works were undertaken at Medina and Mecca by order of Walid, who, having no rivals to struggle against, was able to give his attention to pacific occupations. The mosque of Medina was enlarged, wells were sunk, the streets widened, and hospitals established. At Mecca many improvements were introduced. The reputation of Omar attracted to the two holy cities a great number of the inhabitants of Irak, who were groaning under the iron hand of Hajjaj. The latter, who was not a man to let his prey escape from his grasp, was so urgent with Walid that he obtained the dismissal of Omar b. Abdul-Aziz in the year 93, and the appointment of Othman b. Hayyan at Medina, and of Khalid b. Abdallah at Mecca. These two prefects compelled the refugees at Mecca and Medina to return to Irak, where many of them were cruelly treated and even put to death by Hajjaj. It was probably his cruelty which drove so many men of Irak to enlist in the armies of the East and the South; and this may in some degree account for the unheard-of successes of Kotaiba b. Muslim in Transoxiana, and of Muhammed b. Kasim in India. They may also be explained by the ambition of Hajjaj, who, it is said, cherished the project of creating a vast empire for himself to the east and south of the Moslem realm, and had secretly promised the government of China to the first of his generals who should reach that country. Be this as it may, in the course of a very few years Kotaiba conquered the whole of Bokhara, Khwarizm, and

[715 A.D.]

Transoxiana or Mawara-annahr, as far as the frontiers of China. Meanwhile Muhammed b. Kasim invaded Mokram, Sind, and Multan, carried off an immense booty, and reduced the women and children to slavery. In Armenia and Asia Minor, Maslama, brother of the caliph Walid, and his lieutenants, also obtained numerous successes against the Greeks. In Armenia, Maslama even advanced as far as the Caucasus.

SULEIMAN'S AMBITIONS

Walid, in the very year of his death, which took place in 715, wished to have his son Abdul-Aziz b. Walid chosen as his successor, and had offered his brother Suleiman a great sum of money to induce him to surrender his rights to the caliphate; but Suleiman obstinately refused to do so. Walid went still farther, and sent letters to the governors of all the provinces, calling on them to make the people take the oath of allegiance to his son. None except Hajjaj and Kotaiba b. Muslim consented thus to set at naught the order of succession established by Abdul-Malik; and Suleiman succeeded without difficulty at the death of his brother. We can easily conceive the hatred felt by Suleiman for Hajjaj, and for all that belonged to him, far or near. Hajjaj himself escaped by death; but Suleiman poured out his wrath on his family, and strove to undo all that he had done. First of all, Muhammed b. Kasim, the conqueror of India, who was cousin to Hajjaj, was dismissed from his post and outlawed. Hajjaj had deprived Yazid b. Muhallab of the government of Khorasan; Suleiman conferred on him that of Irak. Kotaiba b. Muslim, on learning the accession of Suleiman, knew that his own ruin was certain, and therefore anticipated the caliph by a revolt. But Suleiman induced Kotaiba's troops to desert by authorising them to return to their homes; and when the illustrious general sought to carry his army with him, a conspiracy was formed against him which ended in his murder. Yazid b. Muhallab, who preferred Khorasan to Irak, obtained permission to exchange. Immediately on his return to Khorasan he set on foot a series of new expeditions against Jorjan and Tabaristan. But the inhabitants of Khorasan, which he governed oppressively, made complaints against him to the caliph, accusing him of practising extortions in order to obtain such a sum of money as would enable him to rebel against his sovereign. From that day Suleiman determined to get rid of Yazid. As, however, he was then dreaming of the conquest of Constantinople, he thought it prudent to dissemble his dissatisfaction for some time in order to concentrate his attention on the object of his desires.



COSTUME OF AN ARABIAN WOMAN

[715-724 A.D.]

The Byzantine Empire was disturbed by internal troubles during the years 715-717 A.D. Suleiman resolved to take advantage of these in order to rid himself forever of the hereditary enemy of Islam, and prepared a formidable expedition. A fleet of eighteen hundred vessels, equipped at Alexandria, sailed to the coasts of Asia Minor, took on board the Moslem army, commanded by Maslama, and transported it to Europe. This army appeared under the walls of Constantinople the 15th of August, 717, five months after Leo III, the Isaurian, had ascended the throne. Once more the Greek fire prevailed against the Moslems. Their fleet was destroyed by this terrible engine of war; the army could obtain no fresh supply of provisions, and suffered all the horrors of famine. Meanwhile the caliph, who desired to be present in person at the taking of Constantinople, had set out to join the army. He fell ill at Dabik, not far from Aleppo, and died there on the 22nd of September in the same year, after having nominated as his own successor his cousin, Omar b. Abdul-Aziz, and as successor to the latter, Yazid b. Abdul-Malik, his own brother. In vain did the new caliph despatch from Egypt a fleet of four hundred ships to carry arms and provisions to the army before Constantinople; this fleet also was destroyed by the Greeks, and the Moslem army was decimated by famine, and soon by the plague as well. A hundred thousand men perished miserably under the walls of Constantinople, and Maslama brought back to Asia Minor a mere handful of soldiers, and that with great difficulty. ^c

THE LAST OMAYYADS (717-750 A.D.)

The caliph appointed by Suleiman to be his successor was his cousin, Omar II, the son of Abdul-Aziz, a sovereign in whom according to some authors were united all the virtues of the great Omar without any of the latter's severity against unbelievers, while others accuse him of levying intolerable imposts on the Christians. Yazid, Suleiman's one time favourite, the governor of Khorasan, was thrown into prison for defalcation, and all other governors received strict orders not to resort to force and oppression in spreading the doctrines of Islamism, but to proceed with all mildness and humanity. Unfortunately for the realm the rule of the just and pious prince whose soul turned from earthly greatness and pride of conquest to the joys of paradise, was of but short duration. In the third year of his reign he succumbed to a painful malady which caused grave suspicions of poisoning to arise against certain of his ambitious kinsmen. Omar had not yet attained his fortieth year when, deeply mourned by all his people, he was laid in his grave at Deir Saman, in the neighbourhood of Hims (Émesa).

The four years' reign of Yazid II, who had beforehand been appointed Omar's successor by his brother, Suleiman, ran its course in the midst of civil and foreign strife. Scarcely had Yazid, Muhallab's son, learned of the death of the caliph when he escaped from prison and fleeing to Irak, where his brothers and other kindred possessed a large following, raised the standard of revolt. He was overcome, however, by the Syrian army under Maslama at Akar, on the left bank of the Euphrates, and sought and found death on the battle-field. His brothers were also overpowered by the hostile forces at Kerman, their wives and children were sold as slaves and the rebellious cities of Bassora and Wasit were heavily punished. At the same time wars, desertions, and conspiracies were rife in the remaining provinces, especially in northern Africa; while even in Spain and southern France the Moslem arms no longer met with their former success. Meanwhile the caliph in

[724-744 A.D.]

Damascus was giving himself up completely to the pleasures of love and song, and in the arms of a favourite slave was seeking restoration from the fatigues and hardships of a ruler's life.

Yazid's brother and successor, Hisham, adopted an entirely different course. Simple in taste, just and pious like both the Omars, he banished from his court the luxury and extravagance in which most of his predecessors had freely indulged. But the house of Omayyad had too many enemies even among the believers themselves, and passions had been too deeply stirred by the recent civil war to make it possible that the twenty years' reign of a prince who in spite of many praiseworthy qualities had by his avarice and suspicion incurred the enmity of all the city authorities, could run its course without suffering violence from storms and accidents. The abhorrence felt in Cufa toward the cruel and rapacious governor Khalid, had moreover revived in the minds of the mercurial inhabitants of Irak, all their former aversion to the Omayyads, and incited the Shiites to fresh revolt. Khalid was indeed deposed from office and forced by torture to disgorge his ill-got wealth, but the conspiracy was already too widespread to be completely uprooted. Zaid, a grandson of Husein, headed a revolt in the streets of Cufa, which resulted in a sharp struggle during which the leader and most of his followers lost their lives. Zaid's body was mutilated and his head sent to the caliph at Damascus. But the new glory of martyrdom served only to enhance the importance and sanctity of the Alids, and to strengthen the hopes entertained by the Abbasids, their kinsmen, of entering the succession and getting the sovereignty away from the Koreishites to secure it to the house of Hisham to which alone, in the opinion of strict believers, it rightfully belonged. They had a large following in Khorasan and Transoxania; and the Kharijites who, in consequence of the recent campaigns, had spread over the entire realm, served them in India and in Africa in the execution of their ambitious plans against the Omayyads.

The insurrections, conspiracies, and civil wars which under Hisham broke out with ever increasing violence in the provinces, multiplying acts of rapacity and revenge, and dealing death-blows to the welfare of country, state, and people by the destruction of agriculture, industry, and trade, were so many indubitable signs that the unity of the kingdom was about to be dissolved, that the might of the Omayyad dynasty in Damascus was nearing its end. The subjugated populations were beginning to recover from their surprise and to bethink themselves of former times; and though the majority still remained faithful to the new religion, the consciousness of their national identity and remembrance of the past were not to be blotted from their minds, and the bold leader who could best evoke these secret feelings could count upon warm sympathy and a crowd of followers. The dissimilar elements that religious zeal had served to bind together in the first enthusiasm of the "Sacred War," strove in the course of time, as other interests came uppermost and smothered passions again broke loose, to separate naturally and once more become distinct. These strivings on the part of the people towards independence were effectually aided by the divisions and hostilities that existed between the various commanders, by the machinations of the Abbasids, and their co-religionists and by the avarice of the caliph who, though observing the closest parsimony in his own mode of living, loved to feast his eyes on full state coffers.

Wahd II, Hisham's successor, scattered the hoarded treasures of his predecessor, and delighted flatterers, courtiers, generals, and troops by his boundless liberality. He disgraced himself, on the other hand, by his

licentiousness and excesses, and gave offence by running counter to all the accepted Mohammedan customs and religious laws. However loudly smooth-tongued poets, in whose company he squandered the wealth that was his by oppression as well as by inheritance, might sing his praises, the people were wroth with the unworthy ruler who spent his time in hunting and debauchery, found all his pleasure in wine, song, and dance, indulged in unnatural vices and flouted public decency by carrying with him dogs and wine on a pilgrimage to Mecca. When, therefore, this godless caliph sent to the governors a circular letter filled with pious maxims of the strictest orthodoxy, calling upon all the people to acknowledge and swear allegiance to his two minor sons, Hakam and Othman, as their future rulers, the unheard-of innovation excited the liveliest dissatisfaction. Especially loud in their complaints were the sovereign's own kinsmen, who had each in secret cherished the hope of succession; so that now another and more threatening danger was added to those by which the royal house was already beset; disunion within itself. The sons of Hisham and Walid I allied themselves with the enemies of the Omayyads, and accused the caliph, whom they had also personally affronted, of "unbelief, free-thought, and incest." Even Khalid, hitherto steadily devoted to the House of Omayyah, hesitated at swearing allegiance to two children who "did not yet know how to pray, and could not be accepted as lawful witnesses." The caliph thereupon gave him into the hands of his mortal enemy Yusuf, governor of Cufa, who caused his members to be broken one after another until he died under the torture. By this act Walid increased the number of his enemies. A widespread conspiracy was formed in Damascus and its vicinity, under the leadership of Yazid, son of the former caliph Walid I, as a result of which the commander of the faithful was attacked by a troop of insurgents in his castle of Nadira, and after a brave resistance was overpowered and killed. The following day his head was carried on the end of a lance about the streets of Damascus, and his own brother Suleiman refused to his remains the honour of burial. The reign of Yazid III lasted but half a year. As a former rebel against the rightful sovereign, as an adherent of the doctrines of free-wall, and as a parsimonious leader who curtailed the pay of his troops, he had made many enemies; and would certainly have succumbed to the arms of mighty Merwan, the Omayyad governor of Armenia and Aderbaijan, who advanced upon him with a large army, had he not died just previous to the encounter.

Merwan now entered Syria with his seasoned, experienced troops, captured Hims, and in a desperate engagement that took place in a narrow valley near Ain Diar defeated the Yemenite army that Hisham's son, Suleiman, had led into the field against him. In this battle Suleiman left seventeen thousand men on the field of battle, and as many more fell into the hands of Merwan, while the rest of his army scattered in disorder. When the news of this battle reached Damascus, Ibrahim, whom Yazid III had designated as his successor, fled with Suleiman from the capital, after having put to death Walid's sons and Yusuf, the earlier governor of Irak, who were in prison, and seized the state treasures. Merwan, who had hitherto acted only as Walid's avenger and the protector of his sons, now found himself in a position where he could stretch out his hand towards the crown of caliph, and cause the oath of allegiance to be taken to himself. In order to give his pretensions the appearance of legitimacy he made known the statement of a fellow-prisoner of the murdered princes, who asserted that at his death the eldest of them had made over his right of succession to the throne

[744-750 A.D.]

to him, Merwan. In spite of this sanction, whether true or false, and in spite of the reconciliation which took place later with Ibrahim and Suleiman, Merwan's rule never met with full recognition. The battle of Ain Diar had inflicted wounds too deep, had brought uppermost in too many minds the sacred duty of revenge, to allow Merwan, the usurper, to ever come to peaceful enjoyment of his power. The years of his reign were marked by uninterrupted struggles with hostile factions, who had again united and all over the realm were stirring up the people to revolt. Even the Syrians, who had hitherto been the Omayyad's strongest prop, went over in part to the enemy, and Merwan, with all his military talent and the tireless activity that had won for him the rather doubtful title of Himar (Donkey), could not in the long run withstand such determined opposition. With insurrection, tribal feuds, and civil strife in every province the whole realm was in a condition of anarchy and lawlessness that destroyed all private peace, and awoke in every breast an intense desire for a firm hand at the helm of state that should guide it into less troubled waters. That such a ruler was no longer to be looked for among the members of the house of Omayyah, divided as it was, and having foot on no solid, religious ground, had lately become the settled conviction in the minds of all.

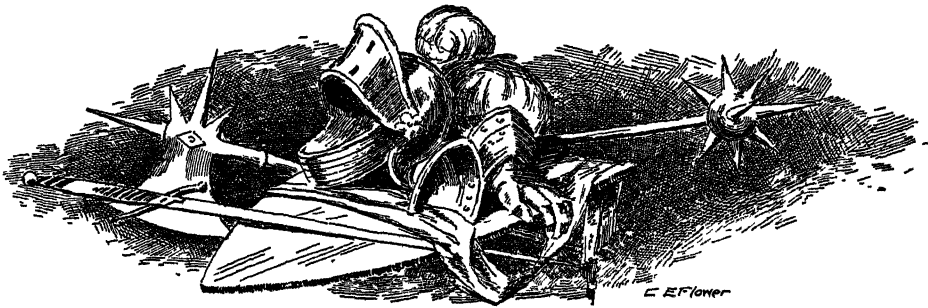
In the East the active partisan, Abu Muslim, had raised the black flag of the Abbasids and had appeared clad in black in company with his followers at the most splendid feasts. "Under the embers," said Nasr, governor of Khorasan, to the caliph when he begged help against the house of Abbas and its champion, Abu Muslim, "I see red coals that will soon burst into flame and suffocate or consume the wisest, body and trunk. As wood nurses fire to flame, so incendiary speeches precipitate war, and in astonishment I ask, is the family of Omayyah awake or asleep?"

After Nasr had suffered numerous attacks from Abu Muslim he received from the caliph reinforcements under the general Nabata. But when the latter with ten thousand Syrians was defeated by Abu Muslim's forces, under Kahtaba Nasr fled with the rest of his troops to Hamadan. He did not live to reach the ancient city, and his successor to the governorship surrendered to Kahtaba who was just returning from a second victory near Ispahan, on condition that himself and his Syrian followers should receive full pardon. The black flag of Abbasids now waved in all the lands east of the Tigris, and for the family of Omayyah the decisive hour had arrived. Kahtaba perished on the blood-soaked battle-field of Kerbela; but his son Hasan, who succeeded his father to the command, completely defeated the Syrian army, which was led by the brave governor Hobaira. It was now the turn of Cufa to display the black banner and in that city Abul-Abbas, the head of the Abbasids, was proclaimed caliph.

When the news of these events reached the warlike Merwan, he gathered together his entire military force and after causing Ibrahim, the eldest of the Abbasid brothers, to be put to death in his prison at Haram, advanced to meet the enemy. On the river Zab, not far from the ruins of Nineveh, where once in the neighbourhood of Arbela and Gaugamela the fate of the Persian kingdom and its reigning house had been decided, took place the great battle which wrested from the Omayyads the sceptre of supremacy in the East, and gave the first impulse toward the dissolution of the entire kingdom (January 25th, 750). Fortune which had so long been favourable to Merwan now deserted him; beset by treachery and ill-chance, he fled from the battle-field to Hims and Damascus, whither but few of the soldiers that made up his mighty forces could follow him, those who escaped the

sword of the enemy finding death in the waters of the stream. Abdallah then began a triumphal march through all the towns and countries that lay between Mosul and Syria. Merwan, after having appointed his son-in-law Walid governor, fled at his approach to Palestine. Here he learned that the black flag was also flying in Damascus, where the terrible Abdallah, nicknamed "As-Saffan, the Shedder of Blood," had celebrated his entrance by putting to death the newly appointed governor Walid, and he again sought flight—into Egypt this time. But insurrection had reached even the peaceful Nile valley, and in an unsuccessful engagement with the opposing factionists Merwan II came to a violent end while seeking refuge in a church at Busir, in Upper Egypt.

With Merwan's death the last support to the unity of the kingdom was removed. Weak and unpopular as were many of the rulers of the Omayyad dynasty, their sway nevertheless extended from the Indus and the Iaxartes to the western coast of the Pyrenean peninsula, and from the Caucasus to the Bay of Aden. Sole founders and perpetuators of the Islamite kingdom in the three divisions of the ancient world, the early fame of the Omayyads served to gloss over many a fault in their later representatives, lending a lustre to their names which according to their contemporaries did not rightfully belong to them. Now that Abdul-Abbas had become established in Damascus, the central point round which the whole political life of the Moslems had revolved was lost; and Islamism was henceforth to break up into ever widening smaller circles in which each unit was free to develop individually, until the Mohammedan world should be again reduced to that condition of dismemberment which had at first prevailed among the tribes of the Arabian peninsula. There were indeed among the caliphs of Damascus some to whom virtues and the ability to rule were not denied by later writers. Omar II's piety and love of justice, and the court life of Yazid II, bright with all the lustre that benevolence, poetry, and brilliant feasts could shed upon it, received full meed of praise from poets and true believers. By borrowing from the Byzantines their methods of administration and their Greek-Roman culture, by attracting to their court physicians, architects, and mathematicians, and enriching the simple life of the inhabitants of the desert with the arts and conveniences of civilisation, they showed future rulers how to weld together native and foreign constituents so that great results might be obtained, to unite many and diverse elements into one specific whole. But a stain rested upon the name of the Omayyads that, in the opinion of true believers, could never be wiped away. The blood of Ali and his family still dyed their hands, they had driven the sacred line of Mohammed from the seat of honour, and they had covered the head of Hosein with ridicule and contempt. These sins could not be expiated by any single act; they constituted a perpetual curse that must descend from one generation to another of the race, dividing families by dissensions and internal feuds until the whole dynasty should finally be overthrown.^a



CHAPTER VII

THE ARABS IN EUROPE

[711-961 A D]

IN the progress of conquest from the north and south, the Goths and the Saracens encountered each other on the confines of Europe and Africa. In the opinion of the latter, the difference of religion is a reasonable ground of enmity and warfare. As early as the time of Othman, their piratical squadrons had ravaged the coasts of Andalusia; nor had they forgotten the relief of Carthage by the Gothic succours. In that age, as well as in the present, the kings of Spain were possessed of the fortress of Ceuta; one of the columns of Hercules, which is divided by a narrow strait from the opposite pillar or point of Europe. A small portion of Mauretania was still wanting to the African conquest; but Musa, in the pride of victory, was repulsed from the walls of Ceuta by the vigilance and courage of Count Julian, the general of the Goths. From his disappointment and perplexity Musa was relieved by an unexpected message from the Christian chief, who offered his place, his person, and his sword, to the successors of Mohammed, and solicited the disgraceful honour of introducing their arms into the heart of Spain.

If we inquire into the cause of his treachery, the Spaniards will repeat the popular story of his daughter La Cava, of a virgin who was seduced, or ravished, by her sovereign; of a father who sacrificed his religion and country to the thirst of revenge. The passions of princes have often been licentious and destructive; but this well-known tale, romantic in itself, is indifferently supported by external evidence; and the history of Spain will suggest some motives of interest and policy more congenial to the breast of a veteran statesman. After the decease or deposition of Witiza, his two sons were supplanted by the ambition of Roderic, a noble Goth, whose father, the duke or governor of a province, had fallen a victim to the preceding tyranny. The monarchy was still elective; but the sons of Witiza, educated on the steps of the throne, were impatient of a private station. Their resentment was more dangerous, as it was varnished with the dissimulation of courts; their followers were excited by the remembrance of favours and the promise of a revolution; and their uncle Oppas, archbishop of Toledo and Seville, was the first

person in the church, and the second in the state. It is probable that Julian was involved in the disgrace of the unsuccessful faction; that he had little to hope and much to fear from the new reign; and that, the imprudent king could not forget or forgive the injuries which Roderic and his family had sustained. Too feeble to meet his sovereign in arms, he sought the aid of a foreign power; and his rash invitation to the Moors and Arabs produced the calamities of eight hundred years. In his epistles, or in a personal interview, he revealed the wealth and nakedness of his country; the weakness of an unpopular prince; the degeneracy of an effeminate people.

The Goths were no longer the victorious barbarians who had humbled the pride of Rome, despoiled the queen of nations, and penetrated from the Danube to the Atlantic Ocean. Secluded from the world by the Pyrenean Mountains, the successors of Alaric had slumbered in a long peace; the walls of the cities were mouldered into dust; the youth had abandoned the exercise of arms; and the presumption of their ancient renown would expose them in a field of battle to the first assault of the invaders. The ambitious Saracen was fired by the ease and importance of the attempt; but the execution was delayed till he had consulted the commander of the faithful; and his messenger returned with the permission of Walid to annex the unknown kingdoms of the West to the religion and throne of the caliphs. In his residence of Tangier, Musa, with secrecy and caution, continued his correspondence and hastened his preparations. But the remorse of the conspirators was soothed by the fallacious assurance that he should content himself with the glory and spoil, without aspiring to establish the Moslems beyond the sea that separates Africa from Europe.

Before Musa would trust an army of the faithful to the traitors and infidels of a foreign land, he made a less dangerous trial of their strength and veracity. One hundred Arabs, and four hundred Africans passed over in four vessels from Tangier, or Ceuta; the place of their descent on the opposite shore of the strait is marked by the name of Tarik their chief; and the date of this memorable event is fixed to the month of Ramadhan, of the ninety-first year of the Hegira. Their hospitable entertainment, the Christians who joined their standard, their inroad into a fertile and unguarded province, the richness of their spoil and the safety of their return, announced to their brethren the most favourable omens of victory. In the ensuing spring, five thousand veterans and volunteers were embarked under the command of Tarik, a dauntless and skilful soldier, who surpassed the expectation of his chief; and the necessary transports were provided by the industry of their too faithful ally.

The Saracens landed at the pillar or point of Europe; the corrupt and familiar appellation of Gibraltar (*Jebel at-Tarik*) describes the mountain of Tarik; and the entrenchments of his camp were the first outline of those fortifications, which, in the hands of the British, have resisted the art and power of the house of Bourbon. The adjacent governors informed the court of Toledo of the descent and progress of the Arabs; and the defeat of his lieutenant Edeco, who had been commanded to seize and bind the presumptuous strangers, admonished Roderic of the magnitude of the danger. At the royal summons, the dukes, and counts, the bishops and nobles of the Gothic monarchy, assembled at the head of their followers; and the title of king of the Romans, which is employed by an Arabic historian, may be excused by the close affinity of language, religion, and manners, between the nations of Spain.

His army consisted of ninety or a hundred thousand men; a formidable power, if their fidelity and discipline had been adequate to their numbers.

[711 A.D.]

The troops of Tarik had been augmented to twelve thousand Saracens ; but the Christian malcontents were attracted by the influence of Julian, and a crowd of Africans most greedily tasted the temporal blessings of the *Koran*. In the neighbourhood of Cadiz, the town of Xeres has been illustrated by the encounter which determined the fate of the kingdom ; the stream of the Guadalete, which falls into the bay, divided the two camps, and marked the advancing and retreating skirmishes of three successive and bloody days. On the fourth day, the two armies joined a more serious and decisive issue ; but Alaric would have blushed at the sight of his unworthy successor, sustaining on his head a diadem of pearls, encumbered with a flowing robe of gold and silken embroidery, and reclining on a litter, or car of ivory, drawn by two white mules. Notwithstanding the valour of the Saracens, they fainted under the weight of multitudes, and the plain of Xeres was overspread with sixteen thousand of their dead bodies. "My brethren," said Tarik to his surviving companions, "the enemy is before you, the sea is behind ; whither would ye fly ? Follow your general ; I am resolved either to lose my life, or to trample on the prostrate king of the Romans." Besides the resource of despair, he confided in the secret correspondence and nocturnal interviews of Count Julian with the sons and the brother of Witiza. The two princes and the archbishop of Toledo occupied the most important post ; their well-timed defection broke the ranks of the Christians ; each warrior was prompted by fear or suspicion to consult his personal safety ; and the remains of the Gothic army were scattered or destroyed in the flight and pursuit of the three following days. Amidst the general disorder, Roderic started from his car, and mounted Orelia, the fleetest of his horses ; but he escaped from a soldier's death to perish more ignobly in the waters of the Bætis or Guadalquivir. His diadem, his robes, and his courser, were found on the bank ; but as the body of the Gothic prince was lost in the waves, the pride and ignorance of the caliph must have been gratified with some meaner head, which was exposed in triumph before the palace of Damascus. "And such," continues a valiant historian^b of the Arabs, "is the fate of those kings who withdraw themselves from a field of battle."

Count Julian had plunged so deep into guilt and infamy, that his only hope was in the ruin of his country. After the battle of Xeres he recommended the most effectual measures to the victorious Saracen. Tarik listened to his advice. A Roman captive and proselyte, who had been enfranchised by the caliph himself, assaulted Cordova with seven hundred horse ; he swam the river, surprised the town, and drove the Christians into the great church, where they defended themselves above three months. Another detachment reduced the seacoast of Bætica. The march of Tarik was directed through the Sierra Morena, that separates Andalusia and Castile, till he appeared in arms under the walls of Toledo. The most zealous of the Catholics had escaped with the relics of their saints ; and if the gates were shut it was only till the victor had subscribed a fair and reasonable capitulation. But if the justice of Tarik protected the Christians, his gratitude and policy rewarded the Jews, to whose secret or open aid he was indebted for his most important acquisitions. Persecuted by the kings and synods of Spain, who had often pressed the alternative of banishment or baptism, that outcast nation embraced the moment of revenge ; the comparison of their past and present state was the pledge of their

¹ The Arabian historians call this the battle of Guadalete [Wadi Lekah]. Citing Tarik's letter to Musa and a public speech of his messenger, as vouchers for their accuracy, they state that Tarik himself transpierced Roderic with his lance, and having cut off his head, sent it to Musa, by whom it was conveyed to the caliph Walid

[711-713 A.D.]

fidelity ; and the alliance between the disciples of Moses and of Mohammed was maintained till the final era of their common expulsion.

From the royal seat of Toledo, the Arabian leader spread his conquests to the north, over the modern realms of Castile and Leon ; but it is needless to enumerate the cities that yielded on his approach, or again to describe the table of emerald, transported from the East by the Romans, acquired by the Goths among the spoils of Rome, and presented by the Arabs to the throne of Damascus. Beyond the Asturian mountains, the maritime town of Gijon was the term of the lieutenant of Musa, who had performed, with the speed of a traveller, his victorious march of seven hundred miles, from the rock of Gibraltar to the Bay of Biscay.

The failure of land compelled him to retreat ; and he was recalled to Toledo to excuse his presumption of subduing a kingdom in the absence of his general.

Spain, which, in a more savage and disorderly state, had resisted two hundred years the arms of the Romans, was overrun in a few months by those of the Saracens ; and such was the eagerness of submission and treaty, that the governor of Cordova is recorded as the only chief who fell, without conditions, a prisoner into their hands. The cause of the Goths had been irrevocably judged in the field of Xeres ; and, in the national dismay, each part of the monarchy declined a contest with the antagonist who had vanquished the united strength of the whole. Yet a spark of the vital flame was still alive ; some invincible fugitives preferred a life of poverty and freedom in the Asturian valleys ; the hardy mountaineer repulsed the slaves of the caliph ; and the sword of Pelagius (Pelayo) has been transformed into the sceptre of the Catholic kings.

On the intelligence of his rapid success, the applause of Musa degenerated into envy ; and he began, not to complain but to fear, that Tarik would leave him nothing to subdue. At the head of ten thousand Arabs and eight thousand Africans, he passed over in person from Mauretania to Spain ; the first of his companions were the noblest of the Koreish ; his eldest son



A SARACEN CHIEF

was left in the command of Africa ; the three younger brethren were of an age and spirit to second the boldest enterprises of their father. Some enemies yet remained for the sword of Musa. The tardy repentance of the Goths had compared their own numbers and those of the invaders ; the cities from which the march of Tarik had declined considered themselves as impregnable ; and the bravest patriots defended the fortifications of Seville and Merida. They were successively besieged and reduced by the labour of Musa, who transported his camp from the Bætis to the Anas, from the Guadalquivir to the Guadiana. When he beheld the works of Roman magnificence, the bridge, the aqueducts, the triumphal arches, and the theatre, of the ancient metropolis of Lusitania, "I should imagine," said he to his four companions, "that the human race must have united their art and power in the foundation

[713 A.D.]

of this city; happy is the man who shall become its master!" The defence of Merida was obstinate and long; and the castle of the martyrs was a perpetual testimony of the losses of the Moslems. The constancy of the besieged was at length subdued by famine and despair; and the prudent victor disguised his impatience under the names of clemency and esteem. The alternative of exile or tribute was allowed; the churches were divided between the two religions; and the wealth of those who had fallen in the siege, or retired to Galicia, was confiscated as the reward of the faithful.

In the midway between Merida and Toledo, the lieutenant of Musa saluted the vicegerent of the caliph, and conducted him to the palace of the Gothic kings. Their first interview was cold and formal; a rigid account was exacted of the treasures of Spain; the character of Tarik was exposed to suspicion and obloquy; and the hero was imprisoned, reviled, and ignominiously scourged by the hand, or the command, of Musa. Yet so strict was the discipline, so pure the zeal, or so tame the spirit, of the primitive Moslems, that after this public indignity, Tarik could serve and be trusted in the reduction of the Tarragonese province. A mosque was erected at Saragossa, by the liberality of the Koreish; the port of Barcelona was opened to the vessels of Syria; and the Goths were pursued beyond the Pyrenean Mountains into their Gallic province of Septimania or Languedoc. In the church of St. Mary at Carcassone, Musa found, but it is improbable that he left, seven equestrian statues of massy silver; and from his *term* or column of Narbonne, he returned on his footsteps to the Galician and Lusitanian shores of the ocean. During the absence of the father, the son Abdul-Aziz chastised the insurgents of Seville, and reduced, from Malaga to Valencia, the seacoast of the Mediterranean.

Theodemir and his subjects were treated with uncommon lenity; but the rate of tribute appears to have fluctuated from a tenth to a fifth, according to the submission or obstinacy of the Christians. In this revolution, many partial calamities were inflicted by the carnal or religious passions of the enthusiasts; some churches were profaned by the new worship; some relics or images were confounded with idols; the rebels were put to the sword; and one town (an obscure place between Cordova and Seville) was razed to its foundations. Yet if we compare the invasion of Spain by the Goths, or its recovery by the kings of Castile and Aragon, we must applaud the moderation and discipline of the Arabian conquerors.

The exploits of Musa were performed in the evening of life, though he affected to disguise his age by colouring with a red powder the whiteness of his beard. But in the love of action and glory, his breast was still fired with the ardour of youth; and the possession of Spain was considered only as the first step to the monarchy of Europe. With a powerful armament by sea and land, he was preparing to repass the Pyrenees, to extinguish in Gaul and Italy the declining kingdoms of the Franks and Lombards, and to preach the unity of God on the altar of the Vatican. From thence subduing the Barbarians of Germany, he proposed to follow the course of the Danube from its source to the Euxine Sea, to overthrow the Greek or Roman Empire of Constantinople, and, returning from Europe to Asia, to unite his new acquisitions with Antioch and the provinces of Syria. But his vast enterprise, perhaps of easy execution, must have seemed extravagant to vulgar minds; and the visionary conqueror was soon reminded of his dependence and servitude.

The friends of Tarik had effectually stated his services and wrongs; at the court of Damascus, the proceedings of Musa were blamed, his intentions

were suspected, and his delay in complying with the first invitation was chastised by a harsher and more peremptory summons. An intrepid messenger of the caliph entered his camp at Lugo in Galicia, and in the presence of the Saracens and Christians arrested the bridle of his horse. His own loyalty, or that of his troops, inculcated the duty of obedience; and his disgrace was alleviated by the recall of his rival, and the permission of investing with his two governments his two sons, Abdallah and Abdul-Aziz. His long triumph, from Ceuta to Damascus, displayed the spoils of Africa and the treasures of Spain; four hundred Gothic nobles, with gold coronets and girdles, were distinguished in his train; and the number of male and female captives, selected for their birth or beauty, was computed at eighteen, or even at thirty, thousand persons.

Ten years after the conquest, a map of the province was presented to the caliph—the seas, the rivers, and the harbours, the inhabitants and cities, the climate, the soil, and the mineral productions of the earth. In the space of two centuries the gifts of nature were improved by the agriculture, the manufactures, and the commerce of an industrious people; and the effects of their diligence have been magnified by the idleness of their fancy. The first of the Omayyads who reigned in Spain solicited the support of the Christians; and, in his edict of peace and protection, he contents himself with a modest imposition of ten thousand ounces of gold, ten thousand pounds of silver, ten thousand horses, as many mules, one thousand cuirasses, with an equal number of helmets and lances. The most powerful of his successors derived from the same kingdom the annual tribute of twelve millions and forty-five thousand dinars or pieces of gold, about six millions of sterling money; a sum which, in the tenth century, most probably surpassed the united revenues of the Christian monarchs. His royal seat of Cordova contained six hundred mosques, nine hundred baths, and two hundred thousand houses; he gave laws to eighty cities of the first, to three hundred of the second and third order: and the fertile banks of the Guadalquivir were adorned with twelve thousand villages and hamlets. The Arabs might exaggerate the truth, but they created and they describe the most prosperous era of the riches, the cultivation, and the populousness of Spain.^c

Musa did not reach Syria until the close of the year 714. Walid Abul-Abbas was on the bed of death; and Suleiman, the brother and heir of the caliph, wrote to the emir, commanding him not to approach the expiring sovereign, but to delay his entrance into Damascus until the opening of a new reign. Suleiman doubtless wished that the pomp of the spectacle should grace his own accession, and that the treasures now brought should not run the risk of dispersion by his brother. But Musa imprudently disregarded the command; perhaps he dreaded the fate which would await him for his delay should Walid recover; and he proceeded to the palace. That prince, however, in a few days bade adieu to empire and to life, and Musa remained exposed to the vengeance of Suleiman. He was cast into prison; was beaten with rods, while made to stand a whole day before the gate of the palace; and lastly was fined in so heavy a sum, that, unless his wealth were exhausted, he must have been impoverished.

While Musa was thus deservedly punished for his rapacity and injustice, his son Abdul-Aziz was actively employed in finishing the subjugation of the peninsula. But one step, which he doubtless expected would strengthen his influence with both Arabs and natives, was the occasion of his downfall. Smitten with the charms of Egilona, the widow of Roderic, he made her first his concubine, next his wife; and it is probable that through the coun-

[713-722 A.D.]

sels of that ambitious and unprincipled woman, he aimed at an independent sovereignty. Besides, Suleiman might well apprehend the open rebellion of the son, on learning the story of the father's harsh fate. To prevent the consequences which he dreaded might arise from the indignation of this powerful family, he despatched secret orders for the deposition and death of the three brothers. And Abdul-Aziz, while assisting at morning prayers in the mosque of Seville, fell beneath the poniards of the assassins. After this bloody execution, so characteristic of Mussulman government, Habib ben Obaid departed with the head of the emir to the court of Damascus. It was shown to Musa by the caliph, who at the same time asked him with a bitter smile, if he recognised it. The old man, who recognised it too well, turned away his shuddering looks, and fearlessly exclaimed, "Cursed be he who has destroyed a better man than himself!" He then left the palace and betook himself to the deserts of Arabia, where the grief of having thus lost his children soon brought him broken-hearted to the grave.

Severe as were the afflictions of Musa, and execrable as was the manner in which those afflictions were brought upon him, it is impossible to feel much pity for his fate. Of envy, rapacity, and injustice, he has been proved abundantly guilty; and though little is said of his cruelty by Arabic writers who lived long after his time, it is no less indisputable from the testimony of contemporary Christian historians. The horrors which he perpetrated in his career of conquest, or rather of extermination, have been compared to those of Troy and of Jerusalem, and to the worst atrocities of the persecuting heathen emperors. There may be exaggeration in the declamatory statements of those historians, but the very exaggeration must be admitted to prove the melancholy fact. The execution of Abdul-Aziz produced a great consternation in the minds of the natives.

The Arab sheikhs assembled to invest one of their body with the high dignity. The virtues and wisdom of Ayub ben Habib, the nephew of Musa, commanded their unanimous suffrages. But Omar II, the successor of Suleiman, disdaining to recognise a governor not appointed by the sovereign authority of the caliph, deposed Ayub and nominated Al-Haur ben Abd ar-Rahman to the viceregal dignity. Not even the rich booty, which he collected during an irruption into Gothic Gaul, could, it is said, satisfy his rapacity; and he extorted heavy sums from the people. But what added most to the discontent of the Arabs was the defeat of his general Al-Kama, who had ventured to penetrate into the mountain fastnesses of the Asturias, to crush the infant power of Pelayo. [See the later volume on Spain.]

Yazid, the successor of Omar, replaced Al-Haur by As-Sama ben Malik [or Assan], 721 A.D. At the head of a considerable force, he passed the Pyrenees, took Carcassonne, reduced Narbonne, and laid siege to Toulouse, which made a noble resistance until Eudes, duke of Aquitaine, hastened to its relief. A bloody battle was fought under the walls of that city, fatal to the hopes of the Moslems. Their emir, their sheikhs, and many thousands of their number, were left on the field; perhaps few would have escaped, but for the courageous address of Abd ar-Rahman, the lieutenant of the deceased chief, who rallied the remains of the troops, and safely effected a retreat to Narbonne.

The grateful remnant immediately invested Abd ar-Rahman ben Abdallah with the government of Spain; and the election was confirmed by the emir of Africa. But Ambasa succeeded, by criminal intrigues, in procuring the deposition of this favourite chief and his own nomination. Carcassonne and Nîmes vainly attempted to resist him. In the midst of his success, however,

death surprised him ; and, at his own request, Odsra ben Abdallah was permitted to succeed him, but was speedily replaced by Yahya ben Salma. So loud, however, were the complaints that the African emir was obliged to depose him, and to nominate in his room Othman ben Abi Neza, better known to the readers both of history and romance as Manuza. But in a very few months this emir was replaced by another; and the latter was as summarily removed to make way for the Syrian Al-Haitam ben Obaid. At the end of two months, Abd ar-Rahman, the predecessor of Ambasa, was again invested with the viceregal dignity — an appointment which gave the highest satisfaction to the country.

THE INVASION OF FRANCE

This celebrated emir commenced his second administration by distributing justice so impartially, that the professors of neither faith could find reason to complain. But these cares could not long divert him from the great design he had formed — that of invading the whole of Gaul. Though the Arabic historians conceal the extent of the preparations, for the natural purpose of palliating the disgrace of failure, there can be no doubt that those preparations were on an immense scale ; that the true believers flocked to the white standard¹ from the farthest parts of the caliph's dominions ; and that the whole Mohammedan world contemplated the expedition with intense anxiety.

Just before the Mussulman army commenced its march, Othman, who still continued at his station in Gothic Gaul, very near to the Pyrenees, received orders to lay waste the province of Aquitaine. But Othman, or Manuza, was in no disposition to execute the order ; he had seen with envy Abd ar-Rahman preferred to himself ; and his marriage with one of the daughters of Eudes, duke of Aquitaine, whom he passionately loved, rendered him more eager to cultivate the friendship than to incur the hostility of the Franks. In this perplexity, Othman acquainted Eudes with the meditated assault, and thereby enabled that chief to meet it. Abd ar-Rahman instantly despatched a select body of troops under one of his confidential generals, to watch the movements, and, if necessary, to punish the treason, of Othman, who, with his beautiful princess, sought for safety in flight. He was overtaken in the Pyrenees, while resting during the heat of the day beside a fountain. His head was sent to the emir, and his bride to end her days in the harem of Damascus.

Abd ar-Rahman now commenced his momentous march, in the hope of carrying the banner of the prophet to the very shores of the Baltic. His progress spread dismay throughout Europe ; and well it might, for so formidable and destructive an armament Europe had not seen since the days of Attila. Conflagrations, ruins, the shrieks of violated chastity, and the groans of the dying, rendered this memorable invasion more like the work of a demon than of a man. The flourishing towns of southern and central France, from Gascony to Burgundy, and from the Garonne to the Loire, were soon transformed into smoking heaps. In vain did Eudes strive to arrest the overpowering torrent, by disputing the passage of the Dordogne ; his army was swept before it, and he himself was compelled to become a suppliant to his enemy the mayor of the Franks. That celebrated hero, Charles Martel,

¹ The white was the colour of the house of Omayyah. Green was afterwards assumed by the Fatimites, and black by the Abbasids.

[732-733 A.D.]

whose actions, administration, and numerous victories commanded the just admiration of the times, was no less anxious to become the saviour of Christendom ; but he knew too well the magnitude of the danger to meet it by premature efforts ; and he silently collected in Belgium and in Germany the elements of resistance to the dreaded inundation. When his measures were taken, he boldly advanced at the head of his combined Franks, Belgians, Germans, etc., towards the enemy, who had just reduced Tours, and who was soon drawn up to receive him in the extended plain between that city and Poitiers. After six days' skirmishing, both advanced to the shock. The contest was long and bloody ; the utmost valour was displayed by the two armies, and the utmost ability by the two captains ; but in the end, the impenetrable ranks, robust frames, and iron hands of the Germans turned the fortune of the day. When darkness arrived, an immense number of Saracen bodies, among which was that of Abd ar-Rahman himself, covered the plain. Still the misbelievers were formidable alike from their numbers and from their possible despair ; and the victors remained in their tents, under arms, during the night. At break of day they prepared to renew the struggle ; the white tents of the Arabs, extending as far as the eye could reach, appeared before them, but not a living creature came out to meet them. It was at length discovered that the enemy had abandoned their camp, their own wealth, and the immense plunder they had amassed ; and had silently, though precipitately, withdrawn from the field. Christendom was saved ; pope and monk, prince and peasant, in an ecstasy of grateful devotion, hastened to the churches, to thank heaven for a victory which, however dearly it had been purchased by the true servants of God, had inflicted so signal a blow on the misbelievers, that their return was no longer dreaded.

This far-famed victory, which was obtained in the year 732, spread consternation throughout the whole Mohammedan world. Fortunately for Christendom, the domestic quarrels of the Mussulmans themselves, the fierce struggles of their chiefs for the seat of the prophet, prevented them from universally arming to vindicate their faith and their martial reputation. Abdul-Malik ben Khotan was nominated by the African emir to succeed Abd ar-Rahman and to revenge the late disasters. The emir passed the Pyrenees ; but a complete panic seemed to have seized on his followers, who soon retreated, but were pursued and destroyed. He was superseded by Okba ben al-Hajjaj. Feeling his mind and body alike exhausted by his harassing duties, he applied to the caliph for the restoration of Abdul-Malik.

The restored emir had little reason to congratulate himself on his good fortune. The restless barbarians of Mauretania again revolted, and defeated



A FRENCH SOLDIER OF THE EIGHTH CENTURY

and slew their governor who hastened to subdue them. The Syrians, under Thalaba ben Salama, and the Egyptians under Balej ben Beshar, were expelled from the country, and induced to seek refuge in Spain. Their arrival boded no good to the tranquillity of the peninsula. Abdul-Malik tried negotiation in vain; the Africans invested him in his last hold, and the inhabitants hoping to obtain favour by his destruction, tied him to a post on the bridge of Cordova, and opened their gates to Balej. The unfortunate emir was speedily beheaded, and the inhuman victor tumultuously proclaimed the governor of the faithful.

Balej did not long enjoy his usurped honours. Offended at the preference thus shown to another, Thalaba unexpectedly became the advocate of subordination. At the same time the son of Okba rallied the dispersed troops of the murdered Abdul-Malik, and marched against the usurper. Balej fell, pierced by the scimitar of Abd ar-Rahman; the tyrant's forces fled, and the victor was hailed by the honourable surname of Al-Mansur. Thalaba from his viceregal throne was removed to a dungeon in the fortress of Tangier. Husam was not destined to be more fortunate than his predecessors. He was deposed by Thueba.

During scenes of anarchy and of blood, there was a third party, which took no part in them, and which groaned over the disasters of this fertile land. It was agreed that the only means of ending the existing anarchy was to appoint an emir with sovereign power over the whole peninsula. After some deliberation the choice unanimously fell on Yusuf al-Fehri, of the tribe of Koreish, which was also that of the prophet. Yusuf was now compelled to enter on a ruinous civil war; and ruinous it was beyond example in this ill-fated country. To describe the horrors which ensued is impossible; it seemed as if one half of Spain had risen for no other purpose than that of exterminating the other half, and of transforming the whole country into a desert. Many cities, to say nothing of inferior towns and villages, disappeared forever from the face of the peninsula; leaving, however, melancholy mementos of their past existence in the ruins which remained.

Above forty years had now elapsed since the first descent of the Mohammedans; and in the whole of that period there had been but few intervals of tranquillity, or even of individual security. So mutable had been the government, that twenty different emirs had been called, or had raised themselves, to direct it. About eighty chiefs secretly assembled at Cordova; when, laying aside all private ambition, they consulted as to the means of ending the civil war. They were addressed by Hayut of Emessa, who reminded them of the recent usurpation of the Abbasids; of the consequent massacre of the Omayyads; and, what was still more melancholy, of the fatal divisions among the partisans of those families throughout the Mohammedan world, and of the anarchy which was the inevitable result of those divisions. These chiefs agreed to establish a separate, independent monarchy, but the main difficulty still remained. What individual could be found in whose claims a whole nation could be likely to acquiesce, and who possessed the requisites towards that nation's prosperity? It was removed by Wahib ben Zair, whose interesting relation is thus abridged:

After the tragic massacre of the Omayyads, two sons of Merwan, the last caliph of that house, who had been so fortunate as to escape the destruction of their brethren, were foolish enough to reside at the court of Abul-Abbas, on his solemnly promising to spare their lives. Yielding at length to the repeated insinuations of a base spy, Abul-Abbas ordered their execution. Soliman, the eldest, was immediately taken and slain; but the other, Abd

[750-778 A.D.]

ar-Rahman, who was fortunately absent from Damascus, was seasonably informed of this second tragedy. Hastily furnishing himself with horses and money, he commenced his flight from Syria. He chose the most unfrequented paths, and safely arrived among the Bedouin Arabs. From Arabia he passed through Egypt into Africa, where new dangers awaited him. After some days of a fatiguing journey through boundless plains of sand, he reached Tahart in Mauretania, by the inhabitants of which he was received with joy. "Abd ar-Rahman," concluded Wahib, "still remains there; let him be our sovereign!"

The proposal of the sheikh was received with unanimous applause. Accompanied by Teman ben Al-Kama, he was instantly deputed by the assembly to pass over into Mauretania, and offer the crown to the princely descendant of Moawiyah. The prince immediately accepted the proposal. The youth of the whole tribe were eager to accompany him, but he selected 750 well-armed horsemen for this arduous expedition. Abd ar-Rahman landed on the coast of Andalusia in the early part of the year 755. The inhabitants of that province, sheikhs and people, received him with open arms, and made the air ring with their acclamations. His appearance, his station, his majestic mien, his open countenance, won upon the multitude even more perhaps than the prospect of the blessings which he was believed to have in store for them. His march to Seville was one continued triumph; twenty thousand voices cheered his progress; twenty thousand scimitars, wielded by vigorous hands, were at his disposal. The surrounding towns immediately sent deputies with their submission and the offer of their services. After a series of unsuccessful manœuvres, Yusuf fell in a battle near Lorca, and his head was sent by the victorious general to the king. According to the barbarous custom of the times, it was suspended from an iron hook over one of the public gates of Cordova. The very same year Narbonne fell into the power of the Christians, after a siege of six years. Gothic Gaul was now lost to the Moslems.

The peace which the monarch enjoyed was destined to prove of short duration. While he continued at Seville, indulging alike in poetry and friendship, he received intelligence of an insurrection at Toledo, by Hisham ben Adri al-Fehri, a relative of Yusuf. Hisham with some other generals fell into the hands of Bedra, who, in the fear of their being saved by the clemency of Abd ar-Rahman, immediately struck off their heads. But he was now menaced by an enemy more powerful than any which had yet assailed him; and one of the last perhaps he would ever have dreamed of opposing. This was no other than Charlemagne, who poured his legions over the Pyrenees into the valleys of Catalonia. He himself headed the division which passed into Navarre through Gascony, and his first conquest was the Christian city of Pamplona. The walls he levelled with the ground; and thence proceeded to Saragossa. That city quickly owned his supremacy; and so also, we are told, did Gerona, Huesca, and Barcelona, the government of which he confided to the sheikhs who had invited him into the peninsula, and had aided him with their influence. The whole country, from the Ebro to the Pyrenees, in like manner owned his authority. How far he might have carried his arms, had not the revolt of the Saxons summoned him to a more urgent scene, it would be useless to conjecture.

While in the defiles of the Pyrenees, between Roncesvalles and Valcarlos, his rear was furiously assailed by some thousands of Navarrese in ambush, who were justly indignant at the wanton destruction of their capital. That the injury inflicted on the emperor was serious, is apparent from the words of his own secretary, who tells us that the whole rear-guard was cut to

pieces, including many of his generals and chief nobles; and that not only the riches amassed in the expedition, but the whole baggage of the army, fell into the hands of the victors. Scarcely had Charlemagne passed the Pyrenees, when Abd ar-Rahman recovered Saragossa and the other places, of which that monarch had received the submission, and which he had, probably, been sanguine enough to hope would continue to acknowledge his supremacy. But if Abd ar-Rahman was thus freed from so formidable an invader, he was still subject to the curse of domestic sedition.

During his long reign, Abd ar-Rahman had several transactions with the Christians of the Asturias. Under the viceroys his predecessors, the Mussulman arms had failed against both Pelayo and Alfonso I; but he was more successful. By Froila or Fruela I, indeed, one if not two of his generals were successively and signally defeated (760 and 761); but from the tenor of a treaty between the two kings, a treaty on which the early Christian writers preserve a deep silence, we may infer either that the Asturian ruler had sustained some reverse, or that he turned aside the storm of threatening vengeance by concessions.

Abd ar-Rahman died in 787. The chief features of his character were honour, generosity, and intrepidity, with a deeply rooted regard for the interests of justice and religion. His views, for a Mussulman, were enlightened, and his sentiments liberal. Misfortune had been his schoolmaster, and he profited by its lessons. He was an encourager of literature, as appears from the number of schools he founded and endowed; of poetry in particular he must have been fond, or he would not have cultivated it himself. In short, his highest praise is to be found in the fact that Mohammedan Spain wanted a hero and legislator to lay the first stone of her prosperity, and that she found both in him.

Hisham ben Abd ar-Rahman, surnamed Alhadi Radhi, the Just and the Good, was immediately proclaimed at Merida, whither he had accompanied his dying father; and his elevation was hailed by the acclamations of all Spain. The success with which Hisham crushed formidable insurrections of his two brothers roused within him the latent sparks of ambition. He now aspired to conquests not only in the Asturias, but in Gothic Gaul. He proclaimed the *al-jihad*, or holy war, which every Mussulman was bound to aid, if young, by personal service, if rich and advanced in years, by the contribution of horses, arms, or money. Two formidable armies were immediately put in motion; one thirty-nine thousand strong, which was headed by the hagib or prime minister, marched into the Asturias; the other, which was still more numerous, advanced towards the Pyrenees. The hajib laid waste all Galicia as far as Lugo, and obtained immense plunder; but Alfonso, surnamed the Chaste, had the glory of freeing the infant kingdom from the invaders. A second expedition, under the hajib's son, was still more unfortunate. From this time may be dated the real independence of the Christians.

The success of the other army was not very signal; it made no conquests, but shortly returned across the Pyrenees laden with immense plunder. In the seventh year of his reign Hisham caused his son Al-Hakem to be recognised as his successor, and died a few months afterwards, in 796, universally lamented by his subjects. The reign of Al-Hakem was one of extreme agitation. Barcelona, and many other fortresses of Catalonia, acknowledged the supremacy of Charlemagne.

Whilst these transactions were passing in Catalonia, Alfonso the Chaste was naturally eager to profit by the division in his favour. To punish his

[796-815 A.D.]

revolt in 801, Al Hakem ravaged his eastern territories. But on the return of the Mohammedan king, who left Yusuf ben Amru to prosecute the war, the Asturian entirely routed the forces of that general, whom he took prisoner, and for whose ransom he exacted a heavy sum. This very fact proves that the two kings were now placed on an equal footing—that the ties of vassalage had been burst asunder by the Christian hero. In 808, Alfonso crossed the Duero, invaded Lusitania, and took Lisbon. Al-Hakem hastened to the theatre of war, and obtained some successes. Abd ar-Rahman, Al-Hakem's son, defeated Alfonso on the banks of the Duero, took Zamora, and compelled that king to sue for peace. However, hostilities soon recommenced, but with little advantage to either party.

Internally the reign of Al-Hakem was no less troubled. Scarcely was the rebellion of his uncles repressed, when the tyranny of Yusuf ben Amru occasioned great disorders in Toledo. In 805, the inhabitants openly rose against the governor, whom they confined in prison. Al-Hakem invited the principal inhabitants—chiefly Mohammedans—to wait on the heir of the monarchy; but as they entered the palace, they were seized by his soldiers, were carried into a subterraneous apartment, and massacred. [More than seven hundred are said to have perished on this “day of the fosse” (807).] About the same time a conspiracy was formed in Cordova itself, the object of which was to assassinate Al-Hakem, and to raise a grandson of the first Abd ar-Rahman to the vacant throne. The fatal secret was revealed to the monarch's ear. The very day on which this tragedy was to be perpetrated, three hundred gory heads were exhibited in the most public part of Cordova. Had his own been there, instead of them, no public sorrow would have been manifested.

This incident was not likely to assuage his appetite for blood—an appetite which is believed to have been innate in his temperament, though education and circumstances had hitherto suspended its cravings. Commensurate with its increasing intensity was his passion for luxury. He no longer delighted in reaping “the iron harvests of the field.” Shut up in his palace with his female slaves, amidst the sweetest sounds of vocal and instrumental music, or witnessing the lascivious dance, he passed the whole of his time. If, however, his person was thus hidden from the eyes of his people, his existence was but too evident from the execution of his sanguinary mandates. That he might enjoy the pleasures without the cares of royalty, in the year 815 he caused his son Abd ar-Rahman to receive the homage of his chiefs as the wali alhadi, or successor to the throne, and on the shoulders of that prince he thenceforth laid the whole weight of government. But tyrants often tremble, as well as their oppressed subjects. To escape assassination, or the consequences of an open insurrection, he filled or surrounded his palace with a chosen guard of five thousand men, whose fidelity he secured by permanent liberal pay. To meet this extraordinary increase of expenditure, he laid an entrance duty on the merchandise which arrived in the capital. This measure excited indignation, not so much because it was oppressive as because it was novel; murmurs arose on every side, and even an open insurrection appeared certain. To crush it by terror, he ordered ten men who had refused to pay the duty to be publicly executed.

A trivial accident, however, acting like a spark on the present inflammable spirit of the people, produced a general explosion; the guards of the ten prisoners were massacred; a few who wisely fled were pursued to the very gates of the palace, the multitude uttering terrific menaces against the author and advisers of so odious a novelty. The desire of vengeance roused the king

[815-835 A.D.]

from his unworthy lethargy. Seizing his arms, and followed by the cavalry of his guard, he charged the mob, which, as mobs always will do, endeavoured to escape when real danger approached. In a few minutes the streets of Cordova were strewn with dead bodies; such as could reach their habitations were safe; about three hundred were overtaken on the banks of the river, and were instantly impaled. But the effects did not end here; the numerous streets outside the walls of the city were levelled with the ground, and the surviving inhabitants were pardoned only on the condition of leaving Cordova forever. With loud lamentations, the unhappy exiles departed from



A SARACEN CHIEF

the scene of their former happiness; a considerable number settled in Toledo; eight thousand accepted the asylum offered them by Edris ben Edris in his new city of Fez, and the quarter where they settled is at this day called the Andalusian quarter. The fate of the far greater portion was more singular; fifteen thousand proceeded to Egypt, seized on Alexandria, and there maintained themselves in spite of all opposition, until the wali, by the caliph's permission, purchased their departure by a large sum of money, and by allowing them to reside on one of the isles of Greece. They chose Crete, and founded an independent government [which lasted till 961 when the Greeks recaptured it]. From this moment Al-Hakem, who acquired the surname of the Cruel, was torn by incessant remorse. In 821 he breathed his last.

Abd ar-Rahman II had long made himself beloved, both in a private capacity and as the deputy of his father; happiness was as much hoped from his reign, and as much was it alloyed by many misfortunes. The first was the hostile arrival of his great uncle, Abdallah, son of Abd ar-Rahman I, who, though on the verge of the tomb, resolved to strike another blow for empire. He was speedily defeated. A salutary law was now passed, defining the right of succession to be inherent in the children of the natural monarch, according to their primogeniture; and, where the direct heirs subsisted, excluding the other branches of the family.

In his transactions with the Christians of the Asturias and Catalonia, Abd ar-Rahman was more fortunate than his two predecessors. He did not allow either Alfonso or Ramiro to gain much advantage over him. Three armies of Franks successively appeared in Spain, but effected nothing; while a Mohammedan fleet burned the suburbs of Marseilles. Nor was the kingdom of Abd ar-Rahman free from internal troubles. Merida twice revolted; Toledo followed the example, and sustained a blockade of nine years against the royal forces.

Scarcely were these domestic wounds closed, when a new and unexpected enemy appeared on the coast of Lusitania. The Scandinavian vikings, in

[835-886 A.D.]

fifty-four vessels, had spread terror along the maritime districts of France and the peninsula. These savage northmen landed wherever there was a prospect of booty; plundered towns and churches; consumed with fire everything which they could not remove; and put to the sword all, of every age and of either sex, who had the misfortune to fall in their way. In short, from the terrific descriptions given of them both in the Icelandic sagas and the Christian writers of the south, we should suppose them to have been demons rather than men. Thirteen days they assailed Lisbon, and that place would have fallen but for the seasonable march of the neighbouring walis to relieve it. The pirates re-embarked with their booty; landed on the coasts of Lusitania and Algarve, which they ravaged; and ultimately destroyed a great part of Seville. Such was their reputation for valour, that their retreat was seldom molested. To rebuild the ruined walls was the immediate work of the king, and to be prepared for resistance, in the event of future piratical descents, he established a line of forts from the principal seaports to his capital, with facilities for communicating rapidly with one another. To add to these internal calamities, a drought of two years withered the productions of the earth; or if anything was spared by the heat, it was devoured by clouds of locusts.

These sufferings of his people must sensibly have afflicted the heart of Abd ar-Rahman; and he endeavoured to relieve them by importing corn from Africa, and by furnishing the unemployed with occupation. The works which he constructed in that city were of equal magnificence and utility. Mosques were erected; the streets paved; marble baths made for the convenience of the men; and, the most important of all his enterprises, water in abundance was brought from the mountains to the city by means of leaden pipes. Abd ar-Rahman was a man of letters as well as a man of science. In 850 he caused his son Muhammed to be acknowledged wali alhadi. In 852 he died, universally lamented by his people.

The reign of Muhammed I contains little to strike the attention. He was always at war, either with the Asturians or his own subjects. Ramiro, Ordoño, and Alfonso III successively defeated his best troops, and gradually enlarged their dominions. He was ultimately more successful in his contests with his subjects than with his natural enemies. Of the difficulty, however, with which this success was obtained, Musa ben Zeyad, the wali of Saragossa, and Omar, a bandit chief, afford us abundant proof. Omar escaped into the Pyrenees, and offered his services to the Navarrese; gained them many fortresses, and received from them the title of king. He conquered the whole country as far as the Ebro. The king in person, with his son Al-Mundhir, and his best officers, hastened to the field. Omar was defeated and slain. But the rebels were not yet annihilated. Kalib ben Omar, who with the title inherited the warlike spirit of his father, was destined to greater things, and laid waste or rendered tributary the country on the banks of the Ebro. Al-Mundhir advanced to measure arms with the son of his old enemy; but a whole year elapsed before he could gain any advantage over Kalib. If to these agitating scenes we add a drought of a year's duration, the third which had visited Spain within the short period of twenty years; an earthquake which swallowed several towns, and another invasion of the Normans, some idea may be formed of the disasters of this reign.

The death of Muhammed was sudden. No sooner did Kalib ben Omar hear of Muhammed's death than he descended from his mountains, was joined by thousands of partisans, and was successful beyond his most sanguine hopes. Huesca, Saragossa, and Toledo opened their gates to him.

The whole kingdom was in consternation or in joy, according to the loyalty or disaffection of the people. It is certain that the new king, Al-Mundhir, had not many friends, and those few he soon lost. In the second year of his reign he fell in battle with the formidable Kalib.

The reign of Abdallah, the brother and successor of Al-Mundhir, was destined to be as troubled as any of his predecessors. One of the first revolts was headed by his eldest son Muhammed. He was joined by his brother Al-Kasim; but he was defeated by his younger brother Abd ar-Rahman, was severely wounded in battle, and was consigned to a dungeon by the victor, until the king's pleasure could be known. There he died, whether in consequence of his wounds, or by violence, is uncertain. But the greatest affliction of the king was the continued triumph of the rebel Kalib.

On the death of Abdallah, the throne of Mohammedan Spain was filled by Abd ar-Rahman III, son of the rebel prince Muhammed, who had so mysteriously died in prison, and, therefore, grandson of Abdallah. Why the deceased king did not procure the elevation of his own son Abd ar-Rahman, surnamed Al-Mudafar, or the Victorious, surprised many, but grieved none. By universal acclamation the new king was hailed as Emir al-muminin, or prince of the believers, and An-Nasir lidini-l-lahi, defender of the faith of God. It is difficult to account for the yielding of this spiritual homage to the young prince; but the fact is certain that he was the first of his family to assume the title and honours of caliph.

After labouring with success to pacify the partisans of the Abbasids, who at first regarded his assumption of the spiritual character as little less than blasphemous, Abd ar-Rahman resolved to exterminate the audacious rebels who had so long distracted the kingdom. The son of Omar ben Hafis still reigned at Toledo over nearly one-half of Mohammedan Spain. To contend with this formidable adventurer, Abd ar-Rahman assembled a select military force of forty thousand men, and took the field. In the end victory declared for the king; seven thousand of the rebel and three thousand of the royal forces were left on the field. The consequences of this success were important; the whole of eastern Spain submitted to Abd ar-Rahman. Kalib himself long held out against the power of Abd ar-Rahman.

The pacification of his kingdom allowed Abd ar-Rahman leisure to dream of ambition, which opportunity seasonably aided. He came into conflict with the ruler of Egypt, over Fez, which he finally cleared of the Egyptians. But the most memorable of the warlike exploits of this king were against the Christians of Leon and the Asturias. Soon after the accession of Abd ar-Rahman, Ordoño II invaded the Mohammedan possessions, and, if any faith is to be had in the chroniclers of his nation, he obtained many advantages—advantages, however, of which not the slightest mention is made by the Mohammedan writers. In short, from the accession of Ordoño to some time after that of Ramiro II, not one of the successes derived by the Christians is acknowledged by the Moors.

From the conflicting statements of the two hostile writers, it appears certain that in 934 Ramiro II made an irruption into the states of Abd ar-Rahman, and ruined Madrid, and that the king of Cordova, in revenge, sent Almudafar to invade Galicia. That hero, say the historians of his nation, made terrible reprisals on the subjects of Ramiro, thousands of whom he brought away captive, with an immense booty, and defeated Ramiro himself on the banks of the Duero. The Christians, on the other hand, tell us that their hero triumphed over the misbelievers on the plains of Osma (which is on the banks of that river), of whom he slew a great number, and made many

[939-961 A.D.]

thousands of captives. Abd ar-Rahman advanced to meet him with eighty thousand men. The combat [of Alhandega] which ensued was the most obstinate, and beyond comparison the most bloody, that had been fought between Christians and Moors since the days of Roderic. There can be no doubt that victory shone on the banners of the Christians, notwithstanding the assertion of the Mohammedan writers, who say that Ramiro was driven from the field. But that the success was so splendid as the Christians pretend, that eighty thousand of the Moors fell on this memorable day, is too monstrous to be believed. According to the Arabian writers, that number only—yet it is surely large enough—left Zamora, twenty thousand out of the original one hundred thousand remaining to invest that fortress. And if their account is to be credited—and the minute circumstances attending it give it all the air of truth—Abd ar-Rahman took the fortress on his return to Cordova.

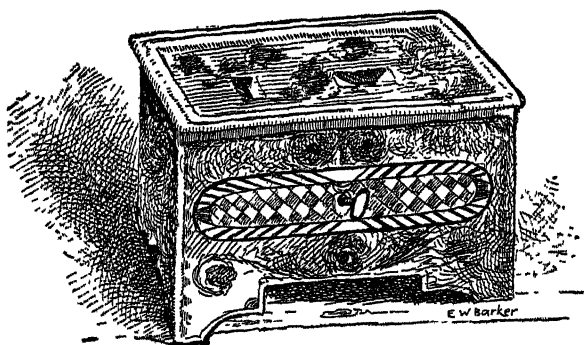
During the rest of don Ramiro's reign one battle only is said by the Christians to have been fought between the Moors and him, in which he was of course victorious. But if the Mohammedans are to be believed, that hero was defeated in 941 by Abdallah, wali of the frontier; and again in 949 by Abd ar-Rahman in person.

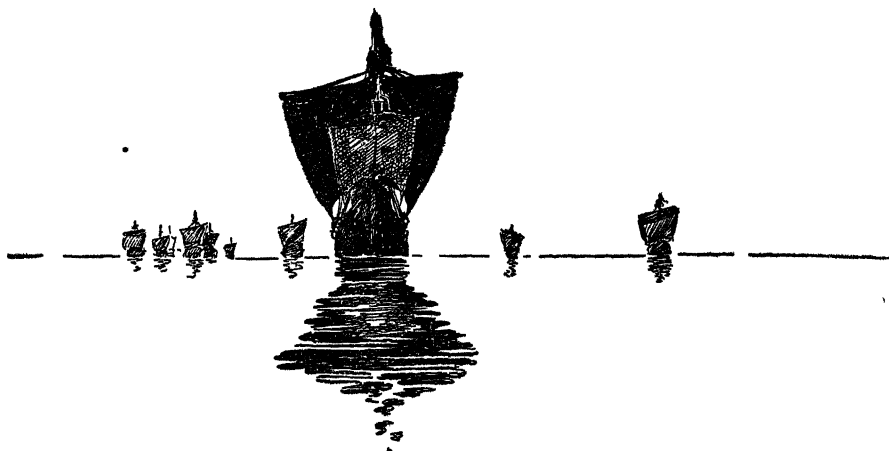
In his internal administration Abd ar-Rahman was distinguished for great capacity of mind, for unbounded liberality, for unrivalled magnificence, and for inflexible justice. The foundation of the palace and town of Medina-Azhara, about two leagues from Cordova—the former distinguished for all the splendour of art and wealth, the latter for a mosque which rivalled that of Cordova—attested his taste and luxury. The roof of the palace is said to have been supported by above four thousand pillars of variegated marble, the floors and walls to have been of the same costly material, the chief apartments to have been adorned with exquisite fountains and baths; and the whole to have been surrounded by the most magnificent gardens, in the midst of which arose a pavilion resting on pillars of white marble ornamented with gold, and commanding an extensive prospect. In the centre of the pavilion, a fountain of quicksilver, we are told, constantly played, reflecting in a new and wondrous manner the rays of the sun. The whole description reminds us rather of the creations of geni than of the labours of man. Of the justice of this great king the Mohammedan world had a fearful example in the fate of his son Abdallah. Many years before his death he caused his second son, Al-Hakem, to be recognised as wali alhadi. The choice gave umbrage to Abdallah, who at length entered into a conspiracy, the object of which seems to have been the assassination or perpetual imprisonment of Al-Hakem. The secret was betrayed by one of the number; Abdallah was suddenly arrested, confessed his meditated crime, and was suffocated, notwithstanding the entreaties of his intended victim Al-Hakem. "Thy humane request," replied the king, "becomes thee well, and if I were a private individual it should be granted; but as a king, I owe both to my people and my successors an example of justice; I deeply lament the fate of my son; I shall lament it through life; but neither thy tears nor my grief shall save him!" The king seems ever afterwards to have blamed his excessive rigour. Though at the very summit of human prosperity, he was thenceforth unhappy. Accordingly, we need not be surprised to hear his own confession that during near fifty years of empire, his days of happiness amounted to no more than fourteen.

The reign of Abd ar-Rahman III has been termed the most brilliant period in the history of the Spanish Arabs.^d

Among the Omayyad princes of Spain Abd ar-Rahman III incontestably holds the first place. His achievements bordered on the fabulous. He had found the empire in a state of anarchy and civil war, divided amongst a crowd of chiefs of different race, exposed to constant raids from the Christians of the north, and on the verge of being absorbed either by Leon or by the Fatimites. In spite of innumerable obstacles he had saved Andalusia both from itself and from foreign rule. He had given to it internal order and prosperity and the consideration and respect of foreigners. He found the treasury in disorder; he left it in the most flourishing condition. A third of the annual revenues, which amounted to 6,245,000 pieces of gold sufficed for the ordinary expenditure; another third was kept as a reserve; the rest was devoted to buildings. The condition of the country was equally prosperous. Agriculture, industry, commerce, the arts and sciences, flourished together. The foreigner was lost in wonder at the scientific system of irrigation, which gave fertility to lands that appeared most unpromising. He was struck by the perfect order which, thanks to a vigilant police, reigned in the most inaccessible districts. Commerce had developed to such an extent that, according to the report of the superintendent of the customs, the duties on imports and exports constituted the most considerable part of the revenue. A superb navy enabled Abd ar-Rahman to dispute with the Fatimites the empire of the Mediterranean, and secured him in the possession of Ceuta, the key of Mauretania. A numerous and well-disciplined army, perhaps the best in the world, gave him a preponderance over the Christian of the north. The most haughty sovereigns were eager for his alliance. Ambassadors were sent to him by the emperor of Constantinople and by the sovereigns of Germany, Italy, and France.^e

Leaving for a while the Spanish Arabs, now at the height of their power, we return to the Mohammedans in the East.^a





CHAPTER VIII. THE ABBASIDS

[750-1258 A.D.]

THE revolution which had raised the Abbasids to the caliphate may be regarded as an uprising of eastern against western Asia; it was the populations of Khorasan and Irak who had brought it about, and it was they whom it chiefly benefited. Abul Abbas, who reigned but four years (750-754) transferred the royal residence from Syria to Babylonia and took up his abode at Anbar. His brother and successor Al-Mansur, desiring a more imposing dwelling-place, at first chose Cufa, but finding that popular feeling ran high there against his own family, and in favour of the Fatimites, he decided to build for himself a new city which should owe entire allegiance to him.

FOUNDING OF BAGHDAD (762 A.D.)

Thus he founded Baghdad (762), which was destined to eclipse all other cities of the Orient. A brick wall strengthened by about 160 towers defended it from attack, and immense sums were spent in its embellishment. The people of the East regarded with satisfaction this change of capital which brought the seat of government nearer to themselves; but the inhabitants of Spain and Maghreb, already discontented with their isolated situation which made them in a way mere tributary provinces, were only awaiting a favourable opportunity to declare their independence.

Upon learning of the downfall of the Omayyads and the ascension of the Abbasids, Spain immediately cut herself loose from the mother-country and proclaimed as caliph a member of the Omayyad family, who chanced to be in Maghreb. Africa, without going so far, appeared to approve the course of its governor, Abd ar-Rahman, who hesitated to recognise the sovereignty of Al-Mansur; and the people, equally unwilling to acknowledge the caliphate of Cordova, gradually broke up into distinct groups each having its own chief, until the fragile ties which still bound them to the Abbasid dynasty were completely severed (755-756 A.D.).

The period of the first Abbasid caliphs was also that of the greatest splendour in the history of the oriental Arabs ; it marked the passing of the age of conquest and the dawning of the new glories of civilisation. Al-Mansur, brother of Abul Abbas, whose reign was short, in reality opens the series of those remarkable caliphs whose names, still popular in Arabia, have been made equally so in other lands by *The Thousand and One Nights*. He had fought when young under the chiefs of his family and merited the name "Victorious" which had been bestowed upon him ; but his principal claim to glory lies in having created a system of government which attests the depth and soundness of his views. Throughout his vast empire the finance and military forces of the provinces were under the control of the different governors, who devoted the products of taxation to supplying the needs of their localities and sent to the caliphs only what was left over. Not daring to disturb a condition of things so favourable to the people, Al-Mansur instituted the method of frequently changing the representatives of the royal power in the provinces, and of debarring all members of distinguished families from taking part in the transaction of public affairs. His greatest error was an insufficient regard for the sanctity of his word, and a relentless abasement of any servant whose rising greatness seemed to involve a menace. Thus Abdallah, the overthrower of the Omayyads, Abu Muslim, and later the Barmecides, all fell victims to a policy as pitiless as it was suspicious.

Al-Mansur devoted a portion of his life to amassing wealth which some historians estimate to have reached a sum equivalent to £30,000,000, or \$150,000,000, but this avidity did not prevent his displaying great liberality towards men of learning, and he himself gave the example of an enlightened interest in the arts and sciences.

During his reign the people, accustomed to rendering him the profound respect he demanded, grew to look upon the caliph as the representative of God on earth, and his successors had no difficulty in enforcing obedience. Nay, they were rather concerned to avoid the despotism made easy by their unlimited authority. The first caliphs after Abul Abbas were just princes, who exerted their power for the general and intellectual welfare of the Arabs. Other cities arose beside Baghdad ; roads were laid, caravansaries, market-places, canals, and fountains were constructed, learned and charitable institutions were erected, and the study of letters, commerce, and all the arts of peace was directly fostered by the government.

HARUN AR-RASHID (786-809 A.D.)

The magnificence of all previous reigns paled before that of Harun ar-Rashid,¹ Harun the Just (786-809). This famous potentate, in whom the peculiar genius of the Arab race seems to have reached its highest development, merits particular mention among the vicegerents of Mohammed. Brave, generous, and magnanimous, he resisted all temptations to use despotically his supreme power over a people who never murmured at his will, and governed with a sole view to assuring the happiness of his subjects. He loved virtue, was always ready to recognise his own faults, and neglected no occasion of doing good. That he so far belied his character as to decree the murder of the Barmecides shows him to have been deceived by false statements concerning that family, which had furnished him with his ablest

[¹ Also spelled Harun-er-Rashid and Harun al-Rashid.]

[809-847 A.D.]

statesmen, Fadl and the grand vizier Jafar. Of Persian origin, the Barmecides had figured prominently at court for nearly a century, and it was chiefly at the instigation of their later representatives that Harun ar-Rashid was so active in protecting commerce, industry, and the arts. Singularly enough Emin, Harun's eldest son, possessed none of the virtues of his father; but his brother, Al-Mamun, showed profound wisdom in governing the affairs of Khorasan and by popular choice he was placed upon the throne in 813, Emin being made to resign his authority.

AL-MAMUN AND HIS SUCCESSORS

Al-Mamun surpassed all hopes that had been formed of him. Less brilliant than Harun, he was superior to him in the range of his knowledge and the practical force of his genius. The single political mistake with which he can be reproached was an act of gratitude and kindness. In recompense for services received, he gave to Tahir the hereditary governorship of Khorasan, and this was the first step towards the dismemberment of the eastern caliphate; not because the Tahirites were disposed to abuse their power, but because an unfortunate example had been set, which led the governors of provinces to seek gradually to cut themselves free from the control of their rightful sovereign.

Holding education to be the highest blessing of the people, Al-Mamun opened schools in all parts of his realm, and insured the pursuit of letters by permanent endowments. He gathered about him learned men of all nationalities, and would admit no distinctions in religion. He even decreed that any ten heads of families, whether Christians, Jews, or magi, who assembled for the purpose, could constitute a church, and that all were eligible to appointment for public offices. But, liberal as he was, Al-Mamun was not always safe from hostile attack. The theologians of Baghdad had already been active in putting down zendism, a religion compounded of the beliefs of Islam and the magi; and on Al-Mamun's making use of some of the writings of this faith to render odious the memory of Abu Muslim, they brought violent accusations against him. To silence his adversaries Al-Mamun increased the penalties against separatism, but true to his principles of tolerance forbore to inflict them.

Al-Mamun's immediate successors, Mutasim and Wathik, were worthy of the throne. The first-named made the single mistake of forming his body-guard of young Turks, whose later successors were to renew the excesses committed by the prætorians in the time of the Roman emperors; while the reign of Wathik was disturbed solely by doctrinal disputes. Great indeed must have been the diversity of opinion in religious matters, since there are to be counted no less than sixty-three principal sects among the Arabs. Wathik having brought the light of his reason to bear on the dogma of the eternity of the *Koran*, sustained with great heat by Akhmed ben Nasr, was at one time on the point of being dethroned and supplanted by his rude antagonist. Although treated with severity by prejudiced historians, Wathik was an excellent prince, who governed his realm with such wisdom and benevolence that it soon came to contain no beggars, and he died with the resignation of a firm, enlightened character.

The reigns of the earlier Abbasids are marked by a complete absence of expeditions undertaken with a view to aggrandisement, the wars with neighbouring populations being carried on without any thought of invasion. The

[754-833 A.D.]

Greeks offered the Arabs of the Orient more frequent pretexts for dispute than other nations, and the frontier line which separated them became the scene of many sanguinary conflicts. The vanity of the degenerate Greeks who constituted the population there, was inordinately flattered by success even in border-warfare, and they continued their aggressions through the reigns of most of Abul Abbas' successors.

During the reign of Al-Mansur the Byzantine emperors had been afflicted by the loss of Melitene, an important city of Cappadocia, the devastation of Cilicia, and the defeat of an army on the shores of the Melas, in Pamphylia, and were destined to suffer further reverses at the hands of the caliph himself. Irritated by successive defeats, the Arabs got together all their forces and entered Asia Minor, where they vanquished all the troops that Irene, guardian of Constantine Copronymus, sent against them, and finally appeared before the walls of Constantinople. Preferring capitulation to the horrors of a siege, the empress surrendered the cities of Cilicia and agreed to pay an annual tribute of sixty thousand dinars. Harun ar-Rashid, whom Al-Mahdi had placed in command of this expedition, returned to Syria with considerable booty and with six thousand prisoners in his train.



SARACEN SWORDS
(From a panel in the Alhambra)

In 792 Irene believed herself strong enough to break the treaty, and preparations for hostilities were begun on both sides. Harun, now become caliph, had vessels equipped which ravaged the islands of the Mediterranean and destroyed the Greek fleet in the Gulf of Adalia, making Irene pay dearly for her attempt at rebellion. She again agreed to pay tribute, stipulating merely an exchange of captives; which exchange took place on the bank of a little river in Cilicia, and was ever afterward a custom when a truce occurred between belligerents. Nicephorus, Irene's successor, confident in his courage, hesitated not to tempt fortune again.

He addressed a haughty letter to the caliph, which elicited this brief reply: "In the name of the all-merciful God, Harun ar-Rashid, commander of the faithful, to Nicephorus, dog of a Roman. I have received your letter, son of an infidel, and you shall not hear my reply, you shall see it." Harun indeed wrote his reply in letters of fire all over the plains of Asia Minor. He was constantly victorious; but, though the wars in which he was engaged proved that the Arabs had not yet lost their military skill, they showed that they had greatly deteriorated from the standard of the generals of Omar, who would not have paused till they reached Constantinople itself.

In 829 the war was resumed under a singular pretext. Al-Mamun, who was a passionate lover of mathematics, learned that Leon, an adept in that science, resided at Constantinople, and made known his desire to consult him at Baghdad. The emperor refused to allow Leon to leave Constantinople, and Al-Mamun again took up arms, but did not push the war with great vigour. In 833, after Mutasim had come to the throne, the emperor,

[801-908 A.D.]

encouraged by some slight Greek successes, in his turn took the offensive, and for a long time the issues were about even between the two rulers. At last after the taking of Zapetra, the caliph's native town (836), by the emperor, Mutasim swore to be revenged; and marching on Amorium took the city (840) and subjected it to the same treatment as had been inflicted on Zapetra. Wathik, Mutasim's successor, was less bent on war; but the Greeks continued hostilities until, under the emperor Basil, they regained all the domains in Cilicia that Harun had taken from them.

In their western provinces the Abbasids displayed no great eagerness or concern; they scarcely sought to hold Spain under their sway, and left Africa almost entirely to itself, even serving by their own direct acts to elevate the family of the Aghlabites, and free it from all allegiance to themselves except the formal recognition of sovereignty. Ibrahim ben Aghlab thus assumed governorship over all Maghreb; but his successors were not able to prevent a member of the Alid family from severing from the Baghdad caliphate the whole of western Mauretania.

BAGHDAD UNDER THE CALIPHS

The Abbasids hoped, perhaps, that the divisions which could not fail to arise in Spain would bring the peninsula again under their dominion; and this anticipation will serve to explain their negotiations with the Frankish kings, the embassies and presents that passed back and forth between Harun ar-Rashid and Charlemagne. The Baghdad caliphate, meanwhile, did not once take up arms against that of Cordova, though Arabs from the peninsula had made incursions into their domains, and a fleet, manned by Andalusian pirates, had taken and burned Alexandria, putting the inhabitants to the sword. In thus abstaining from reprisals and warlike enterprises the Abbasids yielded to the spirit of the times. The Arabs of the East were beginning to appreciate the benefits of civilisation; and the Baghdad rulers responded to the wishes of their subjects by giving them an orderly system of administration, by establishing strict justice, by distributing far and wide the advantages of education, and by cementing the union between the different provinces of the empire by means of closer commercial and industrial relations.

A chamber of finance and a state chancery had originally been instituted, and for a time these had been deemed sufficient; but later the chamber of finance had been replaced by four diwans, one of which was charged specially with the payment of troops, another with the imposition of taxes, a third with the appointment of subordinate officials, and the fourth with the keeping of accounts. The Abbasids had added to this organisation the office of *hajib*, a sort of chamberlain whose mission was to introduce ambassadors, and that of a superior judge, who was to relieve them of the care of deciding important cases that were appealed from the judgment of the kadi.

Upon their accession to power the Abbasids had resolved to give more unity and force to the administration; and as the burden of affairs was really too heavy for one man to carry, they had attached to their persons a vizir (bearer of burdens) whose duty it was to perform all preliminary labours, and to fix the sum each province was to pay in taxes, so that the amount of the state revenues could be approximately estimated in advance. In imposing taxes the caliphs were guided by a verse in the *Koran* which ordained that every unbeliever residing in Moslem territory should be subject to dues; the rate *per capita* for the entire population was graded accord-

ing to the fortune of the individual, the rich paying more than the poor. There were also certain ground-taxes and tithes, in the assessment of which great opportunities for extortion were open to provincial governors, and the need that the whole should be under the oversight of some vigilant head became plainly apparent.

The flourishing state of finances under their rule enabled the Abbasids to undertake many and important works. Al-Mahdi built caravansaries and had cisterns dug along the weary road from Baghdad to Mecca, cut a new route from Mecca to Medina, and established posting stations between Hedjaz and Yemen that communication might be easy between the two important provinces. From a period as early as that of Moawiyah, a courier service had existed between the various Arab capitals.

The Abbasids also permanently endowed a number of mosques and schools, which were thus enabled to subsist through all political revolutions. They collected the archives of the caliphate in Baghdad, and organised in that city an excellent police, which not only protected individuals but watched over property night and day. The merchants themselves were formed into syndicate bodies with the charge of guarding against commercial frauds, and a supervisor of market-places was appointed to verify the weights and measures used, and his soldiers dealt summary justice to all found guilty of trickery. In the desert districts, too, pillage and depredation had been again begun by the Bedouins, now that warlike expeditions had ceased, and *miraje* were appointed whose special office it was to protect pilgrims and caravans on their way to Mecca.

In this manner the Abbasid caliphs strove to insure the prosperity of their realm, and under them the Arabs rose to a high degree of civilisation. With the same ardour that had characterised them in their military undertakings, they now endeavoured to outstrip the Greeks in commerce, industry, and the arts, excelling in those very branches of letters and sciences in which the inhabitants of Constantinople, even in that city's decadence, believed themselves to be supreme.

Agriculture was widely practised ; by a skilful system of cultivation the merit and reputation of the fruits and flowers of Persia were greatly enhanced, and the wines of Shiraz, Yed, and Ispahan became staples of commerce throughout Asia. Mines of iron, lead, and other minerals were carefully exploited, beautiful fabrics were manufactured in the cities of Irak and Syria, and remarkable progress was made in every branch of mechanical art. The sciences, letters, and decorative art were actively cultivated, as were architecture and music ; while, though a check was placed upon sculpture and painting in their highest form by the *Koran*, which forbade the reproduction of the human figure or that of the Godhead, a number of magnificent monuments were erected in the cities of Mesopotamia and Mawarannahar. The passion for letters displayed by Europeans during the Renaissance scarcely equalled that of the Arabs at this period. The best Greek writings brought from Constantinople were immediately translated, a school of interpreters was opened at Baghdad, and fifteen thousand dinars were devoted yearly to educational institutions. Libraries were founded, and enlarged from century to century by the ruling princes, and the Arab tongue became the universal language of Asia, gradually supplanting the more ancient idioms. There were hospitals, wherein physicians were obliged to submit to several examinations before being allowed to practise their profession, and laboratories for experiment with medicinal plants, of which several had been recently discovered. The Arabs were, in fact, the

[800-1258 A.D.]

creators of modern chemistry, and though they erred in leaning too much toward alchemy and astrology, their very errors indirectly contributed to the progress of the science.

Great as was the contrast between the literary culture of the Arabs and the profound ignorance of Europe during the Middle Ages, the luxury and magnificence displayed by the Abbasid dynasty forms a no less curious spectacle. Sole depositaries of the natural wealth of many and vast provinces, and without a permanent army to support, they disposed freely of enormous revenues, which were expended in a truly fabulous manner. Gold and precious stones were fairly strewn through palaces, mosques, and gardens, and the gifts lavished on friends and favourites reached a stupendous amount. It is said that Al-Mahdi expended six millions of dinars during a single pilgrimage to Mecca, and that Zobaida, the wife of Harun, made use of no utensils save golden ones set with gems, and wore no stuffs save those woven with silver threads. In Al-Mamun's palace were sixty thousand rugs and pieces of tapestry, many of which were embroidered in gold; and on the occasion of the reception of a Greek ambassador, he caused to be erected in the audience chamber a tree of solid gold bearing pearls to represent fruit. Mutasim's stables in Samara were said to contain accommodation for a hundred thousand horses; and when he founded that city, he had the entire site artificially constructed without regard to the cost of so gigantic an undertaking.

GRADUAL DECLINE OF ARABIAN DOMINION IN THE EAST

Charlemagne, having heard much of the power of the Baghdad sovereigns, determined to enter into relations with them, and despatched one Jewish deputy and two Franks to Irak with presents for the commander of the faithful. Harun, who feared an alliance between the Frankish king and the Omayyads of Spain, responded with alacrity to this advance, and sent ambassadors with splendid presents to Charlemagne in return. Not only in Europe, but in China and among the Hindus and the Tatars, the Arab potentates were looked upon as the richest princes in the world, and exaggerated ideas prevailed as to their power.

Indeed at a casual glance it might seem that centralisation had drawn into unity all their various provinces, and that a long and prosperous future lay before the nation; but to an observant eye the signs of approaching decadence were already apparent. In the material order of things, that a sovereign should have supreme rights over the property of his subjects necessarily destroys all impulse towards emulation and progress among the latter. A people so governed is bound to die out in discouragement and decay. Under the earlier caliphs no injustice or spoliation was to be feared; but when the brutal and astute Turks took the reins of power, the law of the *Koran*, by which supreme authority centred in one individual, the representative of God on earth, was certain to work irreparable harm. In the moral and religious order the same unfortunate conditions prevailed. Gifted minds, irresistibly drawn towards science while still bound by the letter of Mohammed's books, had need of a deliverer who should free them from the yoke of principles too rigid for the times. Al-Mamun, and after him Mutasim and Wathik, attempted some modification of doctrines formed for primitive times, but their efforts were set at naught by the blind obstinacy of the doctors of the Moslem faith. The *Koran* now being established as the direct

word of God, its laws were held to be beyond appeal, and all the prerogatives of absolute despotism were still accorded to monarchy even against the judgment of those in whom it was vested. If the later Abbasid princes had been men of high attainments and solid virtue, they would doubtless have wielded their unrestricted power entirely for the good of the people, and the golden age might again have been ushered in; but unfortunately during the second half of the ninth century we see on the throne only crowned and sceptred slaves. The contempt they inspired broke the springs of government; anarchy reached its height, and numerous factions, long suppressed, took up arms once more and spread abroad disorder and dread.

The Alids had several times renewed their pretensions to the throne. Once Al-Mamun was on the point of abdicating in their favour, thus recognising the justice of their claims; but a revolt was immediately raised in Baghdad by the house of Abbas and its partisans, which forced Al-Mamun to relinquish the idea of dispossessing his whole family. Though their ambition was not yet fulfilled, the Alids were emboldened by the caliph's attitude toward them, and henceforth lost no chance of profiting by the divisions that necessarily arose in a state possessing no definite law of succession.

Under Harun and Al-Mamun the Arabian empire in the East attained its greatest degree of splendour; we shall now observe its gradual dissolution.

From the reign of Wathik (846) onwards, we see the caliphate becoming the sport and prey of anarchy, and Baghdad fell under the yoke of a series of cruel or implacable despots. Mutawakkil, whose reign ushered in the new order of things, was guilty of atrocities that surpass those of Nero. He took vengeance on a vizir who had offended him by causing him to be thrown into a furnace lined with points of steel; and fearing that a plot was being formed against him, he invited to a festival all the important officers of his court and had them massacred by his soldiery. The horror which his cruelties inspired armed against him the hand of his own son, Muntasir, who himself died of sorrow and remorse within a year of his accession to the throne (862).

Mustain, grandson of Mutasim, was chosen to succeed him, to the exclusion of four brothers, two of whom, Mutazz and Mutamid, subsequently came to the throne. Mustain reigned little longer than three years, and was replaced by Mutazz, whom a faction raised to the caliphate in 866. A second faction deposed him in 869 and a son of Wathik, Muhtadi Billah by name, was proclaimed caliph. This prince's projects of reform aroused hatred in many quarters, and he was murdered in his own palace. After him Mutamid enjoyed the exceptionally long reign of twenty-two years (870-892), thanks to the ability and devotion of his brother, Muwaffak, who frustrated all attempts at revolt. Most of the perpetual disorders from which the country suffered were caused by the Turks whom Mutasim had raised to the position of body-guard. In permanent garrison at Baghdad, and in close proximity to the person of the sovereign, these slaves had from the first been guilty of such excesses that Mutasim was obliged to leave the capital and retire to the little village of Samara. Their number and influence had constantly increased during the reign of Wathik, and at the time of his death they had become such a power in the state that they had no difficulty in placing Mutawakkil on the throne.

The danger that can arise from the establishment of alien bodies, organised to be the instrument of the will of a sovereign who is himself the first

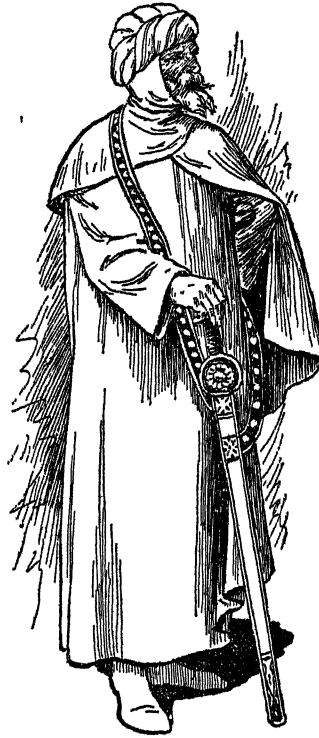
[819-879 A.D.]

victim, is plainly apparent. With interests distinct from those of the native Arabs, and subject to no control save that of the caliph himself, these unruly Turks made brute force the agent by which they obtained their desires. They became accomplices of the parricide Muntasir out of revenge for some slight suffered at his father's hands, and forced him to exclude his brothers and appoint Mustain to the throne. A delay in the distribution of their pay was sufficient to excite a revolt, and oblige the caliph to sign his abdication. Muhtadi met with a still sorrier fate for having desired to subject his redoubtable body-guard to some sort of discipline; and Muwaffak's only means of diverting them from dangerous enterprises at home was to employ them on distant missions.

The troubles which surrounded the caliphate in Baghdad wrought the most serious consequences throughout the empire. The governors of provinces, sole depositaries of power during the intervals of government, aspired to complete independence and sold their submission to each successive sovereign. The provinces themselves, regretting the riches that went from them to swell the disorders of the capital, encouraged the pretensions of their governors, until these latter finally succeeded in reducing the caliph to a purely nominal supremacy.

The dismemberment of Spain and Africa had been the first blow struck at the unity of the Moslem states; when the Abbasid caliphs had invested the Ahglabites with the government, they had not regarded it as an act of final abdication on their own part. In Asia the work of disintegration had gone on more slowly. The Tahirites, whom Al-Mamun had established in Khorasan by giving full control of that province to his general Tahir, maintained amicable relations with the caliphs until their realm in turn became torn by dissensions, and they were finally overthrown by the power of the Saffarids. Yakub, the leader of this family of Saffarids, wished to push his victories further, and advanced to the attack of Baghdad (874). Muwaffak, who was in command of the city, met and defeated him at Wasit, but did not feel sufficiently strong to follow up his advantage by pursuit. Yakub retired to his own dominions, and having by the following year regained all his losses, would shortly have visited the caliph with complete destruction, had not his life been suddenly cut short (879).

The establishment of the dynasty of the Saffarids in Khorasan, Sistan, and Tabaristan cut off all communication between the centre of the empire, Khwarizm, and the Mawarannahar, and Ismail, the governor of those provinces, declared his independence in full assurance of impunity. In 819 the sons of Asad ben Saman had obtained from Al-Mamun the command of Samarend,



AN ARAB CHIEF

(Based on decorations in the Alhambra)

Ferghana, and Balkh respectively; one of them, Akhmed, transmitted his power to his eldest son Nasr, who, by taking possession of Bokhara, became later sovereign over all Transoxania. Suspecting his brother Ismail of complicity with the Turks and Saffarids, against whom he was obliged vigorously to defend his province, Nasr pursued him with an armed force (888), but was himself taken prisoner. On this occasion, Ismail revealed the magnanimity of his character; he caused all the deference due his rank to be paid to his brother, and up to the time of the latter's death in 892 saw that his authority was respected. When he was at last free to act as sovereign, Ismail forced the Turks to retreat beyond the Jaxartes, and laid a solid foundation for the Samanid dynasty.

Other principalities were springing into power in the remaining parts of western Asia. The city of Bassora was seized by an adventurer who successfully resisted all attacks during the reigns of Mutazz and Mutamid, and nearly the whole of Arabian Irak was under the dominion of the Zengians. To Muwaffak is due the glory of retaking these provinces—and Bassora likewise in 882. He was not so successful in his enterprise against the Tulunids, who detached Egypt and Syria from the Arabian empire. Akhmed ben Tulun, one of the Turks educated at the court of the caliph, had distinguished himself by ability and courage, and was considered worthy of the post of governor of Egypt and Syria. Once established in these provinces he had no difficulty in maintaining his authority, supported as he was by the whole force of the Turkish militia; and he resolved to declare himself independent. In 877 he claimed the right of collecting taxes, thus openly cutting himself off from the caliphs, who, knowing their own weakness, incited the emirs of Syria to revolt against the Tulunids. Akhmed overcame all these difficulties, and when he died, in 884, left behind him a consolidated power. His son Khumarawehi succeeded him, and quelled the opposition of the few hostile parties that remained.

The rule of the Tulunids was on the whole advantageous to Egypt and Syria. Akhmed loved science and was withal liberal-minded, generous, and charitable. At Fostat, the capital of Egypt, he caused a superb mosque to be erected, which is known to-day as the mosque of Tulun, and also built palaces and laid out market-places for the accommodation of the traders of different nations who flocked to Egypt at that time. Khumarawehi was distinguished for his luxury and magnificence; he was said to have built an immense menagerie, in which the animals were lodged in splendid cages, having water brought to them in bronze canals. The bed in which he slept was said to be gently rocked and supported by a tiny lake of quicksilver, on which it rested. His death was by assassination, and with him perished the splendour of the Tulunids.

No new dismemberments occurring during the reigns of Mutadid (892-902), Muktafi (902-908), and the first part of the reign of Muktaadir (908-932), it might have been thought that the caliphs would retain the extensive empire that remained to them. Indeed, many circumstances arose which materially increased their power. Shortly after his accession to the throne Mutadid received tribute from Khumarawehi, and subsequently repulsed the tribes of Arabs and Kurds who had swarmed out of the Syrian deserts with the intention of overpowering Mosul. Muktafi was even more successful; he attacked Harun by sea and land and immediately received the submission of all the emirs. In Egypt the descendants of Tulun were deserted by the very supporters whom they had formerly laden with benefits. About this time the Saffarids likewise disappeared, overthrown by the Samanids, against whom

[908-946 A.D.]

they had been pitted by the artful policy of the caliphs. In addition to their newly-gained province of Khorasan the Samanids were given the investiture of Tabaristan and Sidjistan, Muktafi thus replacing two rival princes in his immediate neighbourhood by a single ruler whom the Turks did not allow to become dangerous. Muktafi's successor, Muktadir Billah (908-932), did not succeed, as Muktafi had done, in keeping his dominions intact. Powerless in his own capital, he was little respected outside, and on all sides arose disturbances that his predecessors had temporarily kept down. After Muktadir, Kahir (932-934), Radhi (934-940), Muttaki (940-944), and Mustakfi (944-946) lost their few remaining provinces, and the temporal power of the caliphs in Baghdad was forever at an end.

In 930 a descendant of the emir, Hamdan, who had asserted his independence, took several strongholds in the province of Jezira, and pushing on as far as the northwest of Syria, founded there an important principality of which the capital was Mosul. The establishment of the Hamdanites in Jezira facilitated the rebellion of Egypt. Since the fall of the Tulunids the caliphs had committed the blunder of allowing Egypt and Syria to remain united, thinking that a frequent change of governors was all that was necessary to maintain peace. But one of these governors, Ikhshid the Turk, won over a large party of supporters, and when the order came for him to relinquish his rule to another, he refused to obey. Thus Egypt and Syria were finally lost to the Abbasids in 936.

In the neighbourhood of Baghdad the Raikites and the Baridians disputed the possession of Bassora, Wasit, and the province of Ahwaz, and sought to play an important part in the politics of the capital. The lords of Armenia and Georgia ceased to pay a tribute that was no longer demanded, and the two provinces commenced at that epoch to separate into distinct realms. In the provinces bordering on the Caspian Sea the same tendency was to be observed. During the reign of Muktadir a chief named Merdawij had conquered the province of Gilhan, wrested Tabaristan away from the Samanids, and subdued the greater part of Aderbaijan. The glory of founding a new dynasty, however, fell not to him but to three brothers who fought in his army and who claimed descent from the old Sassanid kings, although their father, Buya, was only a simple fisherman. Struck by their courage and ability, the people flocked to their standard, and to the provinces already gained by Merdawij they added Kerman, Mekran, Laristan, and many others (933-940).

Baghdad being now surrounded by independent principalities, the dominion of the caliphs was limited to that city itself, and even in that small realm their authority was purely nominal. Owing to court intrigues and the rebellions that were constantly breaking out in the city, the history of the later Abbasids is nothing but a panorama of executions of generals, vizirs, sovereigns, and pretenders. Out of fifty-nine commanders of the faithful thirty-eight came to violent ends, and suffered calamities worse than death. That the blood of the family of Mohammed might not be shed, many were made to die of starvation; others were walled up or cast into glaciers. Kahir emerged from his imprisonment with blinded eyes, and for the rest of his life begged alms at the doors of mosques. His successor, Radhi, to escape the tyranny of the Turks who were now in charge of every branch of the government, created the post of emir of the emirs. This dignitary, to whom was given command over the army and control over the public finances, soon came to be the real sovereign, Radhi, who withdrew to strict seclusion, reserving not a vestige of authority to himself. But instead of setting, as he

thought, a master over the turbulent Turkish guard, Radhi's act had simply augmented the power of its chiefs. One of these, Bajkam, irritated at the rise of Ibn Raik, got possession of the person of Radhi and forced him to appoint him, Bajkam, emir of the emirs. The death of this ambitious politician in the second year of Muttaki's reign was the signal for fresh disturbances. Claimants, whose pretensions the Turks were obliged to combat, sprang up on every side, and the post of emir of the emirs came to be as hotly contested as that of caliph had formerly been. Muttaki, having no alternative but to sanction the acts of the stronger side, thought for a moment of placing himself in the hands of the Ikshidites; but Turun ordered him to be put to death and proclaimed Mustakfi caliph. Exasperated by this terrible abuse of power, the inhabitants of Baghdad called to their aid the Buyid princes, who had recently established themselves in the provinces of the former Persian Empire, and in 945 the Turks were finally driven from the city. Muiz ad-Daula set upon the throne a caliph who was a mere tool to his desires, and reserving the post of emir of the emirs for himself, became the first of that series of Buyid emirs which continued for more than a century.

Meanwhile, in singular contrast with the sanguinary turbulence of those who had usurped their power, the Arabs, weary of wars and civil strife, gave themselves up to the study of science and letters; the last of the Abbasids, in the closest seclusion their palaces would afford, sought consolation for the hardships of their lot in the society of scholars and literary men. The Buyid princes also followed the example set by Al-Mamun, and gave a great impetus to the study of astronomy and mathematics. They levied in their tributary provinces forces sufficient to enable them to maintain their supremacy against all rival factions, while the caliphs Muti, Tai, Kadir, and Kaim, deprived of their revenues and shorn of all authority and kingly state, played exactly the same part as was enacted by the Merovingian *rois fainéants* under the tutelage of their mayors of the palace. Nevertheless, it was only from the hands of the caliphs that the greater part of the ruling families of Asia would receive their investitures, the Abbasids being still the legitimate sovereigns in the eyes of devout Moslems.

THE VARIOUS RELIGIOUS SECTS

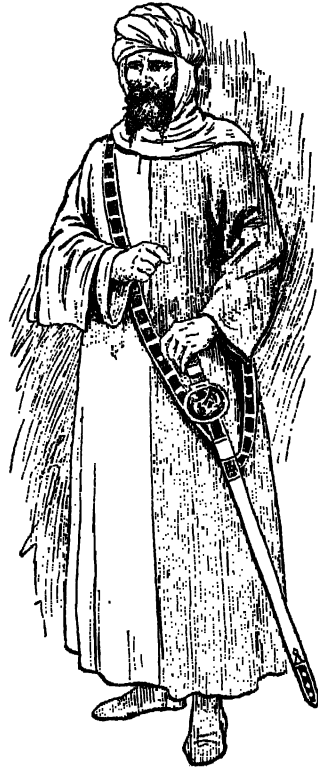
In all times the Moslem empire had been disturbed by a variety of religious sects. Under the Abbasids the Mutazilites had promulgated a lofty faith which had exerted great influence over noble minds. There were others which had confined themselves to protesting against the license of the times and demanding social reformation, while many had been made merely the instrument of personal ambition. Among the most prominent were the Rawandis, a fanatical sect who believed that to caliphs should be accorded the worship due to divinities, and who so importuned Al-Mansur with their adoration that he caused them to be cut to pieces by his guards. More formidable were the Zendians, who boldly maintained that the holding of property was a crime, and that man should not eat the flesh of animals. They were mercilessly pursued and exterminated. In 781 Mokanna incited the population of Khorasan to revolt, and in 834 Babik founded in Aderbidjan the sect of the Ismailians, who professed, according to Arab historians, the most pronounced materialism, and for four years resisted all Mutasim's efforts to put them down. Of all the sects, however, none promulgated its beliefs with such rapidity and success as that of the

[900-945 A.D.]

Karmathians, who, in the tenth century, infested Arabia and wrested from the caliphs their spiritual and temporal power over the whole eastern part of the peninsula.

Karmat retained most of the doctrines of the *Koran*, recognising Ali and the seven imams as direct descendants of Mohammed, and rejecting only the theory of revelation. He had devised a system of successive degrees into which his followers were to be initiated, and the last of these, according to Nowairi and Makrizi, was atheism. It is not likely that a belief of this nature would have found many adherents had not Karmat preached at the same time abolition of slavery. Fighting in the name of liberty, his partisans overcame all opponents; but having enriched themselves by pillage they fell into the most grievous excesses and incurred general contumely. The series of their victories commenced under the reign of Mutadid, when after defeating one of his generals they advanced on Cufa, and reduced and pillaged it. During the reign of Muktafi they carried their arms as far as Palestine, and even threatened Damascus. Their ablest chief, Abu Tahir, conducted them on another expedition against Cufa, as a result of which the city was totally destroyed; then drawing near to Baghdad he repulsed the attack of an army of thirty thousand men. "Are your master's soldiers as devoted as mine?" asked Abu Tahir of one of the Moslem generals. He then commanded one of his men to plunge a sword into his own breast, another to leap into the Tigris, and a third to precipitate himself from the top of a high cliff; all of which commands were immediately obeyed. Some years previously (930) the Karmathians had besieged Mecca and massacred two thousand persons; they also destroyed the temple of the Kaaba, carried off the famous Black Stone, and choked up the well of Zemzem. In the Hamdanites and Ikhshidites they finally met adversaries who were their match; and after suffering defeat in several encounters they retired permanently to the deserts of Syria and Bahrain.

In addition to the powerful reformers who aimed at nothing less than the destruction of both the temporal and spiritual authority of the caliphs, there were numerous philosophers and ascetics who created schisms in the very heart of Islam. The most important of these minor sects was that of the Sufis, whose aim was to hold the soul in constant communication with God by destroying all natural sentiment and affection. Though frequently persecuted by the caliphs, the apostles of Sufism succeeded in spreading their doctrines through all Persia, thus hastening the extinction of Islam, which was every day losing more ground. The existence of the Shiites and the Sunnites was a further check on the growth of the Moslem faith; and the first Abbasids having failed to establish religious unity, the troubles resulting



AN ARAB CAVALIER

(Based on decorations in the Alhambra)

from such a confusion of creeds were constantly on the increase. Born enemies of the Omayyads though they were, the Abbasids, fearing to let the Alids or Shiites gain too much power, were avowedly on the side of the Sunnites and persecuted all who opposed their views.

After many vain attempts to gain the throne the Alids sought to found a dominion for themselves in some of the dismembered provinces. One of their number was for a short time ruler of Tabaristan, but was unable to maintain his supremacy. In Africa they were more fortunate, the Edrisites succeeding in establishing themselves in Mauretania, while in 908 Obaid Allah, who assumed the title of imam, rallied the whole Maghreb to his cause and overthrew the dynasty of the Aghlabites. Gradually extending his dominion further along the coast, he laid the foundations of the Fatimite rule in Kairwan and Mahdiya, and was already stretching out his hand toward Egypt when death cut short his plans. His immediate successors, Abul-Kasim (936-945) and Al-Mansur (945-953), were unable to shake the position of the adroit and valiant Ikhshid; but they placed themselves in communication with the Arabian Shiites in Hedjaz and Yemen, and gained many friends by means of largess wisely distributed. At Ikhshid's death disputes arose as to the succession, and Muiz-lidinillah, who replaced Al-Mansur (953), penetrated into the interior of the country, received the submission of the emirs, and became the first Fatimite caliph in Egypt. From this period the Fatimites had the advantage in the spiritual struggle with the Abbasids. After founding Great Cairo (972) they conquered Syria and a part of Jezira, and their supremacy was acknowledged by nearly all the populations of Arabia, who hoped to find in them a defence against the Kar-mathians in future.

Thus three realms, which were governed respectively by the Fatimites, the Buyids, and the Samanids, formed the whole of the Arabian empire at the close of the tenth century; and the history of that period is most interesting, since it shows how centres of civilisation may shift; not at Baghdad but at Cairo were Arabian luxury and culture henceforth to shine with their brightest lustre.

Under the Fatimites commerce, industry, agriculture, the arts and sciences flourished in Egypt as they had flourished in Asia under the early Abbasids. Magnificent works were constructed to connect the little town of Fostat with Mesra, and splendid mosques were added to those erected by Tulun. It seemed to be the wish of the caliphs to efface from every mind the remembrance of the glories of Baghdad; and they were also most zealous in administering the government of their realm, giving their personal attention to the assessment and collection of taxes. Thanks to the remarkable fertility of the land, they were soon in receipt of a revenue nearly as large as those of Harun ar-Rashid. Muiz and Aziz were wise and moderate in their expenditures and just in their rule; but Hakim who succeeded them (996-1020) was like an evil genius on the throne. He reduced his subjects to a state of the most abject submission, and maintained a wonderfully organised system of police which kept him informed of the slightest occurrences, thus giving rise to the belief that he was omniscient. He was in fact worshipped as a divinity, and his sudden disappearance but confirmed the universal faith, inasmuch as it was publicly stated that he had ascended to heaven whence he would again descend to earth at a later day. One or two facts will serve to give an idea of the blind despotism of Hakim. He set fire to Cairo that he might enjoy the sight of the city in flames, and he tortured Jews and Christians to make them renounce their religion, then gave them permission to

[933-1094 A.D.]

return to it again. Terror reigned wherever he appeared; yet he respected and encouraged learned men and caused the astronomical tables of Ibn Junis to be dedicated to him. He is supposed to have been assassinated by one of his sisters, who then assumed the regency in the name of his son Dhahir, who was still a child (1020-1036). On the death of Dhahir, Abu Temim Mustansir ascended the throne and held it for fifty-eight years. Being acknowledged ruler of Africa and Arabia and proclaimed their spiritual sovereign by the inhabitants of Baghdad, who were weary of the rule of Kaim-biamrillah, Mustansir was at one time on the point of re-establishing the universal caliphate; but he was shortly afterward punished for his ambitious schemes by the loss of the best part of Syria, and it was with difficulty that he could maintain his supremacy even in Palestine.

The Buyids, who had taken possession of Persia in 933, and were all-powerful in Irak-Arabia and Baghdad, did not continue to shine for so long a period as the Fatimites, but their era was ushered in a little earlier. During the last half of the tenth century, after the Turkish militia had been destroyed and the Hamdamites driven from Jezira and Mosul, the Buyids were without rivals in Asia, and the continuance of peace permitted them to carry on the work begun by Al-Mamun. Two of their princes, Adhud ad-Daula and Sharaf ad-Daula, revived the taste for literature by themselves becoming authors, and to them is due the credit of restoring upon a sound basis the school of Baghdad, which during their reign was to produce so many learned men. Adhud ad-Daula did not rest content with showering benefits on poets and scholars; he caused engineers of the highest merit to sink the bed of the river Bendemir in Persia, thus preventing the inundations which were so frequent and disastrous near Shiraz, and furnishing an improved water-way for commerce. A magnificent hospital was erected at Baghdad, and at its inauguration a festival was given which is still famous in the annals of the East. Unfortunately the Buyids succeeded no better than the caliphs in transmitting their power to their descendants by means of fixed laws; they actually paved the way for the dismemberment of the empire they had founded, and laid it open to revolution and disaster by the impolitic manner in which they distributed its provinces and dependencies among their children.

The dominion of the Samanids, after lasting for more than a century, came to an end at about the same time. Alp Tegin, a Turkish slave who had risen to a position of dignity under Abdul-Malik, failed in his attempt to get the reins of power into his own hands at the death of that monarch, and fled to Ghazni, where he gradually assumed control of public affairs, and for sixteen years successfully resisted all efforts of the Samanids to overthrow him.

Subuktigin, the wise general and councillor who succeeded him in 995, carried the Moslem faith and arms into India, ravaging the Punjab, founding the cities of Bast and Kasdar and defending the Samanids against the Turks who were invading the Mawarannahar. He designated his youngest son, Ismail, to succeed him; but the eldest, Mahmud, at the head of an armed force, proclaimed himself an independent sovereign and became rich with the plunder of India. He defeated the Samanids without difficulty and became master of Khorasan in 1000, thus extending as far as the Caspian Sea an empire that began at the Indus and Ganges and embraced the territories known to-day as Afghanistan, Herat, and Baluchistan. Mahmud was the first of the oriental princes to assume the title of sultan. Ghazni was his capital, hence the name "Ghaznevid" given him by historians, and

the cities of Kanaiy, Lahore, and Delhi in India, where the greatest renown was gained, paid him tribute. He further devastated the kingdom of Guzerat and destroyed the pagoda of Sonmath, the magnificence of which defies description. Two thousand Brahmans were employed in the service of this temple, and its idol was formed of a single stone fifty cubits high. Immense sums were offered to Mahmud as a ransom for this idol, which was the most revered in Hindustan, but he inexorably refused them all.

While Mahmud's troops were swarming over India, Mawarannahar fell into the power of the tribes of Turkestan. The sultan committed the error of allowing these enemies to remain, and himself introduced into his dominions the Seljuk Turks, who had recently been converted to Islam, and demanded grants of land in Khorasan. Masud, who succeeded his father in 1028, tried to rid himself of these formidable neighbours, but was defeated and could do no more thereafter than remain on the defensive. Toghril Beg, grandson of Seljuk, soon gained a second victory more decisive than the first over the Ghaznevids and drove them back towards India. Turning westward he invaded Khawarizm, Jorjan, Irak-Djeni, and then invaded the dominions of the Buyid princes.

The greatest disorder reigned at Baghdad. To escape the troubles by which he was beset, the caliph Kaim had placed himself under the protection of Toghril Beg, and relinquished the temporal power over all the states of Islam to that prince, who had made great display of piety by erecting temples to Mohammed in all the conquered cities. The ceremony of the investiture took place in Baghdad. After kissing the dust before the caliph, who was clothed in the black garments of the Abbasids, Toghril Beg ascended the throne that had been especially prepared for him and received upon his head the two crowns which signified his sovereignty over the double realm of Persia and Arabia. To further cement this union of the East with the West, the sister of Toghril Beg was given to the caliph in marriage, and the title of sultan was introduced in the *khotba*, or official prayer.

No sooner had the Turks withdrawn, however, than a general uprising took place at Baghdad, and Abu Temim Mustansir, the Fatimite ruler of Egypt, was proclaimed caliph in place of Kaim. True to his conciliatory policy the sultan came to the rescue of the imprisoned Abbasid prince and replaced him on the throne.

While the Arab predominance was being destroyed little by little, the Greeks were making renewed efforts to regain some of the colonies they had lost. As early as 852 their fleets had carried destruction to the town of Damietta, and a century later they had penetrated as far as Aleppo and had pillaged the treasures of Saif ad-Daula, the Hamdanite prince. Two of their emperors, Nicephorus and Zimisces (963-976), had crossed the Euphrates and made Jezireh swarm with their troops, while a great many strongholds had been reconquered as well as the country Cilicia and the island of Cyprus.

Incapable as they were of resisting the incursions of the Greeks, how were the Baghdad caliphs to check the advance of the warrior hordes of Turkestan, whom the Seljuks had gathered under their banner by the promise of spoils to be gained in the lands they were to conquer? The scattered tribes which the Samanids had easily repulsed in 893 were now united under one chief and formed a mighty force that, sweeping down all obstacles, was to subjugate the whole of western Asia and maintain its supremacy there for centuries to come.

[1055-1092 A.D.]

THE SELJUK TURKS

The name of Seljuks, applied to the Turks who shared in the conquests of Toghrih Beg, must not deceive as to their number; no particular horde was meant by those thus designated, since in the Turkestan as in the Arabian deserts any tribe which succeeded in imposing its sovereignty upon others gave to these the name of its chief. The Turks were of the Scythian race, to which also belonged those ferocious Huns, presented to us under so terrifying an aspect by Greek historians; but a distinction must be made, inasmuch as at the extremity of Asia the Tatars and Mongols lived still in a state of primitive savagery, acknowledging no god but a sword stuck upright in the ground; while the tribes called Turks had learned agriculture and commerce from the Arabs, and were possessed moreover of an overweening vanity and love of power, which made them willing even to be slaves that they might gradually work upon the spirit of their master for his final overthrow and destruction. Moslems themselves and Sunnites, the Seljuks found everywhere brothers in the enemies' ranks, and took their investiture from the hands of the Abbasids. After they had vanquished the Greeks, from whom they wrested Asia Minor, they extended their dominion from the Indus to the Bosphorus. But they had no idea of a strong organisation; their independent chieftains, at rivalry among themselves, disputed with each other the fragments of sovereign power, and these divisions made them fall an easy prey to the Mongols, when, in the beginning of the thirteenth century, Jenghiz Khan swept into the western world.



A TURKISH PRIEST

The most brilliant epoch in the history of the Seljuks was the period between 1055 and 1092, when they were united under one single head, and that head was the dispenser of booty. Numerous were the gifts which it

was in the power of Toghril Beg to bestow on relatives and followers. Recognised as sultan or supreme ruler by the caliphs, he extended his sovereignty over Jezireh and Armenia, and it was in the midst of further exploits that death surprised him in 1063. His nephew, Alp Arslan, succeeded him and enjoyed a brilliant reign. He vanquished the Roman emperor, Diogenes, destroyed the independence of the Georgians, and had just carried his arms into Turkestan, when he died by the hand of a citizen of Khwarizm. The greater part of Asia had come under his sway, twelve hundred chiefs paid homage to him, and two hundred thousand soldiers marched under his banner; and yet he was not the most brilliant among the princes of his family; that glory was reserved for his son, Malik Shah (1072-1092).

Malik Shah was a ruler endowed with the highest qualities, and his noble projects were ably seconded by his grand vizir, Nizam al-Mulk. Mosques and colleges were erected at Baghdad, and new roads and canals facilitated communication between the most distant points of the empire. While Nizam al-Mulk occupied himself with the details of the administration, the sultan travelled from one of his states to another seeking to make their boundaries recede ever further and further. His name was uttered in prayers from Mecca to Baghdad, from Ispahan to Kashgar; and he ultimately became master of all Asia Minor. By his orders Suleiman, one of his kinsmen, entered the territory of the Greeks and advanced to the Bosphorus, after having conquered all the countries situated between Great Armenia, Georgia, the Black Sea, the Mediterranean, Albania, and Lesser Armenia (1081). This was the origin of the sultanate of Iconium and Rum, afterwards Asiatic Turkey, which played so important a rôle in the time of the Crusades. The Greeks were driven out of Asia by the victories of Suleiman; and in spite of their Christian population, Antioch and the cities of Mesopotamia were obliged to submit to the Turkish yoke. In one of these expeditions Malik Shah was taken prisoner, and Nizam al-Mulk freed him in a manner as prudent as it was adroit; but the sultan afterwards turned upon and disgraced this eminent minister, who was to fall at length by the sword of the Ismailians at the age of ninety-three.

At the death of Malik Shah (1092) the Seljuk empire, losing its unity, broke up into several independent principalities. In vain the sultan in Persia strove to exercise a sort of supremacy over the other princes of his family; the four sons of Malik Shah, Mahmud, Barkiyarok, Sinjar, and Muhammed, divided the land among themselves at the close of protracted wars that exhausted the resources of the Seljuks without procuring any beneficial results either to Islam or the Turkish race. From this point the various countries and provinces that had once formed one realm drifted further and further asunder. In 1096 the emir Ortok established himself in Jerusalem with the intention of founding there a hereditary sovereignty and a governor of Khwarizm; profiting by the intestine troubles of the Seljuks, he declared his independence, and his successors, commencing a series of conquests which were to include Mawarannahar, Khorasan, Irak, and Kerman, renewed the empire of the Ghaznevids. Certain princes of that race had retained the provinces contiguous to the two banks of the Indus up to the time when the Ghurids, first at Lahore (1183-1205) and then at Delhi, undertook the siege of India, ravaging Benares, subjugating Bengal, and giving birth to the Afghan dynasty in the ancient Paropamisus.

The Ghurids had already been established twenty-five years in the dominion left by the last of the Ghaznevids when Muhammed, sultan of

[1092-1218 A.D.]

Khwarizm, took from them their western provinces, and became nearly as powerful as Malik Shah had been. At the moment of his greatest splendour this prince fell a victim to the Mongol invasion (1208-1218).

We have witnessed the development of the antagonism between the Turkish and Arab races, whereby barbarism threatened to submerge the Moslem states, as it had menaced Europe in the time of the Germanic invasion. But by the law of compensation the Turks, while making felt about them the authority of the sword, imbibed the influence of Arab civilisation, and adopted with their religion and language their respect for science and the arts. A comparison of the decadence of the Arabian and Roman empires offers points of the most striking similarity; in the East the sultans renewed the glories of the reigns of Theodoric and of Charlemagne, and the school of Baghdad continued to shed effulgence over all Asia up to the end of the fifteenth century.

Still without influence, though restored to independence by the weakening of the Seljuks, the Abbasid caliphs remained in the capital, to which their authority was mostly confined. No successors of Kaim had revolted against the tyranny of the Seljuks except Mustarshid (1118-1135) and Rashid (1135-1136), who both committed acts of resistance, the latter even losing his life in defending Baghdad against the sultan Massud, whose supremacy he obstinately refused to recognise.

Massud, grandson of Malik Shah, was still strong enough to command respect, and during his life-time Muktafi, Rashid's successor, ventured on no open rebellion. But at his death, there being disputes as to the rights of succession, the caliph publicly presented himself as the lawful sovereign, and after repelling all attacks directed against Baghdad, got himself acknowledged throughout Irak-Arabia. Affairs remained in this condition for a century, during which Mustanjid, Mustadi, Nasir, Dhahir, Mustansir, and Mutasim had not to endure the shame of seeing the government in the hands of others. They were at liberty to protect commerce and industry, letters and sciences, without incurring anyone's censure; and Baghdad, in the midst of the disturbances which broke forth on all sides, was as an inaccessible fortress, into which even the rumour of certain bloody engagements between hot-headed Sunnites and intractable Shiites could penetrate but feebly.

ARABS AND TURKS UNITE AGAINST THE CHRISTIANS

While the power of the Seljuks was gradually declining in the eastern provinces, what was taking place in the western provinces of the Arabian empire? At the death of Malik Shah (1092) three sultanates were formed, those respectively of Aleppo, Iconium, and Damascus, having no connection with each other, nor with the sultanates of Persia or of Kerman. The first of these distinct realms extended over Asia Minor, the other two included the large cities of Jezireh and Syria. A favourable opportunity now presented itself to the Fatimite caliphs to reconquer some of their former possessions in those countries; but so fallen were they from their early greatness that they permitted the names of the Seljuk sultans to be mentioned in the public prayers at Hedjaz. Far from seeking to arm the Arabs against the Turks, Mustali, successor to Mustansir, had had but one aim, that of obtaining certain barren concessions from the Seljuk princes by intervening in their private quarrels; and moreover an unforeseen incident had arisen which diverted all minds from internecine troubles.

The arrival of several armies of Christians, sent to Palestine with the mission of delivering the Holy City, aroused in the Moslems all their religious fanaticism. Arabs and Turks suspended their mutual animosity to make one cause against the common enemy; the danger once past, however, divisions again broke forth that greatly facilitated the progress of the Christians. Before the arrival of Godfrey de Bouillon (1097) the army of Peter the Hermit had perished in the domains of the sultan of Iconium, and the Moslems, thinking they had nothing more to fear from without, recommenced their civil wars; thus the disciplined troops of the first true crusaders found no power to combat stronger than that of the Seljuks divided among themselves, and after having crossed the mountains of Cilicia they took the city of Antioch and made an easy entrance into Palestine.

The Moslems everywhere remained divided and without a common head. To the Fatimite caliphs, Mustali, Emir, Hafidh, Dhafir, Faiz, and Adid, or rather to their grand viziers, it never occurred to unite with the independent princes of Syria for the purpose of repulsing the enemy of their common faith; the main objects of their policy seemed to be to carry on negotiations with the Turkish emirs, the war against the Franks occupying a subordinate place in their concern. At the death of Barkiyarok, however, there suddenly arose a new and powerful defender of Islam.

Imad ad-din (called "the bloody" by our chroniclers) had distinguished himself at the court of the Seljuks in Aleppo and Mosul. Organising for himself under the name of Atabekm a small independent state, he spread terror among the emirs all about him, and finally attacked the Seljuk sultan at Aleppo and became master of that town (1127). He next proceeded to awake in the Moslems their ancient hatred for the name of "Christian" and commenced against the Franks a sort of guerilla warfare which terminated in the taking of Edessa, after which he forced the kings of Jerusalem to make appeal to Europe.

Imad was succeeded by his sons Saif ad-Din and Nur ad-Din, the latter of whom proved himself a worthy successor of his father. He harassed the Franks by repeated attacks, and allowed the two monarchs to exhaust their forces by vain efforts to take Damascus, which was still under the power of the Seljuks. When they finally retired, defeated, Nur ad-Din himself assailed the sultan, who was enfeebled by this long, heroic resistance, took from him Damascus, and entered Palestine, which he ravaged in every direction. By a fortunate circumstance he was soon permitted to mingle in the affairs of Egypt, by offering troops to a vizier for the purpose of suppressing the caliph Adid. Not receiving the reward promised for this service, he opened hostilities at once, and several times defeated the kings of Jerusalem, while his lieutenant, Shirkuh, became master of Egypt and forced the caliph to bestow upon him the charge of grand vizir. This was the sentence of death for the Fatimites. Shirkuh's nephew, Saladin, sharer in his uncle's secret designs, carried the revolution to a head, and in less than a month prayers were said in the mosque in the name of the Baghdad caliph, Nostadi, and Adid was deposed without a voice being raised in his favour (1171).

SALADIN AND HIS SUCCESSORS AGAINST THE CRUSADERS

Scarcely did Saladin get into his hands the resources of the wealthy land of Egypt than he commenced against the Franks that series of assaults which has made his name famous. He was later elevated to the supreme

[1171-1229 A.D.]

rank by the universal choice of the Moslems at the death of Nur ad-din, the latter's son having been put aside.

The reign of Saladin, who was the most interesting figure in the history of the Crusades, represents for us the highest point of Arab civilisation. Being by birth a Kurd, he cannot be said to belong to the Turkish race, though he possessed the warlike instincts of a Turk, joined to a superior intelligence. In Godfrey de Bouillon and Richard the Lion-hearted are personified the piety, generosity, and valour of Christian chivalry; Saladin is no less the hero of the Moslem world. Unflinching courage, magnanimity, a spirit of strict justice, and unshakable fidelity to his plighted word were among his principal virtues. Passing his life as he did in the midst of wars, he had little opportunity to foster the arts of peace; yet he was no stranger to letters and the sciences, and he neglected no opportunity to elevate himself in the esteem of his people. Saladin was the first to unite under one control the forces of Syria and Egypt, and therein lies the secret of his success against the crusaders.

At his entrance into Palestine, Jerusalem was a prey to the worst disorders, owing to the chiefs of the Crusade not being content to guard the sacred places that had been entrusted to them, but aspiring to govern all the cities and strongholds. The Holy City fell immediately into his power. The Moslems took possession of the temples as mosques, and besieged all the maritime towns; but a check inflicted upon them at Tyre revived the courage of the Franks and enabled them to await the arrival of Richard and Philip Augustus. The Third Crusade followed in 1187-1192, but Jerusalem could not be conquered by the Christians in spite of the bravery of the English king. The magnanimity shown by the sultan of Egypt in the treatment of his prisoners is well known; he set all the foreign knights at liberty, merely stipulating that each should bestow his name upon some newborn child.

Several months after the departure of Richard, Saladin died at Damascus, admired by his enemies and regretted by Moslems, who foresaw that new divisions would arise. Indeed three Eyyubid states at once came into being; one in Egypt, another in Damascus, Jerusalem, and Lower Syria, and the third in Aleppo and Upper Syria. Three sons of Saladin had divided the states left by their father, two of them being despoiled by their uncle Adil Saif ad-Din, who remained master of Egypt and Damascus. Malik Adil, called Saphedin in our chronicles, was the sworn enemy of the Franks; he took from them the city of Tripolis, and was the determining cause of the Fifth Crusade.

Malik al-Kamil, his son, became sultan of Egypt in 1218, and graciously received presents from Frederick II, when that prince entered Palestine at the head of the Sixth Crusade, and received from him the city of Jerusalem that had cost the Moslems so many lives. The Eyyubid sultans that succeeded Malik looked upon the Franks as enemies who must be driven



A CRUSADER OF THE THIRD CRUSADE

[1090-1250 A.D.]

from Asia at any cost; and so Jerusalem fell again into infidel hands and became in turn the possession of the sultans of Egypt and of Damascus.

Thus we find, at the commencement of the thirteenth century, the posterity of Saladin wielding power over almost the whole of the western part of the Arabian empire. A descendant of Nur ad-Din, it is true, possessed a part of Jezireh, and certain Eyyub princes reigned over provinces of the peninsula; while the name of the Abbasids, last representatives of the former Arab supremacy, was still proclaimed in public prayers. The Alids and Fatimites formed a single sect, without unity or political influence. Armenia and Georgia had reverted to Christianity, and a considerable faction known in history as the Ismailians, Bathenians, or Assassins had still retained a certain prominence.

This sect was founded toward the close of the eleventh century by Hassan Sabba, who succeeded in gaining an absolute ascendancy over the minds of his followers. An enemy alike to Christianity and Islam, he promulgated a doctrine which was similar to that of the Karmathians, and among his possessions were several fortresses, in one of which he resided. The name "assassins" is a corruption of the word *hashish*, a sort of intoxicating drink by means of which Hassan Sabba persuaded his followers that he could initiate them in all the joys of paradise. Hassan assumed the character of a lesser providence charged with redressing wrongs and punishing untruth; and as he at the same time permitted all sorts of brigandage on the part of his sectarians, the dynasty he established terrorised all western Asia for more than two centuries. They carried their arms into Syria, where they erected fortifications and pillaged all the caravans that passed through. As late as the thirteenth century they possessed stations in Irak and Syria, not far from Damascus and Aleppo.

THE MONGOLS UNDER JENGHIZ KHAN INVADE WESTERN ASIA

Such was the situation of the oriental world when a new race of conquerors, the Mongols, descended upon western Asia. Like the Turks the Mongols formed one particular branch of the Scythian race, but had preserved, in the depths of Tataria, their primitive customs and religion. Their life was nomadic, their organisation tribal, and obedience to their chiefs, together with love of war and pillage, were their distinguishing characteristics.

Jenghiz Khan was already ruler of Tataria and Northern China when he directed his movements westward and menaced Mawarannahar (1219). This province belonged at the time to Muhammed, sultan of Khwarizm, who was at war with Nasir, caliph of Baghdad, for a very serious cause. Nasir, alarmed at the growing power of Muhammed, had armed the Ghurid princes against him; whereat Muhammed had summoned to a grand council in his palace a number of doctors and jurists whose decision could not be doubtful, and had declared the reign of the Abbasids, usurpers of the caliphate, to be at an end. A descendant of Ali, Ala ad-Din, was proclaimed caliph in place of Nasir, and a mighty expedition was prepared against Baghdad. Nasir was saved by the arrival of the Mongols at that juncture, the sultan being obliged to direct his entire force toward Mawarannahar, where it was cut to pieces. Muhammed himself fled to an island in the Caspian Sea, leaving his son Jelal ad-Din to meet and resist the invaders as best he might (1220). Courageous to foolhardiness, this prince would actually have opposed a successful resistance to the terrible enemy had he been supported by a people determined to

[1220-1258 A.D.]

defend their homes at any cost; but betrayed and abandoned by those upon whom he should have been able to rely, he experienced the sorrow of seeing the hordes of Jenghiz Khan sweep devastatingly through Mawarannahar, Khwarizm, Gilan, and Aderbaijan. When the conqueror, master of 1,700 square leagues, retired to his own capital, Karakorum (1220-1227), Jelal ad-Din, who had taken refuge in India, returned, and all the populations who had escaped subjugation flocked to his banners. Out of the remains of his father's possessions he formed a new empire which extended from the source of the Ganges to Mosul, and for yet a little while Baghdad was secure against attack by the Mongols. But Ogdai became khan by the consent of his father, Jenghiz, and all the greatest chiefs immediately set out to invade the domains of Jelal ad-Din, so that the latter was again reduced to flight, and later found death at the hands of an assassin.

Ogdai was less fortunate in his attempts against the sultan of Iconium and against Baghdad, which was ably defended by the caliph Mustansir (1235-1241). Kuyuk his successor (1241-1251) also made but little progress and had to be content with driving from his court the ambassadors of the caliph and of the sultan. Mangu Khan, who reigned next, was seized with a desire for conquest, and sent his brothers Kublai and Hulagu on missions of aggrandisement. While Kublai was occupied in completing the submission of China, Hulagu left Karakorum at the head of a numerous army and besieged Baghdad, with which he had already held secret communication. The caliph Mustasim, informed of his approach, made no attempt at resistance, and for seven days his capital was at the mercy of the Mongols, who pillaged and destroyed on all sides, burning many priceless manuscripts that they found in the libraries and colleges. Mustasim was strangled and his corpse dragged around the walls of Baghdad, which had been witnesses of all the different phases of the Abbasids' rise and fall—their grandeur, their decadence, and their closing ignominy.

The Mongols had now only a step to take to seek the conquest of Egypt and Syria; but they encountered the mamelukes, whom they were unable to vanquish. As their name indicates, the mamelukes were Circassian slaves whom Saladin's successors had imported to their palaces, and who renewed at Cairo the insubordination and excesses of which the Turkish soldiery had been guilty at Baghdad.

When the Khwarizmians fled to Syria before Jenghiz Khan, the sultan of Damascus gave to the Franks Tiberius, Jerusalem, and Ascalon in return for their aid. Now the sultan of Egypt and his mamelukes joined forces with the Khwarizmians, and during a series of combats in which Jerusalem was taken and retaken several times, they concluded by turning upon their own allies and almost destroying them (1240-1245). Three years later they repulsed at Massur the attack of St. Louis, who had begun an invasion of Egypt. In 1250 a revolution occurred which changed the whole face of the country.

The mamelukes, dissatisfied with the treaty they had concluded with the king of France, their prisoner, rose in revolt and proclaimed one of their chiefs, Muiz ad-Din, sultan. St. Louis, who had retired to Palestine, sought in vain to raise up enemies against the mamelukes by entering into relations with the khan of the Mongols, and the leader of the Ismailians. Syria, after having been briefly occupied by Hulagu, who put an end to the sultanates of Aleppo and Damascus (1258), remained permanently, together with Jezireh, in the hands of the mamelukes. The Franks lost successively their remaining possessions and a new dynasty of Abbasid caliphs arose, who for over

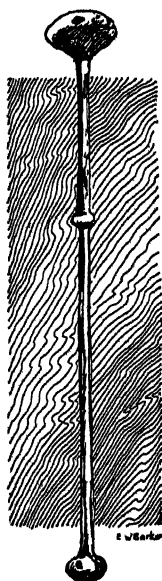
[1258-1517 A.D.]

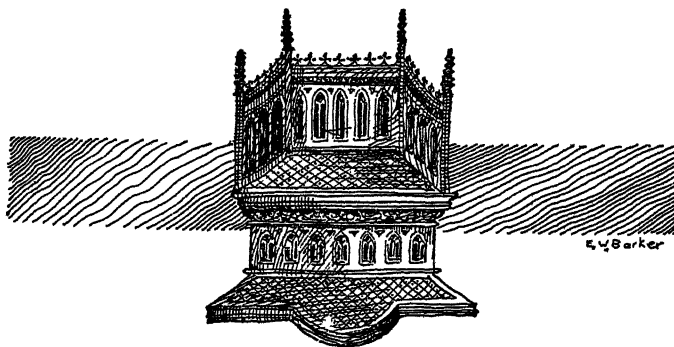
two centuries exercised no higher function than that of bestowing a sort of religious consecration upon the sovereigns of Egypt. In 1517 the Ottoman Turks, already masters of Constantinople and Asia Minor, exterminated the mamelukes, and extended their authority over all the countries known to-day under the name of Asiatic Turkey.

Situated as they were in the midst of incessant revolutions, and suffering from the onslaught of barbarian races from the north, the Arabs began gradually to disappear; but the great movement they imparted to civilisation has never been lost in Asia, and traces of their beneficent influence are still everywhere apparent. We have seen the Seljuk, Malik Shah, borrow from the school of Baghdad the reforms he introduced into the Persian calendar; before him Mahmud, the Ghaznevid, had called to his councils a universal genius — Albiruni, who exercised a remarkable influence upon the century in which he lived; the Mongul, Hulagu, who could not save from the flames the precious instruments and records that had been the result of years of enlightened research, permitted the celebrated mathematician, Nasir ad-Din Thusi, to build a magnificent observatory at Meraga; and lastly his brother Kublai, when he became emperor of China, carried with him into the celestial empire all the lore and wisdom of the Occident.

Under the first Ottoman emperors we shall note the use by eminent writers of the old dialect of the Abbasids; but this is the last faint effulgence of a protracted period of glory. The tyranny of the sword is to usurp power over all the Asiatic continent — among the Manchurian Tatars in the east, the Usbegs in the north, the Sophia in Persia, and the Ottoman Turks in the west. From an intellectual point of view the Orient is to fall again into immobility and torpor, until the nations of the west, carrying out on a grander scale the work begun by the Arabs, shall so develop all the forces of science and of human industry as to react on Asia, and infuse into the swarming populations of those vast spaces the spirit of a new life.^b

We have now seen the sceptre of Mohammed pass from his own race. It remains to resume the story of the Arabs in Spain.^a





CHAPTER IX

THE DECLINE OF THE MOSLEMS IN SPAIN

[961-1492 A. D.]

. AL-HAKAM II, the son and successor of Abd ar-Rahman, inherited all the great qualities of his father. He was, however, averse to war, fond of tranquillity, and immoderately attached to literature. His agents were constantly employed in the East in purchasing scarce and curious books; he himself wrote to every author of reputation for a copy of that author's works, for which he paid royally; and wherever he could not purchase a book, he caused it to be transcribed. By this means he collected an extensive library, the unfinished catalogue of which, in the time of Ibn Hayan, reached forty-four volumes. On his accession, that he might devote his chief time to the public administration yet not neglect interests so dear to him, he confided to one of his brothers the care of his library, and to another the duty of protecting literary institutions and of rewarding the learned. His reign is the golden age of Arabian literature in Spain.

He appears never to have been engaged in war with the Christians; for though the Arabian writers mention the siege and reduction of an Estefano de Gormas by the king in person, no mention is made of such a fact by the contemporary bishop of Astorga. In Africa, his general, Khalib, successfully repressed an insurrection of two local governors, and rendered the walis of Fez again dependent on the throne of Cordova.

As Hisham II, the son and successor of Al-Hakam, was but eleven years old when he ascended the throne, the regency was conferred by the queen-mother on her secretary, Muhammed ben Abdallah, a man of great genius, valour, and activity. Muhammed, better known as Almansor, may, in fact, be regarded as the king; for he alone throughout life governed the realm. Hisham was too feeble, too despicable, too much addicted to slothful pleasures, to command even the passing notice of the people.

ALMANSOR

The wars of Almansor with the Christians, which proved so fatal to them, occupy the most prominent part of his administration. Without acquainting them with his intention to disturb a peace which had continued during

[977-998 A.D.]

the reign of Al-Hakam, in 977 A.D. he penetrated into Galicia, where booty and captives in abundance rewarded the avarice of his followers. In the two years succeeding, he frequently renewed his incursions, both into Galicia and Tarragona, without encountering much opposition. Under an infant king, the Christians were too much occupied with their internal dissensions to unite even in defence of their country. In short, his destructive inroads are said to have occurred twice every year during a great part of his life.

In 981 Almansor not only reduced Zamora, but took possession of many other fortresses in the neighbourhood. The ensuing campaigns were no less successful; they are, however, too numerous to be particularised. It will be sufficient to state that in 983 A.D. he took Gormaz; in 984, Simancas; in 986, Sepulveda; in 987, he destroyed Coimbra, which, however, the Moors themselves soon rebuilt; in 989, he reduced Artienza, Osma, and Alcovia; in 992, Montemayor; in 994, San Estevan and Corunna; in 995, Aguilar; in 996, the important cities of Leon and Astorga, with a great number of inferior places; and in the same year he laid waste the whole of Galicia, not sparing even the holy precincts of Compostella. His restless barbarity, and still more his innumerable acts of sacrilege, are dwelt upon with indignant wonder by the old chroniclers. But many precious things escaped his fury; and many more, such as the bodies of saints and kings, were removed by the terrified Christians from Leon to Oviedo—for the mountains of the Asturias again became the inaccessible asylum of the native monarchy. The bells of Compostella were sent to Cordova, to be melted into lamps for the famous mosque of that city. But the indignant saint sought for revenge; for, on their return to Cordova, the misbelievers were seized with a violent dysentery, which carried off the greater portion of them; comparatively few (if the bishop of Astorga^b is to be believed, not one) returned to the Mohammedan capital. Later writers than Sampiro assign—perhaps with truth—much of the honour to the Christians, who, on learning the extent of the disease, pursued the misbelievers, and cut off such as Santiago would have spared. However this be, on the departure of the invaders, the Christians issued from their mountains, rebuilt their towns, and restored the church of Compostella.

During these successful operations against the kings of Leon, Almansor had time to signalise his administration in other parts. In 985 he seized on Barcelona; and would have carried his victorious banners to the Pyrenees, had not his march been arrested by intelligence from Africa. Al-Hasam, an emir of Almaghreb, who during the late reign had usurped the government of the whole province, and been expelled by Khalib, had fled to Egypt. By Nazar, the sultan of that country, he had been favourably received; and on his return he bore an order to the governor of Tunis to provide him with three thousand horse, and some Berber infantry. His little army was speedily reinforced; for in that country, more perhaps than any other on the face of the earth, he who endeavoured to disturb existing institutions was sure to receive some degree of co-operation. The general of Almansor—for Hisham was nobody—was defeated and compelled to seek refuge in Ceuta. But Abdul-Malik, the son of Almansor, hastened to the scene of strife, and in two battles annihilated the forces of his enemy, whom he made prisoner; and who, though relying on the faith of treaties, was sent to Spain and executed. With Al-Hasam ended the dynasty of the Edris, which had ruled in Fez about two hundred years. In 987, however, the flames of war were rekindled by Balkin ben Zeiri, and nourished by his son and successor. After various alternations of fortune the country was pacified by the victories of Abdul-Malik, who was rewarded by the dignity of emir of Almaghreb.

[998-1009 A.D.]

DECAY OF POWER

But the chief attention of the hajib was always turned to the natural enemy of his nation. From his elevation he had meditated the destruction of the Christian power. Now that Africa was pacified, and his son able to send him a supply of Berber troops, he resolved to execute his project, and as usual to commence with Leon. His preparations which he had been long making were immense; but this circumstance saved Spain. Terrified at the approaching danger, Sancho king of Navarre, and another of the same name, the count of Castile, entered into a confederacy with the regency of Leon (Alfonso V, who then reigned, was only in his eighth year), to repel the common foe. This was the first time during the administration of Almansor that the three powers thus united; they were, in fact, generally at war with one another; a circumstance which, coupled with the frequent minority of the kings of Leon, will fully account for the unparalleled triumphs of that hero.

In 1001 the Mohammedan army, in two formidable bodies, ascended the Duero, and encountered the Christians in the vicinity of Calatanazar, a place between Soria and Medina Cœli. When Almansor perceived the widespread tents of the Christians, he was struck with surprise. The battle commenced with break of day, and was maintained with unexampled obstinacy until darkness separated the combatants.

That the loss on both sides was immense, may well be conceived from the desperate valour of the two armies. If Almansor by his frequent and impetuous assaults broke the adverse line, it was soon re-formed, and the next moment saw the Christian knights in the very heart of the infidels. Overcome with fatigue, with anxiety, and still more with the mortification of having been so unexpectedly repelled, he slowly retired to his tent, to await the customary visits of his generals. The extent of his disaster was unknown to him, until he learned, from the few who arrived, the fate of their brother chiefs. To hazard a second field, he well saw, would be destruction; and burning with shame he ordered a retreat. Whether the Mohammedans were disturbed or not in their retreat is uncertain, but Almansor himself proceeded no further than the frontiers of Castile, before he sank under the weight of his despair. Obstinate refusing all consolation—some accounts say all support—he died in the arms of his son Abdul-Malik, who had hastened from Africa to see him, the third day of the moon Shaffal (1002).

Almansor was formed for a great sovereign. He was not only the most able of generals, and the most valiant of soldiers, but he was an enlightened statesman, an active governor, an encourager of science and the arts, and a magnificent rewarder of merit. His loss was fatal to Cordova. The national sorrow was mitigated for a moment by the appointment of Abdul-Malik to the vacant post of hajib. This minister promised to tread in the steps of his illustrious father; his administration both in Africa and Spain was signalised by great spirit and valour; but, unlike Almansor, he found the Christians too well prepared to be taken by surprise. He was suddenly seized with excruciating pains—the effect, probably, of poison; and he died 1008, in the seventh year of his administration. With him ended the prosperity of Mohammedan Spain.

Abd ar-Rahman, the brother of Abdul-Malik, was next advanced to the post of hajib. He prevailed on the childless monarch to designate him as successor to the throne. This rash act occasioned his ruin, and was one of those which accelerated with fearful rapidity the decline of the state. The race of the Omayyads was not extinct; and Muhammed, a prince of that

[1009-1012 A.D.]

house, resolved to chastise the presumption of the hajib. He rapidly marched on the city, forcibly seized on the palace and king, and proclaimed the deposition of the hajib, who later was wounded, taken, and crucified by the barbarous victor.

Muhammed first caused himself to be appointed hajib ; but the modest title soon displeased, and he aspired to that of king. He who had successfully rebelled against his sovereign, and who held that sovereign a prisoner in the palace, was not likely to hesitate at greater crimes. By his orders Hisham was secretly conveyed to an obscure fortress, and there confined. At the same time the death of the king was publicly announced ; a person resembling him in stature and countenance was, we are told, substituted for him, and laid in the royal sepulchre ; and Muhammed, in conformity with the pretended will of his predecessor, was hailed as prince of the believers.

But the usurper was far from secure in his seat of power. The dangerous example which he himself had set of successful rebellion, was too attractive not to be followed ; and his own acts hastened the invitation. Incensed against the African guard which had supported the factions of Abd ar-Rahman, he dissolved that formidable body, and ordered them to be expelled the city. They naturally resisted ; but with the aid of the populace he at length forced them beyond the walls, and threw after them the head of their chief. The exasperated Africans swore to be revenged, and proclaimed Suleiman, of the royal blood of the Omayyads, the successor of Hisham. As the forces of Suleiman were too few to make an open attack on Cordova, he traversed the country in search of partisans, and added greatly to the number of his followers. He even procured many Christian auxiliaries from Sancho, count of Castile. In an obstinately contended battle he overthrew the usurper ; twenty thousand troops of the latter being left on the field. The victor hastened to Cordova, and assumed the reins of sovereignty. There, however, he did not long remain ; he felt he was unpopular ; and to avoid assassination, he shut himself up in the palace of Azhara.

The African domination.—for such his was—became odious to the native Moslems ; nor was the feeling lessened by the presence of the Christian auxiliaries. The latter were honourably dismissed ; but still there was no solid security for Suleiman, against whom plots were frequent. To add to his vexations, Muhammed, aided by Count Raymond of Barcelona and several walis, advanced against Cordova. The African party was defeated, its chief forced to flee, and Muhammed again recognised as king. But throughout these contentions, the vicissitudes of success and failure followed each other with amazing celerity. Though pursued by a superior force headed in person by his bitter rival, Suleiman turned round and inflicted a terrible defeat on Muhammed, who precipitately fled, almost alone, to the capital. The victor followed him, seized on the heights in the vicinity of Cordova, and laid siege to the place. Muhammed was weakened by the desertion of his Christian allies, and still more by the disaffection of the mob, which bears about the same feeling to unfortunate princes as the kindred cur towards the meanly clad visitant. The hajib Uhada, a man who had contrived to keep his post in every recent change of government, took advantage of this alienation of popular feeling ; he did not declare for Suleiman, as little of a favourite as the present ruler ; but he suddenly drew Hisham from confinement, and showed him to the astonished populace. Astonishment gave way to transport ; and transport, as usual, to excesses. Muhammed was beheaded, his corpse torn in pieces by the new converts to legitimacy (1012 A.D.), and the head thrown into the camp of Suleiman.

[1012-1023 A.D.]

But Suleiman refused to recognise the grandson of the great Abd ar-Rahman. Having formed an alliance with Obaid Allah, the son of Muhammed and wali of Toledo, he aimed at nothing less than the deposition of the king. At first his efforts were unpromising; his ally was defeated, made prisoner, and beheaded. Fortune favoured him in other respects. Suleiman marched on Cordova. In vain did the hajib Khairan, the successor of Uhada, whom Hisham in a fit of suspicion had put to death, attempt to defend the city. The inhabitants opened one of the gates; the Africans entered, fought, and conquered; their chief was a second time saluted as king, and Hisham forever disappeared from the stage of royalty—probably at the same moment from that of life.

Suleiman began his reign—for so long as Hisham lived he cannot be properly ranked among the kings of Cordova—by rewarding his adherents in the most lavish manner. He confirmed them, as he had promised, in the hereditary possession of their fiefs, thus engrafting on a strangely foreign stock the feudal institution of more northern nations. This was the signal for the creation of numerous independent sovereignties, and consequently for the ruin of Mohammedan Spain. The strength of the misbelievers had consisted in their unity under the religious sway of their caliphs when this strong bulwark was dissolved the scattered fragments of their empire might for a moment resist the eager assaults of the Christians; but these must inevitably be swept away in the end by the overwhelming flood.

The hajib Khairan, who had escaped to his government of Almeria, swore to be revenged on this new usurper. As, however, no forces which he could bring into the field could contend for a moment with those of Suleiman, he passed over to Ceuta to interest the governor, Ali ben Hammud, in his project. Suleiman was forsaken by most of the walis, his allies—they can no longer be called subjects; his troops deserted to swell the ranks of his enemy; and in a battle near Seville, his Andalusian adherents turned against him, and thereby decided his fate.

Ali was proclaimed king of Mohammedan Spain, but not until search had been vainly made for Hisham. The crown was not destined to sit more lightly on his head than on that of his immediate predecessor. He found an enemy where he least expected one; he was stifled in the bath by his Slavonic attendants, and the report circulated that his death was natural.

Al-Kasim ben Hammud, brother of the deceased king, seized on the throne. A powerful conspiracy was formed to dethrone him. His palace was assailed; and though, by the valour of his guards, it held out fifty days, at the end of that time most of them fell in an attempt to effect their escape. Some of the more humane of the assailants secretly conveyed Kasim beyond the walls and provided him with a small escort of cavalry, which conveyed him to Xeres. When this intelligence was known at Cordova, the Alameris, or party of the family of the great Almansor, which acted a conspicuous part in all these commotions and which adhered to the fortunes of the Omayyads, proclaimed as king Abd ar-Rahman ben Hisham, brother of the usurper Muhammed.

Muhammed ben Abd ar-Rahman, cousin of the king, a man of boundless wealth, succeeded in corrupting the chief nobles of the city. In the silence of night he armed a resolute band of his creatures, who hastened to the palace, and massacred the soldiers on duty. After a reign of only forty-seven days, the king's bedchamber was entered and he was pierced with a thousand wounds.

END OF THE OMAYYADS

Muhammed II reaped the reward of his crime. His successor was Yahya, who perished in an ambushade (1025). The next prince on whom the choice of the Cordovans fell, Hisham III, brother of Abd ar-Rahman al-Mortada, was naturally loth to accept a crown which had destroyed so many of its wearers. In the end, however, being rather forced than persuaded to relinquish his scruples, he left his retirement. Unhappily, he had but too



THE ALHAMBRA

much reason to find that neither private virtues nor public services have much influence over the bulk of mankind; and that the absolute king who has not the power to make himself feared will not long be suffered to reign. In 1031 a licentious mob paraded the streets of Cordova, and loudly demanded his deposition. He did not wait the effects of their violence; with unfeigned satisfaction he retired to private life, in which he passed unmolested the remainder of his days. The remembrance of his virtues long survived him; and by all the Arabic writers of his country he is represented as too good for his age.

With Hisham III ended the caliphate of the West, and the noble race of the Omayyads. If the succession

was interrupted by Ali, and Al-Kasim, and Yahya, who though descended from a kindred stock were not of the same family, that interruption was but momentary; especially as Abd ar-Rahman IV reigned at Jaen, while the last two princes were acknowledged at Cordova. From this period 1031 A.D. to the establishment of the kingdom of Grenada in 1238 A.D., there was no supreme chief of Mohammedan Spain, if we except the fleeting conquerors who arrived from Africa, the fabric of whose dominion was as suddenly destroyed as it was erected.

Vicious as is the constitution of all Mohammedan governments, and destructible as are the bases on which they are founded, the reader cannot fail to have been struck with the fate of this great kingdom. It can scarcely

[1031-1067 A.D.]

be said to have declined; it fell at once. Not thirty years have elapsed since the great Almansor wielded the resources of Africa and Spain, and threatened the entire destruction of the Christians, whom he had driven into an obscure corner of this vast peninsula. Now Africa is lost; the Christians hold two-thirds of the country; the petty but independent governors, the boldest of whom trembled at the name of Almansor, openly insult the ruler of Cordova, whose authority extends little further than the walls of his capital. Assuredly, so astounding a catastrophe has no parallel in all history. Other kingdoms, indeed, as powerful as Cordova, have been perhaps as speedily deprived of their independence; but if they have been subdued by invading enemies, their resources, their vigour, to a certain extent their greatness have long survived their loss of that blessing. Cordova, in the very fullness of her strength, was torn to pieces by her turbulent children.

INDEPENDENT KINGDOMS

The decline and dissolution of the Mohammedan monarchy, or western caliphate afforded the ambitious local governors throughout the peninsula the opportunity for which they had longed sighed — that of openly asserting their independence of Cordova and of assuming the title of kings.

But Cordova, however weakened, was not willing thus suddenly to lose her hold on her ancient subjects; she resolved to elect a sovereign who should endeavour to subdue these audacious rebels, and restore her ancient splendour. The disasters which had accompanied the last reigns of the Omayyad princes had strongly indisposed the people to the claims of that illustrious house. Jehwar ben Muhammed surrounded himself by a council which comprised some of the most distinguished citizens, and without the advice of which he undertook no one thing, not even the nomination to public offices. Of that council he was but the president, possessing but one vote like the remaining members; so that Cordova presented the appearance rather of a republic than of a monarchy. He introduced a degree of tranquillity and commercial activity unknown since the death of the great Almansor. But the same success did not attend him in his efforts to restore the supremacy of Cordova. Whatever might be the internal dissensions of the petty kings, the success of some, the failure of others, none thought of recognising his superiority. To recount the perpetually recurring struggles of these reguli for the increase of their states, their alliances, their transient successes or hopeless failures, or even their existence, would afford neither interest nor instruction to the reader. Such events only can be noticed as are either signal in themselves, or exercised more than a passing influence on the condition of the Mohammedan portion of the peninsula.

After triumphing over some neighbouring kings, who dreaded his increasing power, the sovereign of Seville prepared to invade the possessions of Jehwar; but death surprised him before those preparations were completed. His son, Muhammed Al-Mucteded, who succeeded him, was as ambitious as himself, but more luxurious. All southern Andalusia came into the power of Al-Mucteded, yet his ambition was far from satisfied. For some time he remained in alliance with Muhammed, the son and successor of Jehwar, on the throne of Cordova; but he gained possession of that ancient capital by stratagem. After many years of continued warfare, the king of Seville and Cordova became, not merely the most powerful, but almost the only independent sovereign of Mohammedan Spain.

Yahya al-Kadi, the son and successor of Ibn Dylun on the throne of Toledo, inherited neither the courage nor the abilities of that prince. Sunk in the lowest sensuality, he regarded with indifference the growing success of Muhammed. He became at length so contemptible that his very subjects rose and expelled him. He applied for aid to the ally of his father, Alfonso VI king of Leon; but that prince, though under the greatest obligations to the memory of the father, was persuaded by the king of Seville to adopt a hostile policy towards the son. It seems, indeed, as if Muhammed and Alfonso, in the treaty which they concluded at the instance of the former, had tacitly agreed not to interrupt each other in the execution of the designs each had long formed. The victorious Alfonso triumphed over all opposition, and prosecuted the siege with a vigour which might have shown the misbelievers how formidable an enemy awaited them all, and how necessary were their combined efforts to resist him. But Muhammed, the only enemy whom the Christian hero had to dread, was no less occupied in deriving his share of the advantages secured by the treaty—in reducing the strong towns of Murcia and Granada. After a siege of three years, Toledo was reduced to the last extremity, and was compelled to capitulate. On the 25th of May, 1085 A.D., Alfonso triumphantly entered this ancient capital of the Goths, which had remained in the power of the misbelievers about 374 years.

The conquest of Toledo was far from satisfying the ambition of Alfonso; he rapidly seized on the fortresses of Madrid, Maqueda, Guadalajara, and established his dominion on both banks of the Tagus. Muhammed now began seriously to repent his treaty with the Christian, and to tremble even for his own possessions. He vainly endeavoured to divert his ally from the projects of aggrandisement which that ally had evidently formed. Muhammed saw that unless he leagued himself with those whose subjugation had hitherto been his constant object,—the princes of his faith,—his and their destruction was inevitable. The magnitude of the danger compelled him to solicit their alliance. Such resistance as Mohammedan Spain alone could offer seemed hopeless. With this conviction in their hearts two of the most influential cadis proposed an appeal to the celebrated African conqueror, Yusuf ben Tashufin, whose arm alone seemed able to preserve the faith of Islam in the peninsula. The proposal was received with general applause by all present; they did not make the very obvious reflection that when a nation admits into its bosom an ally more powerful than itself, it admits at the same time a conqueror. The wali of Malaga alone, Abdallah ben Zagut, had courage to oppose the dangerous embassy under consideration. “You mean to call in the aid of the Almoravids! Are you ignorant that these fierce inhabitants of the deserts resemble their own native tigers? Suffer them not, I beseech you, to enter the fertile plains of Andalusia and Granada! Doubtless they would break the iron sceptre which Alfonso intends for us; but you would still be doomed to wear the chains of slavery. Do you not know that Yusuf has taken all the cities of Almaghreb, that he has subdued the powerful tribes of the East and West, that he has everywhere substituted despotism for liberty and independence?” The aged Zagut spoke in vain.

THE ALMORAVIDS

Beyond the chain of Mount Atlas, in the deserts of ancient Gætulia, dwelt two tribes of Arabian descent. At what time they had been expelled, or had voluntarily exiled themselves from their native Yemen, they knew

[1031-1094 A.D.]

not; but tradition taught them that they had been located in the African deserts from ages immemorial. Yahya ben Ibrahim, belonging to one of these tribes (that of Gudala), made the pilgrimage of Mecca. Being questioned by his new friend as to the religion and manners of his countrymen, he replied that they were sunk in ignorance, both from their isolated situation in the desert and from their want of teachers. He entreated the alfaqui to allow some one of his disciples to accompany him into his native country. With considerable difficulty Abdallah ben Yassim, the disciple of another alfaqui, was persuaded to accompany the patriotic Yahya. Abdallah was one of those ruling minds which, fortunately for the peace of society, nature so seldom produces. Seeing his enthusiastic reception by the tribe of Gudala, and the influence he was sure of maintaining over it, he formed the design of founding a sovereignty in the heart of these vast regions. He prevailed on his obedient disciples to make war on the kindred tribe of Lamtuna. His ambition naturally increased with his success; in a short time he had reduced, in a similar manner, the isolated tribes around him.

To his valiant followers of Lamtuna, he now gave the name of Al-Morab-ethun, or Almoravids, which signifies men consecrated to the service of God. The whole country of Darah was gradually subdued by this new apostle, and his authority was acknowledged over a region extensive enough to form a respectable kingdom. But though he exercised all the rights of sovereignty, he prudently abstained from assuming the title. He left to the emir of Lamtuna the ostensible exercise of temporal power; and when, in 1058 A.D., that emir fell in battle, he nominated Abu Bekr ben Omar to the vacant dignity. His own death, which was that of a warrior, left Abu Bekr in possession of an undivided sovereignty. The power, and consequently the reputation of the emir, spread far and wide. Abu Bekr looked around for a site on which he might lay the foundations of a great city, the destined metropolis of a great empire; and the city of Morocco began to rear its head from the valley of Eylana. Before, however, his great work was half completed, he received intelligence that the tribe of Gudala had declared a deadly war against that of Lamtuna. As he belonged to the latter, he naturally trembled for the fate of his kindred; and at the head of his cavalry he departed for his native deserts, leaving the command of the army, during his absence, to his cousin, Yusuf ben Tashufin.

Whatever were Yusuf's other virtues, it will be seen that gratitude, honour, and good faith were not among the number. Scarcely had his kinsman left the city than, in pursuance of the design he had formed of usurping the supreme authority, he began to win the affections of the troops, partly by his gifts and partly by affability. Nor was his success in war less agreeable to so fierce and martial a people as the Almoravids. The Berbers were quickly subdued by him. He had long aspired to the hope of marrying the beautiful Zainab, sister of Abu Bekr; but the fear of a repulse from the proud chief of his family had caused him to smother his inclination. He now disdained to supplicate for that chief's consent; he married the lady. Having put the finishing touch to his magnificent city of Morocco, he transferred thither the seat of his empire. The augmentation of his army was his next great object; and so well did he succeed in it that he found his troops exceeded one hundred thousand.

Yusuf had just completed the subjugation of Fez when Abu Bekr returned from the desert, and encamped in the vicinity of Agmat. With a force so far inferior to his rival's, so far from demanding the restitution of his rights, he durst not even utter one word of complaint; on the contrary,

he pretended that he had long renounced empire, and that his only wish was to pass the remainder of his days in the retirement of the desert. With equal hypocrisy Yusuf humbly thanked him for his abdication; the sheikhs and walis were summoned to witness the renewed declaration of the emir, after which the two princes separated. The following day, however, Abu Bekr received a magnificent present from Yusuf, who, indeed, continued to send him one every year to the period of his death.

Yusuf had just exchanged his humble title of emir for that of *al-muslimin*, or prince of the believers, and of *nazir ed-din*, or defender of the faith, when letters from Muhammed reached him. Before he returned a final answer to the king of Seville, he insisted that the fortress of Algeciras should be placed in his hands, on the pretence that if fortune were unpropitious he should have some place to which he might retreat. That Muhammed should have been so blind as not to perceive the designs involved in the insidious proposal is almost enough to make one agree with the Arabic historians, that destiny had decreed he should fall by his own measures.

Alfonso was besieging Saragossa, which he had every expectation of reducing, when intelligence reached him of Yusuf's disembarkation. He resolved to meet the approaching storm. At the head of all the forces he could muster he advanced towards Andalusia, and encountered Yusuf on the plains of Zallaka (1086). Alfonso was severely wounded and compelled to retreat, but not until nightfall, nor until he had displayed a valour worthy of the greatest heroes. Yusuf now proclaimed the *Al-hijed*, or holy war, and invited all the Andalusian princes to join him. But this demonstration of force proved as useless as the preceding; it ended in nothing; owing partly to the dissensions of the Mohammedans and partly to the activity of the Christians, who not only rendered abortive the measures of the enemy but gained some signal advantages over them. Yusuf was forced to retreat on Alneida. Whether through the distrust of the Mohammedan princes, who appear to have penetrated his intention of subjecting them to his empire, or through his apprehension of Alfonso, he again returned to Africa, to procure new and more considerable levies. He landed a third time at Algeciras, not so much with the view of humbling the Christian king as of executing the perfidious design he had so long formed. For form's sake, indeed, he invested Toledo, but he could have entertained no expectation of reducing it; and when he perceived that the Andalusian princes refused to join him, he eagerly left that city, and proceeded to secure far dearer and easier interests. He openly threw off the mask, and commenced his career of spoliation. After the fall of Muhammed, Yusuf had little difficulty in subduing the remaining princes of Andalusia.

Thus ended the petty kingdoms of Andalusia, after a stormy existence of about sixty years, and thus commenced the dynasty of the Almoravids. For some years after the usurpation of Yusuf, peace appears to have subsisted in Spain between the Mohammedans and the Christians. Fearing a new irruption of Africans, Alfonso contented himself with fortifying Toledo; and Yusuf felt little inclination to renew the war with one whose prowess he had so fatally experienced. But Christian Spain was, at one moment, near the brink of ruin. The passion for the Crusades was no less ardently felt by the Spaniards than by other nations of Europe. Fortunately, Pope Paschal II, in answer to the representations of Alfonso, declared that the proper post of every Spaniard was at home, and there were his true enemies. Yusuf returned to Morocco in 1103, where he died in 1106, after living one hundred Arabian or about ninety-seven Christian years.

[1103-1130 A.D.]

Ali was only in his twenty-third year when he succeeded his father, whose military talents he inherited, and whom he surpassed in generosity. On the death of Alfonso, in 1109 A.D., Ali entered Spain at the head of one hundred thousand men, to prosecute in person the war against the Christians. But though he laid waste the territory of Toledo, and invested that city, he soon abandoned the siege. A second army sent by Ali had no better success. In 1118 Saragossa, after a siege of some months, fell into the power of the Christians, and the north of Spain was forever freed from the domination of the Mohammedans. The following year the Aragonian hero destroyed twenty thousand of the Africans, who had advanced as far as the environs of Daroca; while another division of the Almoravids, under Ali in person, was compelled to retreat before the army of Leon and Castile.

At this very time the empire of the Almoravids was tottering to its fall. It had never been agreeable to the Mohammedans of Spain, whose manners, from their intercourse with a civilised people, were comparatively refined. The sheikhs of Lamtuna were so many insupportable tyrants; the Jews, the universal agents for the collection of the revenues, were here, as in Poland, the most pitiless extortioners; every savage from the desert looked with contempt on the milder inhabitant of the peninsula. The domination of those strangers was indeed so odious that, except for the divisions between Alfonso and his ambitious queen, Donna Urraca, who was sovereign in her own right, all Andalusia might speedily have been subjected to the Christian yoke. Even while Ali remained in Spain, there was an open revolt of the inhabitants, who could not longer support the excesses of the barbarian guard.

But the cause which most menaced the existence of Ali's throne, and which was destined to change the whole face of western Africa and southern Spain, originated, like the power of Yusuf ben Tashufin, in the deserts bordering on Mount Atlas. Muhammed ben Abdallah, the son of a lamp-lighter in the mosque of Cordova, was distinguished for great curiosity and an insatiable thirst for knowledge. Whether Muhammed was a fanatic or a knave, or composed of a large mixture of both, is not easy to be determined. He wandered from place to place, zealously preaching doctrines dangerous to the faith of Islam. His reception, however, was long cool; and from one town, where he had held forth in the mosque, he was compelled to flee to Tlemcen. On his way he fell in with a youth, Abdul-Mumin by name, whom he persuaded to share his fortunes. The two friends subsequently travelled to Fez, and thence to Morocco.

The artful rebel was permitted to follow his vocation till the excitement produced by his fanatic appeals to the ignorant populace was too great to be overlooked, and he was ordered to leave Morocco. At a short distance from the city, however, probably in its public cemetery, he built a hut among the graves, as a residence for himself and his faithful Abdul-Mumin. As he had anticipated, he was soon followed by crowds who venerated his prophetic character, and who listened with pleasure to vehement denunciations which fell with terrific effect on their superiors. He inveighed against the impiety of the Almoravids, who appear not to have been more popular in Mauretania than in Spain. Ali ordered the rebel to be secured. Muhammed, who had timely notice of the fate intended him, fled to Agmat, accompanied by a host of proselytes; but finding that his liberty was still in danger, he hastily retreated to Tinnal in the province of Sus. His success in this region was so great that he had soon an army of disciples, all devoted to his will, because all believed in his divine mission. For some time he preached to them the

[1130-1143 A.D.]

coming of the great mahdi, who should teach all men the right way and cause virtue and happiness to reign over the whole earth; but he carefully refrained from acknowledging himself to be the mighty prophet, doubtless because he was fearful of shocking the credulity even of his own followers. One day, in conformity with a preconceived plan, as he was expatiating on the change to be effected by the long-promised teacher and ruler, Abdul-Mumin and nine other men arose, saying: "Thou announcest a mahdi; the description applies only to thyself. Be our mahdi and imam; we swear to obey thee!" The Berbers, influenced by the example, in the same manner arose and vowed fidelity even unto death.

From this moment he assumed the high title of mahdi, and proclaimed himself as the founder of a new people. He instituted a regular government, confiding the administration to Abdul-Mumin, his minister, with nine associates, but reserving the control to himself. Seventy Berbers or Alarabs formed the council of the new government. An army of ten thousand horse and a far greater number of foot was speedily organised, with which he took the road to Agmat just as Ali returned to Morocco from Spain. The Almohads [*Unitarians*], for such was the name assumed by the followers of Muhammed, defeated the troops of Ali four times.

At length Muhammed resolved to reduce the capital of Morocco. At his voice forty thousand men took the field. The preparations of Ali were immense; one hundred thousand men were ranged round his standard. They were again defeated, were pursued to the very walls of Morocco, and that capital was invested with a vigour which showed that the Almohads were intent on its reduction. But Ali led his troops against the rebels, whom he completely routed. Abdul-Mumin rallied the fugitives, and effected an orderly retreat. But time was necessary to repair the misfortune, especially as some of the savage tribes of the desert withdrew from Muhammed's banner, on finding that his power was that of a mere mortal.

In 1130 the mahdi commanded all to assemble the following day near the great mosque, to bid adieu to their chief. All wondered at the command, except such as were acquainted with his long hidden disease. He exhorted them to persevere in the doctrine he had taught them; announced his approaching death; and when he saw them dissolved in tears, inculcated the duty of resignation to the divine will. He then retired with his beloved disciple, to whom he presented the book containing the tenets of his faith—a book which he had received from the hands of Al-Gazali. The fourth day he expired. The chiefs of the state were soon afterwards assembled to deliberate on the form of government; a monarchy was chosen; and by their unanimous suffrages Abdul-Mumin was proclaimed imam and almumenin.

For the next three years the new caliph was diligently employed in extending his conquests. The whole country, from the mountains of Dahra to Salee, all Fez and Tasa, received his spiritual and temporal yoke. The empire of the Almoravids was now bounded within a narrow sphere. Ali became dejected and unhappy; his troops were everywhere defeated; his towns were rapidly delivered into the power of a savage enemy, who had vowed his destruction; and though, in compliance with the advice of his counsellors, he associated with him in the empire his son Tashufin, whose exploits in Spain had obtained him much celebrity, that prince was too busily occupied with the Christians and his discontented subjects of Andalusia to prop the declining empire in Africa.

Tashufin ben Ali succeeded in 1143 to his father, who died at Morocco—more from grief at the declining state of affairs than from any other cause.

[1143-1145 A.D.]

His first object was to assemble an army to strike another blow for the defence of his empire. At first he was successful. Abdul-Mumin was compelled to fall back on his mountain; but in a second action Tashufin was defeated; in a third he was also compelled to retreat. Ali saw that his only hope of safety lay in an escape to Spain. One night he resolved to make a desperate effort to gain the port where his vessels were still riding at anchor. Unfortunately either he mistook his way or his mule was terrified by the roaring of the waves, for the next morning his mangled corpse was found at the foot of a precipice on the beach.

But Morocco, Fez, and some other cities were yet in the power of the Almoravids, who raised Ibrahim Abu Ishak, son of Tashufin, to the throne. The vindictive Abdul-Mumin, however, left them little time to breathe. Tlemcen he took by assault, and massacred the inhabitants; Fez he also reduced. The siege of Morocco was prosecuted with vigour. The inhabitants were so fatally repulsed in a sortie that they durst no longer venture outside the walls. Famine soon aided the sword; the number who died of starvation is said to have amounted to three-fourths of the whole population. Such a place could not long hold out; and accordingly it was carried in the first general assault. Ibrahim and the surviving sheikhs were instantly brought before the conqueror. Not only were he and his chiefs led out to instant execution, but a general massacre of the surviving inhabitants was ordered. The few who were spared were sold as slaves; the mosques were destroyed and new ones erected; and the tribes of the desert were called to re-people the now solitary streets.

During these memorable exploits in Africa, the Christians were rapidly increasing their dominions. Coria, Mora, etc., were in the power of Alfonso, styled the emperor; and almost every contest between the two natural enemies had turned to the advantage of the Christians. So long, indeed, as the walis were eager only to preserve or to extend their authority, independent of each other and of every superior, this success need not surprise us; we may rather be surprised that the Mohammedans were allowed to retain any footing in the peninsula. Probably they would at this time have been driven from it but for the seasonable arrival of the victorious Almohads. Both Christians and Africans now contended for the superiority. While the troops of Alfonso reduced Baeza, and with a Mohammedan ally even Cordova,



ARAB SOLDIER

Malaga and Seville acknowledged Abu Amram. Calatrava and Almeria next fell to the Christian emperor, about the same time that Lisbon and the neighbouring towns received Dom Henry (Henrique), the new sovereign of Portugal. Most of these conquests, however, were subsequently recovered by the Almohads. Being reinforced by a new army from Africa, the latter pursued their successes with greater vigour. They reduced Cordova, which was held by an ally of Alfonso; defeated, and forever paralysed, the expiring efforts of the Almoravids; and proclaimed their emperor Abdul-Mumin as sovereign of all Mohammedan Spain (1146).

DYNASTY OF THE ALMOHADS

Abdul-Mumin, as if desirous of subduing not merely what had formed the empire of the Almoravids but all the regions which owned the faith of Islam, levied army after army; so that from Portugal to Tunis and Kairwan his wild hordes spread devastation and dismay. To detail the events of the wars sustained by his general, or his son the cid Yusuf, in Andalusia, would afford little interest to the reader. It will be sufficient to observe that, by slow but sure degrees, the whole of Andalusia was incorporated with his empire. Once only did he visit Spain, if remaining a few hours at Gibraltar can deserve the name. In 1162 he breathed his last. On his accession, Yusuf Abu Yakub dismissed the enormous army which had been collected. During the following few years he appears to have cultivated the blessings of peace; it was not until 1170 that he entered Spain, and all Mohammedan Spain owned the emperor.

Notwithstanding the destructive wars which had prevailed near a century, neither Moors nor Christians had acquired much advantage by them. From the reduction of Saragossa to the present time, the victory, indeed, had generally declared for the Christians; but their conquests, with the exception of Lisbon and a few fortresses in central Spain, were lost almost as soon as gained; and the same fate attended the equally transient successes of the Mohammedans. The reason why the former did not permanently extend their territories, was their internal dissensions. The Christians, when at peace among themselves, were always too many for their Mohammedan neighbours, even when the latter were aided by the whole power of western Africa.

Yakub ben Yusuf, from his victories afterwards named Al-Mansur, was declared successor to his father. For some years he was not personally opposed to the Christians, though his walis carried on a desultory indecisive war. In 1194 he landed in Andalusia, and proceeded towards Valencia, where the Christian army then lay. There Alfonso VIII, king of Castile, was awaiting the expected reinforcements from his allies, the kings of Leon and Navarre. Both armies pitched their tents on the plains of Alarcon. The chiefs of both naturally felt anxious for the result; but the charge of rashness cannot be erased from the memory of Alfonso, for venturing to withstand alone a conflict with the overwhelming force of the enemy, instead of falling back to effect a junction with his allies. His loss must have been immense, amounting probably to twenty thousand men. With a generosity very rare in a Mohammedan, and still more in an African, Yakub restored his prisoners to liberty — an action for which, we are informed, he received few thanks from his followers. After this signal victory Yakub rapidly reduced Calatrava, Guadalaxara, Madrid and Esalona, Salamanca, etc.

[1198-1212 A.D.]

Toledo, too, he invested, but in vain. He returned to Africa, caused his son Muhammed to be declared wali alhadi, and died (1199). He was, beyond doubt, the greatest and best of the Almohads.

The character of Muhammed Abu Abdallah, surnamed An-Nasir, was very different from that of his great father. Much as the world had been astounded at the preparations of his grandfather Yusuf, they were not surpassed by his own, if, as we are credibly informed, one alone of the five divisions of his army amounted to 160,000 men. It is certain that a year was required for the assembling of this vast armament, that two months were necessary to convey it across the straits, and that all Christian Europe was filled with alarm at its disembarkation. Innocent III proclaimed a crusade to Spain; and Rodrigo of Toledo, the celebrated historian, accompanied by several prelates, went from one court to another to rouse the Christian princes. While the kings of Aragon and Navarre promised to unite their forces with their brother of Castile to repel the common danger, great numbers of volunteers from Portugal and southern France hastened to the general rendezvous at Toledo, the pope ordered fasting, prayers, and processions to be made, to propitiate the favour of heaven, and to avert from Christendom the greatest danger that had threatened it since the days of the emir Abd ar-Rahman.

THE BATTLE OF LAS NAVAS DE TOLOSA (1212 A.D.)

Muhammed opened the campaign by the siege of Salvatierra, a strong but not important fortress of Estremadura, defended by the knights of Calatrava. That he should waste his forces on objects so incommensurate with their extent, proves how little he was qualified to wield them. The place stood out for several months, and did not surrender until the emperor had sustained a heavy loss, nor until the season was too far advanced to permit any advantage to be derived from this partial success. By suspending the execution of his great design until the following season, he allowed Alfonso time to prepare for the contest. The following June, the kings of Leon and Castile having assembled at Toledo, and been joined by a considerable number of foreign volunteers, the Christian army advanced towards the south.

On July 12th, the crusaders reached the mountainous chain which divides New Castile from Andalusia. They found not only the passes, but the summits of the mountains occupied by the Almohads. To force a passage was impossible; and they even deliberated on retreating, so as to draw out, if possible, the enemy from positions so formidable, when a shepherd entered the camp of Alfonso, and proposed to conduct the Christian army, by a path unknown to both armies, to the summit of this elevated chain — by a path, too, which would be invisible to the enemy's outposts. A few companies having accompanied the man, and found him equally faithful and well informed, the whole army silently ascended, and entrenched themselves on the summit, the level of which was extensive enough to contain them all. Below appeared the widespread tents of the Moslems, whose surprise was great on perceiving the heights thus occupied by the crusaders. For two days the latter, whose fatigues had been harassing, kept their position; but on the third day they descended into the plains of Tolosa, which were about to be immortalised by their valour. Their right wing was led by the king of Navarre, their left by the king of Aragon, while Alfonso took his station in the centre. The attack was made by the Christian centre against that of the Mohammedans; and immediately the two wings moved against those of the enemy.

[1212-1270 A.D.]

The struggle was terrific, but short; myriads of the barbarians fell, the boundary was first broken down by the king of Navarre, the Castilians and Aragonese followed, all opponents were massacred or fled, and the victors began to ascend the eminence on which Muhammed still remained. Muhammed mounted a mule and soon outstripped not only the pursuers but the fugitives. The carnage of the latter was dreadful, until darkness put an end to it. The victors now occupied the tents of the Mohammedans, while the two martial prelates sounded the *Te Deum* for the most splendid success which had shone on the banners of the Christians since the time of Charles Martel. The loss of the Africans, even according to the Arabian writers, who admit that the centre was wholly destroyed, could not fall short of 160,000 men.

The reduction of several towns, from Tolosa to Baeza, immediately followed this glorious victory — a victory in which Don Alfonso nobly redeemed his failure in the field of Zallaka, and which, in its immediate consequences, involved the ruin of the Mohammedan empire in Spain. After an unsuccessful attempt on Ubeda, as the hot season was raging, the allies returned to Toledo, satisfied that the power of Muhammed was forever broken. That emperor, indeed, did not long survive his disaster. Having precipitately fled to Morocco, he abandoned himself to licentious pleasures, left the cares of government to his son, or rather his ministers, and died in 1213, not without suspicion of poison.^c

THE DECLINE OF ARAB POWER

After the dissolution of the Almohad empire Africa and Spain, without severing any of the ties that bound their populations together, ceased forever to obey the same government. This separation would have had no disastrous consequences for Islam if the tribes of Maghreb had not set so high a price upon their assistance that the Spanish Arabs were unable to accept it. The Maghrebites did indeed cross the strait several times after 1232, but these expeditions served merely to assure the triumphs of the Christians, who drew together in closer and closer union.

The defeat of Tolosa had, by demonstrating the incapacity of Muhammed an-Nasir, precipitated the insurrection of Andalusia; and in Africa the power founded by Abdul-Mumin was as rapidly declining, owing to the failure of the Almohad princes to display the necessary decision and address. As early as 1242 the wali of Tunis refused to renew the tribute which as vassal he was bound to pay, caused himself to be proclaimed an independent sovereign, and founded on the most solid basis the dynasty of the house of Abu Hass, which was destined to endure through several centuries. Farther to the west, in 1248, the Beni Zian family established their supremacy at Tlemcen, Algiers, and in the neighbourhood of Fez; while in the Maghreb the tribe of Beni Merin raised the standard of revolt and menaced Fez, Tasa, and Morocco. For twenty years the Almohads held their ground against their enemies; but all the courage they displayed was rendered useless by their own intestine strife, and in 1270 the Merinid, Abu Yusuf, received the allegiance of the Arabian Moors, or Berbers, of western Africa.

It would be impossible to-day to determine exactly the extent of the territories controlled by the revolting tribes, but in the beginning their domains, without doubt, included Bougie and Algiers and extended from Tlemcen to the Atlantic. Their frontier lines must, in any case, have been constantly changing, as the rulers of the three states waged incessant war against each

[1270-1359 A.D.]

other, and emigration and displacements were continually taking place. A chronological list of the princes who succeeded each other at Tunis, Tlemcen, and Morocco, during the period that extended from the thirteenth to the sixteenth century, would teach us little of an epoch concerning which very few documents exist. The most we know is that the cities of Tunis, Bougie, Algiers, Tlemcen, Fez, and Morocco retained under the Abu Hass, the Beni Zian, and the Beni Merin the importance and splendour that had been theirs under the Zairites and the Omayyads, and could still cite with pride the names of many great artists and scholars. The ancient maritime power of the Aghlabites had fallen never to rise again; but bands of pirates were organised which inflicted great damage on Christians, and vessels leaving the Atlantic ports began to descend the coasts of Africa to the tropics, where they carried on a great trade in gold, amber, and negro slaves.

Naturally the Arabs were drawn into all the disputes that arose between the different sovereigns of Africa, but they experienced no serious results from any of them. Once in 1347, and again in 1359, the Merinid chiefs had succeeded in overcoming Tlemcen and Tunis; but the deposed rulers soon recovered their thrones and continued to reign over the populations they had trained to obedience. Of the three African dynasties that of Abu Hass experienced the fewest turmoils and disorders. While in Maghreb two rivals of equal force disputed for supremacy over the capitals of Fez and Morocco, and in Tlemcen the Beni Zian were obliged to resist the encroachments of formidable neighbours, the kings in Tunis were powerful enough to command the respect of all other cities near, and to wrest Tripoli from the warlike mamelukes of Egypt, the rulers who had succeeded to the Eyyubid sultans.

Having apparently accomplished their mission, the Arabs no longer sought to make the cause of Islam triumph, but little by little withdrew to the obscurity and monotony of a desert life. Even in 1270, at the time of the last crusade of St. Louis, they displayed nothing like the courage that had characterised them on former occasions, being content to sign a disadvantageous treaty with Charles of Anjou, by which they bound themselves to receive French and Italian merchandise free of duty, and to permit the free practice of Catholicism throughout their states.

Later the Spaniards and the Portuguese conquered the African cities which command the Straits of Gibraltar, and sent into the interior as many troops as the Africans had formerly sent into Spain. When they had become



SPANISH HERALD, THIRTEENTH CENTURY

[1343-1534 A.D.]

masters of Algeciras and Tarifa, the Portuguese, who first undertook these enterprises, seized Alemtejo and Algarve and then decided to carry into other countries that spirit of adventure which had led them to demand on sea the wealth and power that were denied them on land. In 1415 they took possession of Ceuta, which they had to defend against Edward, second of the house of Braganza, but were finally able to retain by allowing to remain in irons a child that they had delivered over as hostage. Between 1439-1481 Alfonso V conquered the important cities of Tangiers and Arzillo. Nevertheless the Portuguese had little thought of extending their conquests further, but were devoting themselves to commerce and navigation, in the interests of which they made those maritime discoveries that were to raise them so high among nations and send their ships into so many unknown waters of the globe.

It has not been sufficiently pointed out how fatal to the Arabs of Spain was the occupancy by the Portuguese of Tangiers, Ceuta, and Arzillo. Hitherto the Moslems in Maghreb could come to the assistance of their brothers in Spain without looking upon themselves as interested parties to the dispute. But after the Portuguese came to command the strait, with power to intercept all communications between the two continents, the last blow to Mohammedan unity was struck by the Christian princes.

Once the Catholic sovereigns had become masters of the Mediterranean ports of the peninsula, they enlarged their navy that the Moslem fleets might be constantly held in check, and after the fall of the monarchy of Granada they penetrated deep into Africa. In 1504 Diego of Cordova took several places between Ceuta and Oran, and in 1509 Cardinal Ximenes, minister to Ferdinand of Aragon, organised and directed a much more important expedition. Instead of attacking the younger branch of the Merinids at Morocco, he advanced on Tlemcen and Algiers, the double realm of the Beni Zian, and taking the city of Oran established there a strong garrison.

These encroachments on the part of Christians must be stopped at any cost. Meeting with nothing but supineness and indifference among the Moors and Arabs whom he approached, Eutemi, king of Algiers, finally implored the assistance of Horuj, the celebrated pirate of Mytilene, who was at the head of a considerable fleet. Accepting these overtures with alacrity, Horuj repaired to Algiers with a force of five thousand men (1516); but after entering the city he caused Eutemi to be assassinated, and himself usurped the government. He further profited by the terror he had caused to attack Tlemcen and drive forth the Beni Zian; but in 1518 the Spaniards engaged him in a battle in which he lost his life, leaving Tlemcen in the hands of his enemies.

In no wise discouraged by this reverse, the brother of Horuj, Khair ad-Din, better known under the name of Barbarossa, succeeded in getting himself acknowledged ruler by the inhabitants of Algiers and establishing his dominion on solid foundations throughout the country; he drove the Spaniards back into Oran, where he kept them confined. Fear, nevertheless, of the superior numbers of the Christians and the mutability of the Arab spirit caused him to seek for his states the protection of the supreme ruler who, at his request, sent him troops of Turkish militia from Constantinople. Barbarossa then took the title of regent, and in the name of the Ottoman sultan exercised the highest authority over all the states of Algiers.

We have witnessed in Asia the gradual substitution of the Turks for the Arabs as defenders of the Moslem faith; and we shall now assist at a repetition of the same process in Africa. This was, too, the epoch of greatest

[1534-1541 A.D.]

power of the sultans in Constantinople. Suleiman, master of Egypt, of Asia Minor, of Greece, and Bulgaria, threatened simultaneously Persia and Hungary, and he alone was capable of protecting Africa against the redoubtable might of Charles V. Far from injuring the cause of Islam, the arrival of these new auxiliaries in the Maghreb should have given it a fresh impetus; but exactly the reverse took place. From the day the Arabs came under subjection to the Turks, all the noble sentiments and generous impulses that had before characterised them gave place to a hopeless condition of servility and degradation; bowed under the yoke of an insolent military body that enforced obedience at the point of the sword, they lost that natural pride that had set them apart from other races, and little by little fell into the brutish torpor that has been their prevailing state in modern times, and which has caused us to judge them wrongfully as showing antagonism to all ideas of civilisation.

The Turks had sway not only over Algiers but over Tunis and Tripoli, and it was to Barbarossa that they owed these further triumphs. Placed by Suleiman in command of the Ottoman fleet, the brother of Horuj thought it necessary to repay this distinction by brilliant services. Having given refuge in Algiers to a deposed prince of the house of Abu Hass, Barbarossa presented himself at Tunis, ostensibly for the purpose of re-establishing its legitimate ruler, but in reality to pave the way for Ottoman dominion. Suleiman, acquainted with his designs, publicly conferred the investiture on the restored prince, who was immediately afterward spirited away: and Barbarossa seized the fort and town of Goletta, and put down the revolt of the inhabitants in the name of the Ottoman ruler, to whom they remained long under subjection.

Meanwhile Christian sovereigns looked on with anxiety while the capitals of the Barbary states were passing into the possession of a power already so formidable; and Charles V, king of Spain and emperor of Germany, determined to check at once the increase of Ottoman dominion. Taking sides with the Abu Hass he embarked in 1535 with troops gathered from the Netherlands, Italy, and Sicily, and landed not far from the ruins of Carthage. Barbarossa had been able to provision the fort of Goletta, but could not rally to his standard the Arab tribes; and Goletta, bravely defended by Sinan, the renegade Jew, was taken by the Christian forces. Tunis itself, Barbarossa being defeated, was forced to open its doors to the victors, and all its riches became the prey of the European soldiers. The prince of the house of Abu Hass, whose interests Charles V had espoused, was reinstated on the throne under the following conditions: (1) that he was to hold the kingdom of Tunis as a fief to the crown of Spain; (2) that all Christian slaves should be restored to liberty without ransom; (3) that the subjects of the emperor in his domain should be free to engage in commerce and practise the Christian religion; (4) that twelve thousand crowns should be contributed towards the maintenance of a Spanish garrison in Goletta; and (5) that all the ports of the kingdom of Tunis should be delivered over into the hands of the emperor. Brilliant as was this expedition, it did not completely destroy African piracy, Algiers having been left still undisturbed. Barbarossa's successor, Hassan Aga, committed new depredations, and soon intercepted all the commerce of the Mediterranean Sea. It became necessary to establish guards along the coasts of Italy, Sicily, and Spain to keep off the incursions of Barbary pirates who, it was asserted, were secretly encouraged by the Arabs still residing on the continent. Charles V got together a new fleet and undertook to reduce Algiers (1541). But the elements were against him from the start, and being assailed at a propitious moment by the

Algerian Turks and certain tribes of Arabs whose religious fanaticism had been excited, the imperial army suffered complete and disastrous defeat.

This unfortunate enterprise also restored the preponderance to the Turks. As soon as circumstances permitted they sent a fleet against the knights of St. John whom Charles V had made masters of Tripoli and reconquered the state in 1551. The government was given into the hands of the celebrated Dragut, who ten years later in concert with Piali Pasha was to achieve another great naval victory.

After the battle of Lepanto, John of Austria marched on Tunis, which offered but a feeble resistance; hardly had he turned his back, however, on the conquered domain, when Sinan Pasha hurried from Tripoli and everywhere re-established the authority of the sultan. Henceforth the Turks were masters over all Tunis and Algiers, and expeditions directed against them had no longer any object save to demand reparation or to punish them for acts of piracy.

Morocco, on the other hand, always remained independent of the Ottoman rule. The Merinids were succeeded in the fifteenth century by the Oatazes, who were in turn replaced by the Sherifs, whose dynasty continues to this day. The adroit personages who had created the grandeur of Morocco were looked upon as the legitimate descendants of Mohammed, and to the brothers of the reigning king, not his children, fell the succession to the throne. This law was the cause of much disturbance in the state, and in 1578 it formed the pretext for a famous expedition directed against Morocco by Dom Sebastian, king of Portugal. The sherif Abdallah having died, his son, Mulei Muhammed, had at first had the advantage over his uncle in the dispute for the succession; but being at last defeated Muhammed betook himself to Portugal, where he hoped to persuade the king, by the promise of large rewards, to assist him in gaining the crown. Carried away by enthusiasm, Sebastian embarked; and having in his possession the coat of arms worn by Charles V at his entry into Tunis, he imagined that he should exceed all that emperor's exploits, and perhaps place the cross over the mosques of Morocco and Fez. He was taken at a disadvantage, however, by the Arabs at Kasr al-Kebir, and he and his little troop found themselves confronted by the dire alternative of achieving victory or meeting death. In this supreme moment Sebastian's courage did not desert him; it served to make illustrious his defeat and dying moments. The two competitors also perished the same day; one by drowning in the river Mucazin, and the other as the result of a fever which he had disregarded in the haste and ardour of his preparations. Made wise by this terrible experience, the Portuguese did not renew their attempts against Africa, and the sherifs had further only to repress the internal dissensions that so frequently arose in their domains.

Such was the situation of the Arabs in Africa during the seventeenth century. They had still a sort of preponderance in Morocco; but in Algiers, Tunis, and Tripoli the Turks had become masters of the cities of the coast, and imposed upon them the severest rule. The different tribes, armed against each other by the astute policy of their oppressors, and terrorised by frequent and sanguinary executions, paid the tribute demanded of them without daring to murmur, and never even dreamed of throwing off the yoke under which they laboured.

We will return now to the Arabs in Spain, who had struck the first and most damaging blow at the empire of the Almohads. In addition to the garrisons the Africans placed among them, the populations had still to resist

[1238-1245 A.D.]

the domination of the Christians ; and in order to effect this the most perfect unity would have been necessary, with the complete sacrifice of all private interests to the national welfare. But, as we have seen, instead of possessing a strongly constituted central government, the Spanish Arabs were divided up into a number of independent states, and the Catholic princes took advantage of this dismemberment to separately overcome them. James I, not content with the conquest of the Balearic Isles, undertook to gain possession of Valencia, and in his enthusiasm for this project abstained from urging against Thibaut de Champagne the rights his birth gave him to the crown of Navarre, thus gaining for himself an ally in the person of a prince who could furnish him with substantial aid. The king of Valencia struggled hard to defend his possessions, but the disunion among the Moslems and the bad faith of the walis, who for bribes delivered over to the enemy all the cities adjacent to the capital, caused Valencia finally to be invested both by land and by sea. Too feeble to resist longer, the Moslem king invoked the aid of the other sovereigns of Africa, but all were too busy with their own affairs, and Valencia fell into the hands of James (Jayme), under conditions that enabled the inhabitants to leave in freedom, or to remain with full protection for their property and religious liberty (1238).

Valencia conquered, James next sought to extend his dominion over the kingdom of Murcia, but the king of Castile, by a powerful intervention (1241), succeeded in turning him from all schemes of aggrandisement. The kingdom of Murcia, less powerful than that of Valencia, was divided among a great many different tribes whose chiefs, all jealous of each other's authority, hastened to submit to Ferdinand III under the best conditions they could obtain. The wali of Lorca alone held out for independence ; but two years later his cities were also taken by assault, and the entire kingdom of Murcia passed over to the crown of Castile.

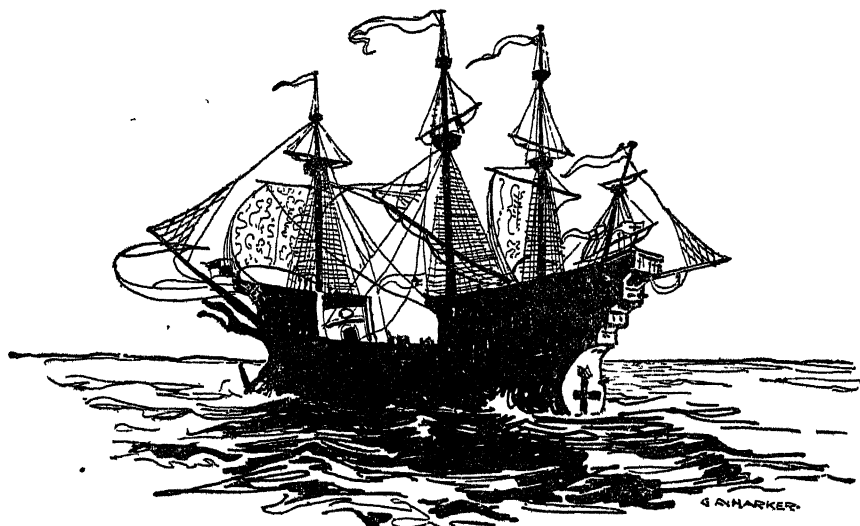
Another acquisition of far greater importance had, moreover, been made by this crown since 1232. In the coveted regions of Guadalquivir, Ibn Hud had at first been able to take an energetic stand against Ferdinand III ; but lacking utterly the resources necessary for carrying on a protracted struggle, he was at last obliged to surrender Ubeda and Andujar, and could not prevent siege being laid to Cordova. The peril which threatened the capital should have aroused the courage and ardour of the Moslems in its defence, but nothing of the sort occurred ; Ibn Hud was assassinated in the midst of his preparations for resistance, and the city was obliged to capitulate. Thus was extinguished the glory of the Islam metropolis in the West, the city of arts and Moslem luxury and magnificence. Ferdinand III placed the cross on the minarets of the great mosques, and returned to Compostella the bells of St. James that Almansor had carried away as trophies.

The time had come for the Arabs to bid farewell to the memories of their past triumphs and glories, they witnessed the profanation of all their sanctuaries without venturing to make the supreme effort that might still have saved them. Ferdinand's victories now followed in quick succession. After taking several cities he encountered and defeated, before Alcala, Mohammed ben al-Akhmar, who had gotten himself acknowledged in the states of Ibn Hud. The Moslems displayed great courage in this engagement ; and Ferdinand, after taking possession of the vast domain ceded to him by Mohammed ben al-Akhmar, agreed to leave him in peace provided he would pay him an annual tribute, furnish a certain number of troops in case of war, and appear in person at the assemblies or *cortes* of Castile. He reserved to himself the right of aggression against the Arabs of the

[1245-1249 A.D.]

Algarve and Guadalquivir, who were still divided into many small states. Seville, the ancient capital of the Almoravids and the Almohads, the capture of which would forever prevent the union of the Algarve with the Sierra Nevada Moslems, was suddenly invested, and in the camp of the enemy were plainly to be seen Muhammed ben al-Akhmar and his five hundred horsemen. The city resisted long, being in constant receipt of supplies from Moslem sources by way of the Guadalquivir, and it was not until Ferdinand III equipped a small fleet and surrounded the mouth of the Guadalquivir that the inhabitants threatened by famine, capitulated. The same favourable terms were accorded to them as to the Arabs of Valencia (1248).

Upon the taking of Seville ensued the submission of all the states lying upon the right bank of the Guadalquivir; hence the complete downfall of the Arab race could not be far distant. Yet the inevitable result was somewhat retarded by Muhammed ben al-Akhmar, whose courage and ability reminded



SPANISH WAR VESSEL, THIRTEENTH AND FOURTEENTH CENTURIES

the Arabs of the qualities of the famed Almansor, and who brought into being a powerful Moslem state which for a while opposed a formidable barrier to the spread of Christian influence. Granada, its capital, became soon the rallying-point of the Moslems dispersed all over the country, and the beneficence of this remarkable prince's rule attracted to his states all who were not disposed to accept the Spanish domination. Emigrants from Cordova and Seville found a cordial welcome at Muhammed's court, and their number was also increased by the Moslem population which James expelled, in 1249, from the plains about Valencia. It can readily be seen what an advantage to Granada was the presence of all these active, intelligent inhabitants; the elements of wealth and success that the Arabs had strewn all over the peninsula now returned upon them in a single flood; and Islam, rising once more under the astonished gaze of Spain, enjoyed a second period of glory (1238-1492).

The luxury and gallantry of the court of Granada have remained famous to this day. Tourneys and jousts were given, and frequent bull-fights and races. The people were often invited by the sovereign to solemn festivals and splendid banquets, and all this opulence was by no means the result of

[1249-1354 A.D.]

oppression, but sprang naturally from the condition of ease which prevailed among all classes. La Veja, the fertile plain which surrounds Granada, produced in that day three times what it does in this, and could easily support a considerable population. The manufacture of silks and other stuffs attained the highest point of excellence, the fine arts were cultivated as successfully as at Cordova, and to stimulate invention prizes were offered in every department of endeavour. The names Alhambra and Generalif awaken in the mind images of the greatest richness and splendour. The Alhambra was at once the palace and fortress of the Moorish kings; Generalif was a magnificent pleasure palace built near the Alhambra on the summit of a hill, and serving as a summer residence for the nobles of the court.

Astronomy, medicine, chemistry, and mathematics were widely encouraged, and from that period dates the discovery of gunpowder. In the universities, which were restricted in their method of instruction, were taught grammar, geography, dialectics, and an obscurely formulated system of theology; also a great impulsion was given to the writing of those stories and romances which, in spite of their numerous affectations, have so many warm admirers to-day. In regard to political institutions the sovereigns of Granada accomplished much that was too important to be passed by in silence. In every city they established a sort of national guard by placing all the citizens under arms; and in order that the frontiers might be more effectively protected, soldiers were given grants of land on the borders, sufficient to maintain themselves and their families. The price of the necessaries of life was never allowed to rise beyond a certain point, and the kings themselves saw to it that the markets were always well supplied.

All the details of life in the capital were strictly regulated, and a capital police force patrolled the streets at night. Certain of the princes, following the rigorous proscriptions of the *Koran*, prohibited the use of spirituous liquors; but for the most part it was the abuse alone that was severely punished. A successful effort was made to prevent Jews from practising usury with as great freedom as elsewhere; and to avoid litigation and dispute, public acts and private treaties were drawn up in terms of great clearness and precision. Wise measures were adopted in all that pertained to the practice of religion. The feasts of Ramadhan, instead of being set apart for folly and debauchery, were made the occasion of good deeds and charity toward the poor; and processions for the purpose of imploring rain were prohibited, as also all nocturnal public gatherings. Imprisonment was substituted for whipping in penal offences, and lapidation was completely abolished; criminals condemned to death were still buried alive, as was the law in all Moslem states.

Strong as was Granada's claim to an honourable place in history, it had no fixed laws of succession, and beside princes worthy of all admiration we see cruel and incapable despots who precipitated the ruin of the Moslem races. Muhammed ben al-Akhmar and Muhammed II (1273-1302) were able to repress all attempts at disorder in their states, but Muhammed III was not so fortunate. One of his brothers, Nasar Abul-Jinz, incited an insurrection in Granada and got himself proclaimed king, only to be deposed in his turn four years later by his nephew, Ismail ben Faraj. This prince reigned twelve years and was succeeded by his two sons, Muhammed IV (1325-1333) and Yusuf I (1333-1354). The latter was the author of many of the reforms we have noted above, and was, without doubt, the most remarkable of the rulers of Granada, notwithstanding the defeat he suffered at Rio Salado at the hands of the Christians. At the death of Yusuf,

[1275-1432 A D]

Muhammed (V) Guadix, his son, was excluded from the throne by family intrigues and jealousies, but finally mounted it in 1362 and reigned until 1391. The succession next fell to Yusuf II, and Muhammed VI, who condemned his elder brother Yusuf to death. Yusuf was playing chess when the executioner appeared before him; he asked and obtained leave to finish the game; but before it was ended messengers from the court arrived with the news that Muhammed VI was dead, and that he, Yusuf, was to ascend the throne. Yusuf III (1408) retained the crown until 1423, when there broke out all over the realm those civil dissensions that were to bring about the fall of Granada, and in which the powerful families of the Zegris, the Abencerrages, and the Vanegas played so prominent a part.

From the time of their accession to power the Castilians were the only enemies the kings of Granada had to fear; hence they strove to conciliate them by receiving them honourably at their court, or by arbitrating personally in any disputes that might arise. But the differences in race and religion were too great to allow of any real friendship being established, and the Castilians were only withheld by their own internal troubles from carrying out further the projects of Ferdinand III. If the princes of Granada had seized the opportunity offered them by these disorders among the Castilians, the standard of the prophet might yet have been raised in Spain; but the spirit of conquest had completely abandoned them, and the warfare in which they were engaged during a long period of time was confined to attacking a few places, among which were Gibraltar, Tarifa, and Almeria. One last effort was made, however, in 1275, by Muhammed II, who delivered over Tarifa and Algeciras to Abu Yusuf, and together the two princes invaded Algarve. Sancho the Brave was not intimidated, and successfully defended the interior of the country. Later, when the states had awarded him the crown as a return for his valour, his father, Alfonso X, begged aid of the king of Granada against his rebellious son, and if the Arab ruler had yielded his subjects would have had an excellent opportunity of penetrating to the heart of Castile. But Muhammed II preferred, by entering an alliance with Sancho, to gain for himself the friendship of a powerful warrior.

In 1308 the Castilians took Gibraltar and laid siege to Algeciras; to induce them to raise the siege it was necessary to cede to them several cities. During the minority of Alfonso XI two of the *infante* or regents of Castile united their forces and made a hostile advance on Granada; but their ardour made them neglect all prudence and they were completely defeated on the spot that is called to this day the Sierra de los Infantes (1319). This victory encouraged the king of Granada, who immediately sent out expeditions to reconquer the places he had lost, even Gibraltar. The advantage might have been pushed still further had the Africans supported Muhammed V, but on the contrary they took from him Algeciras, Marbella, and Ronda. It was not until the accession of Yusuf II that a genuine alliance united all the Moslems under one banner. In concert with the Merinid prince, Abul-Hassan, Yusuf attacked Tarifa; but the allied forces met with severe defeat and Abul-Hassan, after surrendering all his possessions to Spain, went to hide his shame in Fez (1340). His fleet was shortly afterward destroyed by the European galleys which had united to assure the empire of the sea to the Christians.

Henceforth the Arabs in Spain were thrown entirely on their own resources, and situated as they were at the extremity of the peninsula, they asked for nothing but to remain in complete obscurity. Not until 1432 was war again resumed; at that time Yusuf IV and Muhammed VII disputed

[1432-1491 A.D.]

for the crown, and one of the two competitors implored aid of the Castilians, who assisted him to victory. Now followed a series of isolated frontier-combats caused by incursions of Castilian nobles and Arab sheikhs into one another's territory ; but they brought about no general war, being, as it were, preliminary jousts that served to prepare the public spirit for the supreme struggle that was to come.

Granada was in no condition to resist the Castilians when Mulei Hassan ascended the throne in 1466. Despite his courage and patriotism, that new king was not received with favour by the people, who accused him of cruelty and arrogance and resented the power he had allowed a Christian slave-woman to gain over him ; many even went so far as to assert that he would name the son of this slave his successor, to the exclusion of Abu Abdallah (Boabdil), the son of the sultana Zoraya. In Castile, on the contrary, the nobles had united to form a faction around the infanta Isabella, who was married to Ferdinand, king of Sicily, who was, moreover, the heir presumptive to the crown of Aragon. Disposing of the revenues of three kingdoms, the husband and wife were about to establish forever the unity and power of Spain by destroying the Arab domination in the peninsula. Mulei Hassan aroused their resentment by refusing to pay the tribute agreed to by his father ; he even carried hostilities to the point of attacking Zahara, which he took in 1480. But the ruins of the conquered city were destined to fall upon the heads of the victors ; their own Alhama, the main support of Granada, was taken by the Castilians, who shortly afterward advanced upon the capital.

Here all was trouble, the partisans of Abu Abdallah having just deposed Mulei Hassan, who abandoned by the most of his supporters was obliged to retire to the provinces. The Castilians carried on the war for a while longer, but without great energy ; and when Abu Abdallah finally fell into their hands they immediately restored him to liberty, thinking that his culpable ambitions would serve them better than the most signal victory. Mulei Hassan recovered the throne for a short time, but was forced to abdicate in favour of his uncle, Az-Zagal. Abu Abdallah, who had incurred the contempt of his compatriots, sought aid of Ferdinand ; and that king immediately invaded the kingdom of Granada, taking the cities of La Vega, after which Az-Zagal delivered over to him Granada (1486). Ferdinand had attained the object of his expedition ; but instead of retiring he concluded a new compact with Abdallah, which authorised him to pursue Az-Zagal and take from him all the strongholds in which he might seek refuge. Armed with this pretext he besieged and captured Malaga, then directed his troops against Almeria, Baza, and Vera. Convinced that further struggle was useless, Az-Zagal proposed a general capitulation to Spain. Ferdinand accepted and displayed great generosity and moderation. In return for all the states he delivered over, the Moslem king was to receive full proprietary right over vast domains, and his subjects were to become subjects of Castile, retaining all their property and liberties on payment of a tribute.

The greater number of the Arabs of Granada saw in this treaty the assurance of future peace, and were willing to submit to the Christian domination ; but the orthodox Moslems flew to arms, and forcing Az-Zagal to take flight in Africa they fortified Granada and determined to successfully defend it or be buried under its ruins. The 9th of May, 1491, Ferdinand appeared before the walls of the city at the head of eighty thousand men. The ablest of the Arab generals had organised the defence ; but despite that fact and the bravery with which all the inhabitants, men, women, and children,

endured the hardships and horrors of a siege, Ferdinand and Isabella had superior might on their side, as well as indomitable perseverance, and were bound to succeed.

As a proof of her determination not to recede until her purpose had been accomplished, Isabella built a town about Granada, which exists to this day under the name of Santa Fé. Moats and entrenchments guarded the Spanish camp from surprises in any direction, and Ferdinand occupied himself in intercepting all communication from outside. The Moslems risked their last chance of safety in a general battle which resulted in victory for the Christians. Contrary to the advice of many sheikhs, who preferred death to surrender, Abu Abdallah entered into negotiations with Ferdinand. The treaty ran that Granada was to be given up at the end of two months, provided reinforcements did not arrive by sea or land within that time. The Arabs had made appeal to the sovereigns of Africa, and even to the sultan of Constantinople, but none would undertake the risk of such an enterprise, and Granada was forced to succumb.

Not wishing to remain in the country that had witnessed his ignominy and disgrace, Abu Abdallah went to Africa to finish his days in the silence of the deserts. The inhabitants of Granada withdrew to the inmost chambers of their dwellings, and let the Christians take possession of their city, which had the air of being completely deserted. The banner of Castile was flown from the summit of the Alhambra, and the great mosque was straightway decorated with the ornaments of the Catholic religion. There was not one among the vanquished who raised a protesting voice at anything that took place; they even seemed indifferent to the terms of surrender by which they retained their personal liberty, their property, their religion, their usages, and even their former legislative institutions. The fall of Granada seemed to be the sentence of death of the whole Arab race, as indeed it did mark the end of their domination in Spain, which had lasted 781 years (711-1492).

Ferdinand had no intention of faithfully carrying out the terms of the contract; he possessed Granada — that was the end and aim of his ambition. Accustomed as he was in politics to sacrificing everything to his own interests, he determined to force the Arabs gradually to abjure their religion and mode of life until they became merged into the rest of the population. He went prudently to work by charging his inquisitioners to convert the Moslems to Catholicism only by degrees. The Jews were first to be attacked, and forced by tortures and horrible executions to deny the faith of their fathers, that the Arabs might see what fate was in store for them should they refuse allegiance to Christianity. A little later all Moslem religious exercises were prohibited in public, and in 1499 Ferdinand boldly threw aside the mask, and pronounced sentence of expulsion against any Moslems who should refuse to be baptised. In vain were the cries of indignation that arose in the kingdom of Granada; the inhabitants of the cities went to church to worship the Christian God, and then in the privacy of their own homes asked pardon of the prophet for the sacrilege they had committed. The mountaineers of Alpujarras, the most energetic among the Moslem populations, openly refused to obey, and took up arms; but Ferdinand marched upon them with a superior force, and after having devastated their lands added confiscation to the sentence of exile pronounced against them.

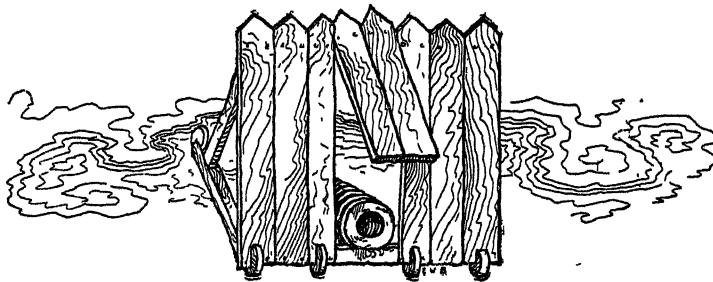
The Moslems of Valencia, whose industries formed one of Spain's principal sources of prosperity, were tolerated as late as the reign of Charles V. During that period the nobles of the country forced them to submit to baptism. In 1525 an edict, instigated by the archbishop of Seville who was

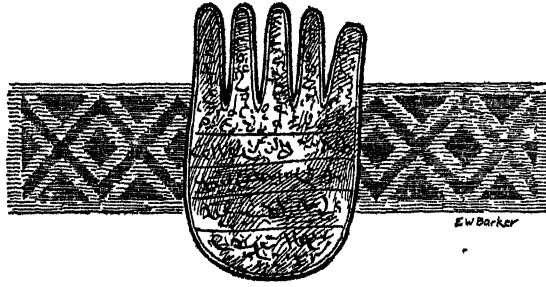
[1525-1609 A.D.]

grand inquisitor, called upon the Arabs of Seville to renounce immediately their customs, language, and style of dress. In 1565 the Moslems attempted to gain some amelioration of these hard conditions by paying Philip II the sum of eight hundred thousand ducats; but though the government and the inquisition relaxed their severity in some degree, the Spanish people, carrying intolerance to its highest limits, pursued even into their mountain fastnesses the unfortunate Arabs who refused to become converted.

In 1568 the few faithful Moslems who were left armed themselves for revolt and entered into relations with their co-religionists in Africa, hoping to surprise and take Granada. Under the leadership of Muhammed ben Omayyah, who claimed to descend from the Cordovan caliphs, the struggle was carried on for several years; but finally divisions arose in the rebel camp, and Muhammed was assassinated. Mulei Abdallah who succeeded him was outwitted by John of Austria, and most of his soldiers deserted him — some to submit to the Christian rule, others to be transported to Africa. Mulei himself was reduced to negotiating terms with his victor. The mountaineers of Alpujarras were dispersed through the provinces of Asturias, Galicia, and Castile, and there kept under close surveillance.

A last blow was dealt the Arabs in 1609. Despite the protestations of a few generous nobles, the Moslem populations of Murcia and Valencia were crowded, by order of Philip III, on transports which carried them to the shores of Africa. A great many passed over into the Pyrenees, where they were received with kindness by Henry IV; this generous king offered many of them a refuge in his own domains, and to others he gave means of embarking for the ports of Guienne and Languedoc. It has been calculated that, from the time of the conquest of Granada until 1609, three millions of Arabs were exiled from Spanish soil; and never have the plains of Valencia, Murcia, and Granada recovered the flourishing aspect that they wore when cultivated by their former masters. The decree of 1609 was as fatal to Spain as the revocation of the Edict of Nantes was to France nearly a hundred years later.^d





CHAPTER X

ARAB CIVILISATION

THE KORAN

THE *Koran* is held by the Mohammedans in the greatest veneration. The book must not be touched by anybody but a Moslem ; nor even by a believer, except he be free from pollution. Whether the *Koran* be created or uncreated, has been the subject of a controversy fruitful of the most violent persecutions. The orthodox opinion is that the original has been written from all eternity on the preserved table. Of this, they believe, a complete transcript was brought down to the lower heaven (that of the moon) by the angel Gabriel : and thence taken and shown to Mohamimed once every year of his mission ; and twice in the last year of his life. They assert however that it was only piecemeal, that the several parts were revealed by the angel to the prophet, and that he immediately dictated what had been revealed to his secretary, who wrote it down. Each part, as soon as it was thus copied out, was communicated to his disciples, to get by heart ; and was afterwards deposited in what he called the chest of his apostleship. This chest the prophet left in the custody of his wife Hafsa. The present book was compiled, partly out of these detached scraps, and partly out of the memories of his companions.

When we consider the way in which the *Koran* was compiled, we cannot wonder that it is so incoherent a piece as we find it ; the book is divided into chapters ; of these some are very long ; others again, especially a few towards the end, very short. Each chapter has a title prefixed, taken from the first word, or from some one particular thing mentioned in it, rarely from the subject-matter of it ; for if a chapter be of any length, it usually runs into various subjects that have no connection with each other. A celebrated commentator divides the contents of the *Koran* into three general heads : (1) Precepts or directions, relating either to religion, as prayers, fasting, pilgrimages ; or to civil polity, as marriages, inheritances, judicatures. (2) Histories — whereof some are taken from the Scriptures, but falsified with fabulous additions ; others are wholly false, having no foundation in fact. (3) Admonitions : under which head are comprised exhortations to

receive Islamism ; to fight for it, to practise its precepts, prayer, alms, etc. ; the moral duties, such as justice, temperance, etc., promises of everlasting felicity to the obedient, dissuasives from sin, threatenings of the punishments of hell to the unbelieving and disobedient. Many of the threatenings are levelled against particular persons, and those sometimes of Mohammed's own family, who had opposed him in propagating his religion.

In the *Koran*, God is brought in, saying, " We have given you a book." By this it appears that the impostor published early, in writing, some of his principal doctrines, as also some of his historical relations. Thus, in his *Life*, p. 16, we find his disciples reading the twentieth chapter of the *Koran* before his flight from Mecca ; after which he pretended many of the revelations in other chapters were brought to him. Undoubtedly, all those said to be revealed at Medina must be posterior to what he had then published at Mecca ; because he had not yet been at Medina. Many parts of the *Koran* he declared were brought to him by the angel Gabriel, on special occasions. Accordingly, the commentators on the *Koran* often explain passages in it by relating the occasion on which they were first revealed. Without such a key, many of them would be perfectly unintelligible.

There are several contradictions in the *Koran*. To reconcile these, the Moslem doctors have invented the doctrine of abrogation—*i.e.*, that what was revealed at one time was revoked by a new revelation. A great deal of it is so absurd, trifling, and full of tautology, that it requires no little patience to read much of it at a time. Notwithstanding, the *Koran* is cried up by the Mussulmans as inimitable. Accordingly, when Mohammed was called upon, as he often was, to work miracles in proof of his divine mission, he excused himself by various pretences, and appealed to the *Koran* as a standing miracle. Each chapter of the *Koran* is divided into verses, that is, lines of different length, terminated with the same letter, so as to make a different rhyme, but without any regard to the measure of the syllables.

The Mohammedan religion consists of two parts, faith and practice. Faith they divide into six articles: (1) A belief in the unity of God, in opposition to those whom they call associators; by which name they mean not only those who, besides the true God, worship idols or inferior gods or goddesses, but the Christians also, who hold Christ's divinity and the doctrine of the Trinity. (2) A belief in angels, to whom they attribute various shapes, names, and offices, borrowed from the Jews and Persians. (3) The Scriptures. (4) The prophets; on this head the *Koran* teaches that God revealed his will to various prophets, in divers ages of the world, and gave it in writing to Adam, Seth, Enoch, Abraham, etc.; but these books are lost; that afterwards he gave the Pentateuch to Moses, the Psalms to David, the Gospel to Jesus, and the *Koran* to Mohammed. The *Koran* speaks with great reverence of Moses and Jesus, but says the Scriptures left by them have been greatly mutilated and corrupted. Under this pretence, it adds a great many fabulous relations to the history contained in those sacred books, and charges the Jews and Christians with suppressing many prophecies concerning Mohammed (a calumny easily refuted, the Scriptures having been translated into various languages, long before Mohammed was born). (5) The fifth article of belief is the resurrection and day of judgment, while about the intermediate state Mohammedan divines have various opinions. The happiness promised to the Moslems in paradise is wholly sensual, consisting of fine gardens, rich furniture, sparkling with gems and gold, delicious fruits, and wines that neither cloy nor intoxicate ; but above all, affording the fruition of all the delights of love in the society of women

having large black eyes, and every trait of exquisite beauty, who shall ever continue young and perfect. Some of their writers speak of these females of paradise in very lofty strains; telling us, for instance, that if one of them were to look down from heaven in the night, she would illuminate the earth as the sun does; and if she did but spit into the ocean, it would be immediately turned as sweet as honey. These delights of paradise were certainly, at first, understood literally; however, Mohammedan divines may have since allegorised them into a spiritual sense. As to the punishments threatened to the wicked, they are hell-fire, breathing hot winds, the drinking of boiling and stinking water, eating briars and thorns, and the bitter fruit of the tree Zakum, which in their bellies will feel like boiling pitch. These punishments are to be everlasting to all except those who embrace Islamism; for the latter, after suffering a number of years, in proportion to their demerits, will then, if they have had but so much faith as is equal to the weight of an ant, be released by the mercy of God, and, upon the intercession of Mohammed, admitted into paradise.

The sixth article of belief is that God decrees everything that is to happen, not only all events, but the actions and thoughts of men, their belief or infidelity; that everything that has or will come to pass has been, from eternity, written in the preserved or secret table, which is a white stone of an immense size, preserved in heaven, near the throne of God. Agreeable to this notion, one of their poets thus expresses himself: "Whatever is written against thee will come to pass, what is written for thee shall not fail; resign thyself to God, and know thy Lord to be powerful, his decrees will certainly take place; his servants ought to be silent."

Of their four fundamental points of practice, the first is prayer. This duty is to be performed five times in the twenty-four hours: (1) In the morning before sunrise; (2) when noon is past; (3) a little before sunset; (4) a little after sunset; (5) before the first watch of the night. Previous to prayer they are to purify themselves by washing. Some kinds of pollution require the whole body to be immersed in water, but commonly it is enough to wash some parts only, the head, the face and neck, hands and feet. In the latter ablution, called *wodhu*, fine sand or dust may be used when water cannot be had; in such case, the palm of the hand being first laid upon the sand, is then to be drawn over the part required to be washed. The Mohammedans, out of respect to the divine Majesty before whom they are to appear, are required to be clean and decent when they go to public prayers in their mosques; but are yet forbidden to appear there in sumptuous apparel, particularly clothes trimmed with gold or silver, lest they should make them vain and arrogant. The women are not allowed to be in their mosques at the same time with the men; this they think would make their thoughts wander from their proper business there. On this account they reproach the Christians with the impropriety of the contrary usage.

The next point of practice is alms-giving, which is frequently enjoined in the *Koran*, and looked upon as highly meritorious. Many of them have been very exemplary in the performance of this duty. The third point of practical religion is fasting the whole month Ramadhan, during which they are every day to abstain from eating, or drinking, or touching a woman, from day-break to sunset; after that they are at liberty to enjoy themselves as at other times. From this fast an exception is made in favour of old persons and children; those also that are sick, or on a journey; and women pregnant or nursing are also excused in this month. But then, the person making

use of this dispensation must expiate the omission by fasting an equal number of days in some other month, and by giving alms to the poor. There are also some other days of fasting, which are, by the more religious, observed in the manner above described. The last practical duty is going the pilgrimage to Mecca, which every man who is able is obliged to perform once in his life. In the ceremonies of it they strictly copy those observed by Mohammed. A pilgrimage can be made only in the month of Dhul-Hija; but a visitation to Mecca may be made at any other time of the year.^b

DOZY'S ESTIMATE OF THE KORAN

The book which contains the revelations made to Mohammed, and which is, at the same time, if not the most complete, at least the most trustworthy source of his biography, presents more peculiarities and irregularities than any other. It is a collection of stories, exhortations, laws, etc., placed side



SPECIMEN OF ARABIC WRITING
(From an old manuscript of the *Koran*)

by side without attempt at chronological order or any other order. The revelations were seldom long, most frequently they consist of simple verses which were put into writing in Mohammed's life-time, or simply entrusted to memory; for, as is proved by the genealogies and poems of paganism, which for long were only preserved by oral tradition, Mohammed's contemporaries had a memory of marvellous power, as is generally the case with people who write little. Mohammed called every complete revelation *sura*, or "*koran*." The former of these two words is Hebrew, and it literally means a series of stones in a wall, and thence the line of a letter or of a book; in the *Koran*, as we possess it, it has the wider meaning of a chapter. The word *koran*, properly speaking, is an infinitive, and means "to read, to recite, to expose"; this word is also borrowed from the Jews, who use the verb *kara* (to read) especially in the sense of to study the Scriptures; but Mohammed himself included under the name *Koran* not only each separate revelation, but also the union of several or even of all of them.

However, in the time of Mohammed no complete collection of the texts of the *Koran* existed; and had it not been for the care of the first three caliphs it would have run a great risk of being forgotten. What reserves are needed in admitting the entire authenticity of the text of the sacred writings of the East! The example of the Jews shows this clearly. Already

in the time of Mohammed it was known that the Jews had altered the text of the Old Testament in several places; they have been blamed for doing so, and the fact has been positively proved; at the same time in the history of Judaism itself reasons have been discovered for these alterations, which from a certain point of view appear necessary. The Mohammedans had not the same reason as the Jews for adding and altering; but that does not prove that they had no other reasons.

However that may be, and whatever may be the judgment which posterity will declare as to the greater or lesser authenticity of the *Koran*, it is quite certain that the arrangement of this book and its division into *suras* or chapters is entirely arbitrary. And it could not be otherwise; an arrangement according to subject was quite impossible, for Mohammed often spoke in the same revelation of totally different things. Still less could a chronological order be followed: first, because Mohammed himself, in many places, added new revelations to more ancient ones; next, because in those times there was no one still living who knew the exact moment when each verse had been revealed. It was with perfect justice that, at this period, a man who was asked if the fragments of the *Koran* were arranged in chronological order, replied: "Even if all men and all *jinns* (demons) attempted it, they could not succeed." So the length of the *suras* was taken as a rule of the order to be followed, without keeping too strictly to it; the longest came first, then the one which was nearest in length, and so on; so that the last *sura* is at the same time the shortest. The consequence is that revelations dating from very different epochs are now mixed without order, so that a similar confusion is found in no other book; and this, above all else, makes the reading of the *Koran* so difficult and so tedious.

For believing Moslems the *Koran*, that is to say God's Word which has not been created, is the most perfect book which exists, both in matter and form, and this opinion is what it should be in the natural order of things; but it is somewhat strange that the prejudice of the Moslems should have had more influence on us than would have been expected. The pompous rhetoric and the so frequently foolish accumulation of metaphors which are to be found in the Meccan *suras* have been taken seriously for poetry and admired in consequence; the style of the whole book has been considered a model of purity of language. It is difficult to argue on the question of taste; every man has his private opinion on this matter, and he can seldom be persuaded to change it. But if we must give our own, we must confess that, among the more famous of ancient Arab books, we know none so wanting in taste and originality, so exceedingly prolix and wearisome as the *Koran*.

Mohammed was not able to compose in verse, an art of which nearly all were masters at that time; so he did not speak in verse, and he even had a marked aversion for poetry. His taste was extremely peculiar; he preferred very mediocre poets who could express pious thoughts in bombastic verse, to the greatest Arab poets who were still living or who had only lately died. Generally speaking he was opposed to poetry, and very naturally; for it was the true expression of the former joyous life of paganism. He was therefore forced to employ rhymed prose for his revelations, which consists in using short sentences, two or more of which rhyme together. In the oldest *suras* Mohammed closely followed the rules of this style of writing so that they resemble the oracles of the old Arab soothsayers; later on however he neglected them more and more, made sentences longer than they should have been, and took many licences with the rhyme which, far from being

attractive, are real blēishes. If they were found in any other book than the Word of God, they would have been severely criticised.

Moreover, he was not master of the language, which partly explains the frequent repetitions to be found in the *Koran*. Mohammed had much trouble in composing; he seldom found at once the right word to express his thought; so he tried all methods, and hence it is that in the *Koran* the same ideas recur continually and only the expression changes. The *Koran* is crowded with degenerate words, borrowed from the Jewish, the Syrian, and the Ethiopian languages; the Arab commentators, who knew no other language than their own, wearied their brains in trying to explain them, without succeeding, however, in finding the true meaning. Moreover the *Koran* contains more than one infraction of the rules of grammar; and if these are less noticeable, it is because Arab grammarians, wishing to justify them, made these errors into rules or exceptions to the rules.

The *Koran* had, moreover, very little influence on Mohammed's contemporaries. The Arabs had reached a very high degree of civilisation and of development—I refer to intellectual and not to material civilisation; while Mohammed was a mere enthusiast, like many others elsewhere—a fanatic, who was surpassed in understanding, science, intelligence, and even in morality by more than one of his fellow-citizens. The greater number of his contemporaries were indifferent to his pious effusions. And, in short, to find the *Koran* fine and sublime, faith must first have stifled common sense. The majority of the nation had not yet reached that stage. So the conversions one reads of which are attributed to certain passages of the *Koran* belong chiefly to the domain of pious legend and not to history; history, in fact, teaches that the multitude knew little or nothing of the *Koran*, and that they were moreover not at all anxious to know it.

DOCTRINE OF ISLAMISM

There is no religion less original than Islamism. It has as base Hani-fitism and Mosaism as it was developed under the influence of Parseeism, together with facts borrowed from the ancient Arabic religion and Christianity, with the additional dogma that Mohammed is the greatest and the last prophet of God. That was the sum of the system preached by the Meccan prophet.

The *Koran* contains no deep thoughts, no poetic theories depicted in sublime and moving language. It does not try to resolve great problems by clothing them in a borrowed symbolic form. Islamism is certainly the most prosaic and monotonous of religions, and at the same time the least susceptible of modification and development. How explain this phenomenon? By the very character of the Arab people, who, in effect, hold specially to the positive. They seek even poetry in the form rather than the substance; and, everything taken into consideration, they rather resemble a developed and reasoning people of the nineteenth century than an ancient nation, still animated by the poetry of youth which other religions have produced.

Again, Mohammed counts for much. He was not a profound thinker, but an enthusiast of mediocre talent. Far from aspiring to originality, his great glory was to avoid it, since he never ceased repeating that the doctrine he preached had been announced from all time by prophets of old. There is a third reason still which must not be lost sight of: In other countries religion developed gradually—it was not the founder who wrote, but his

disciples; thus each author imprinted more or less his individuality on his book, and this circumstance, which naturally excludes uniformity, imposed on future ages the duty of not keeping to the letter but entering into the very spirit of the text. There was nothing of this kind in Arabia. There, a single man regulated everything—faith, customs, even the law. The *Koran* is a book made by one man who exposes the immutable will of God. Islamism has thus a great fixity. One knows not how to contest it; but, far from being a cause of satisfaction, this must be deplored; for continual progress is a task imposed on humanity.

The laws of the *Koran* still flourish and will do so as long as Islamism exists. That they were good for those times, and then constituted real progress, may be admitted without difficulty. But the laws of Charlemagne were just as excellent for their epoch; yet where would now be all the people over whom he reigned, had they been condemned always to preserve and follow these laws? Would not progress have been impossible for western Europe? The legislation of the *Koran* hardly enters into the scope of our subject, and we will keep to its doctrines. It has been so often analysed, and moreover presents so little originality, that we shall make a very rapid survey of it.

The unity of God is the first article of faith; the second, the divine mission of Mohammed. The God of Mohammed resembles the Allah Taala of the primitive Arabic religion, the Jehovah of Mosaism, and the Ahuramazda of the Parsee monotheist not yet corrupted. The story of creation is borrowed from the Jews. The jinns of primitive religion have been preserved, transformed into angels and demons. That is what Zoroaster did with regard to the Indian divinities, the devas. It is forbidden to honour the angels, they are perishable and will die in the day of judgment. The arch-fiend also has the Hebrew name of Satan and the Greek one of Iblis (Diabolos); but as Ahriman of the duallist Neoplatonism has never taken his true signification in Judaism, the idea the *Koran* gives of the arch-fiend and his subjects is more Christian than Jewish. However, Mohammed diverges in one point from church doctrine—the impossibility of converting devils. According to him devils may be converted, and he himself has converted many.

The revelations of God are worked by means of prophets and holy books. Each period has its revelation which God modifies according to the needs of the time, and this idea, beautiful in itself, would be fecund if Mohammed had not given his revelation as the last and most perfect. Adam had already received the gift of prophecy, and the number of prophets was not inconsiderable, seeing they were ordinarily reckoned at 124,000, but the six greatest are Adam, Noah, Abraham, Moses, Jesus, and Mohammed. The *Koran* admits the miraculous birth of Jesus—for brevity's sake we will not speak of all the others—but he was not the Son of God but a man in the proper sense of the word, and witnessed in speaking of himself that he was only a servant of the Divinity; he declares that not he but God alone is omniscient. On the judgment day, Allah will say: "Oh, Jesus, Son of Mary, hast thou said to men, place my mother and myself as gods by the side of God?" And Jesus will answer, "Far be the thought from me; how can I pretend to a name which does not belong to me?" It is not so clearly seen whether the *Koran* admits the Ascension. As to miracles, Jesus did a great number, even when his mother was still feeding him, and later he raised the dead, etc. To crown all, it was not he who was crucified, but a man whom they took for him. The principal object of his doctrine was, like that of all prophets, to announce the unity of God.

Man has five great duties to fulfil. He must admit the two principal dogmas of Islamism, pray, fast, give alms, and go on pilgrimage to Mecca. These duties are called the Pillars of Islamism. According to the revelation made to Mohammed when he journeyed to heaven, and which is not noted in the *Koran* (for this book only orders prayers three times a day), all believers ought, after having gone through the prescribed purifications, to pray at a given time for five minutes each day, by preference at the mosque. Mohammed is a great deal more occupied with the ceremonies of prayer than with the prayer itself, for there are designated passages of the *Koran* and consecrated formulas to be recited; so there can be no question of spontaneous prayer, and if in the Moslem countries the degenerate cult consists in a mechanical movement of the lips, the fault to a large extent must be attributed to the prophet himself. The attitudes, gestures, inflexions of the head and body are exactly regulated by Mohammed himself, and even more by theologians who came after. On Fridays there is gathering for common prayer, but the day is not a time of repose like the Jewish Sabbath or the Christian Sunday. With the exception of prayer-time, each follows his daily occupation.

Fasting is prescribed for the whole month of Ramadhan. It is only after sunset that eating and drinking are permitted. Mohammed decreed this law at Medina, in a time when the fixed lunar year was still followed — that is, when the solar year was made up by the intercalation of a supplementary month; consequently the month of Ramadhan regularly fell in winter. But when afterwards Mohammed had established the vague lunar year and the month of Ramadhan fell by chance in summer, it was a severe trial not to dare to take a drop of water all through the long and stifling summer day. It is not astonishing, then, that the Moslem is generally morose and bad tempered during the fast and awaits its end with impatience. But, once over, there is celebrated on the first day of the month of Khauwal, the most joyous fête known to Islamism, that of the fast-breaking (*aid-al-fitr*) or “little fête” (the little *bairam* of the Turks), which, in certain countries, lasts three days. The fifth great duty, which all Moslems of age and free, and of no matter which sex, have to accomplish once in a life-time is the pilgrimage to Mecca.

THE PILGRIMAGE TO MECCA

This pilgrimage was borrowed from the ancient religion with all the ceremonies which accompany it, although they have been modified in some respects and received a touch of Islamism. In spite of their great antiquity, they were not much observed by Arabs in the time of Mohammed except mechanically. But, as Islamism retained them, it was necessary to justify them.

When Adam had been driven from the terrestrial paradise and sent into the world, he lamented to God: “Alas! I shall hear no more the angels’ voices.” “That,” said God, “is the result of your sin. But build me a temple and walk around it thinking of me as you have seen the angels do around my throne.” Adam arrived in the neighbourhood of Mecca, and laid there the foundations of the holy temple whilst the angels, aiding him, brought large blocks of rock from five mountains. It was on to these foundations that the temple itself descended from heaven. Adam also received from paradise a tent formed of red hyacinth, in which the place of repose was the angular stone. Also a white hyacinth, only blackened because sinners had touched it. This is the famous Black Stone.

At the time of the deluge both temple and tent were taken up to heaven, but the Black Stone was hidden in the mountain of Abu Kobais, which is near Mecca. Afterwards the spot where the temple had stood remained known to men and was visited as a sacred place. It was there, in fact, that Abraham came with Hagar and Ishmael and left them to their fate. The water which Hagar had brought being soon exhausted, she and her son suffered greatly from thirst. As far as her eyes could see there was no living being near. So to get a wider view she climbed Mount Safa, then the Merwa heights which are opposite, but still saw no one. On returning she found her son dying of thirst. Not knowing what to do, she returned in haste to the two hills, and in her misery ran several times from one to the other. When in desperation she returned, there was water bubbling near her son. She hastened to pile sand round that it should not escape before she had filled her pitcher; then she and her son drank. This spring ran in that place where the wells of Zemzem were afterwards dug.

When on a visit to Ishmael, Abraham told him that God had ordered him to build a temple in a certain spot; father and son set immediately to work, and in digging came across the old foundations laid by Adam. Abraham wanted to set in one of the angles a recognisable stone to mark the spot where the procession should begin round the temple; but while Ishmael was seeking a suitable stone the angel Gabriel brought Abraham the Black Stone, which he had been to fetch from Mount Abu Kobais. Abraham took and placed it in the angle. When the wall was too high for him to reach up he mounted on a big stone which Ishmael placed before him and removed when necessary.

The temple finished, both father and son on Gabriel's order walked round it seven times, carefully touching the four corners each time. Then, bowing twice, they prayed behind the large stone on which Abraham had stood. Gabriel also taught them the rites which they had to accomplish in other sacred spots. First they had to hurry rapidly seven times on the path between the two hills of Safa and Merwa, in memory of the journeys Hagar had made in her agony. Then he led them to the valley of Mina; but on their arrival the devil (Iblis) showed himself. "Throw something at him," said Gabriel. Abraham obeyed by throwing seven little stones, upon which Iblis went away. In the middle and at the foot of the valley he was seen again, but each time Abraham drove him away with little stones. Thence arose the custom of throwing stones in the Mina valley during the pilgrimage. But when, led by Gabriel, he had also visited Mozdalifa and Arafah and learned what ceremonies there were to be performed he received orders to tell all men they were to go on a pilgrimage to the Kaaba and other sacred spots. "My voice cannot reach to them," he answered. "Do what I command you," then said God; "I know what to do so that they may hear."

Abraham stood up on the big stone, and it rose so high that it was above all the mountains. Turning himself successively to the four cardinal points, he cried, "O men, a pilgrimage to the ancient house is ordered. Obey your Lord." Then from all countries came the answer: "*Labbaik, Allahomma, labbaik*;" which means, according to the explanation which the Arabs love to give to this old formula: "We are ready to serve thee, O God, we are ready." It is in perpetual memory of this fact that the print of Abraham's feet have remained on this stone. Even to this day it is called Makam Ibrahim or "Abraham's station." This is how the theologians, aided by a well-known story in Genesis and a Jewish legend which speaks of Abraham making a journey into Arabia, came to resolve the difficult problem of

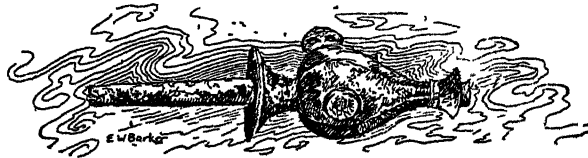
ARAB CIVILISATION

making very old customs agree with the new religion and explain it. The explanation has not satisfied everyone, but it has sufficed for the majority, and must certainly be praised for its ingenuity. Being acquainted with what the majority think about pilgrimages and the meaning they set on ceremonies, we will here give a brief description of these customs:

First when the boundaries of the sacred territory are crossed and the pilgrim is purified, the ordinary clothes are doffed and the pilgrim's garment or *ihram* is put on. This is composed of two pieces of linen, wool, or cotton; one tied round the loins, the other thrown over the neck and shoulders so as to leave bare a part of the right arm. All head-dress is forbidden, save for old men and invalids, who have to purchase this dispensation with alms. Instead of shoes sandals are worn, or the upper part of the boot is cut away so as to form a kind of sandal. The *ihram* for women is composed of a mantle and veil.

On the seventh day of the month of Dhul-Hija, the fête is opened by a sermon which the kadi of Mecca delivers after the midday prayer, and in which he reminds the worshippers of the ceremonies they have to accomplish. On the eighth all repair to Mina, arriving there after a slow walk of two hours. The journey continues to Mount Arafat, which is six hours' march from Mecca. It is on this sacred mountain and in the long valley, that the night is passed, but very few think of sleep. The devout pray aloud, the others sing joyful songs, or pass the time in the cafés.

The grand ceremony at Arafat consists in a long preaching which begins on the ninth at three in the afternoon and continues till sunset. This is regarded as so important that those



ARABIC BRONZE TAP

who have not heard it, even if they have visited all the sacred spots in Mecca, cannot pretend to the title of *haji* (pilgrim). The preacher, who is generally the kadi of Mecca, is seated on a camel and reads his sermon in Arabic. Every four or five minutes he stops and raises his arms to implore the benediction of heaven. During this interval the audience flap the folds of their pilgrim's garment and make the air resound with their cries of "*Labbaika, Allahomma, labbaika.*" According to the law the preacher must show visible signs of emotion, so he seldom ceases wiping his eyes with his handkerchief. The audience must also be deeply moved, recognise their deep sinfulness, and shed abundant tears.

When at last the sun has set behind the mountains, the preacher closes his book and the pilgrims run with all their might towards Mozdalifa. A scene of indescribable confusion arises, for everyone runs as hard as he can, and the caravans from different countries make it a point of honour to arrive first at the destination. Foot-travellers, litters, camels are always being knocked over, there is fighting with sticks and other weapons. At night there is a magnificent illumination, "so grand that one might imagine that all the stars from heaven had come down to earth."

On the tenth is the greatest fête of the year, the "day of sacrifice," or the great *bairam* of the Turks. At daybreak the kadi delivers another sermon of the same kind as that of the previous day, except that it is shorter; then the prayers for the fête are read, and when finished all go slowly to the narrow Mina valley, where there is a village. There they begin to throw stones

about the size of a kidney bean, which, strictly, ought to have been picked up at Mozdalifa. But many get them in Mina or use them a second time, although this is forbidden by law. The first seven little stones are aimed against a species of pillar or altar of rough stone which is at the entrance of the valley, in the middle of the route, and which measures six or seven feet in height. Then seven stones are thrown in the middle of the valley against a pillar of the same kind, and seven more at the western end against a stone wall. At the same time they cry: "In the name of God! God is great! We throw stones to be safe against the devil and his hosts."

After this the sacrifices begin. The pilgrims immolate the victims they have brought; and all Mohammedans, in whatsoever part of the world, sacrifice at the same time. That, generally speaking, ends the pilgrimage. The pilgrims' robes may now be doffed, everyday clothes resumed, and many return to Mecca to make a tour of the Kaaba. But ordinarily a stay of another two days is made at Mina, and stone-throwing is recommenced. The eleventh is the day of rest, and a return to Mecca is made on the twelfth. The pilgrim goes to the Kaaba, which in the interval has received its new veil, says some prayers, stands in front of the Black Stone, touches it with the right hand or kisses it, if not hindered by the crowd, and begins the seven tours, the first three being made rapidly. To each tour belong certain prescribed prayers to be said; at the end of each one he again touches or kisses the stone. Then, asking pardon for his sins, he goes to the station of Abraham, which is quite near, and prays again. Thence he goes to the sacred well of Zemzem, from which he drinks as much as he wishes, or as much as the crowd permits; finally he runs seven times rapidly from the Safa to the Merwa hill. This done, he has accomplished all the ceremonies, which are so regulated as to their least details that few pilgrims know them by heart. The strangeness of these ceremonies has even struck some pious Moslem theologians who do not put very great faith in the legends. They admit that the act of walking round a temple, running swiftly between two hills, throwing little stones, etc., does not increase piety; but they get out of the difficulty by saying the ceremonies are a sign of divine wisdom, impenetrable to our weak understanding, or a trial of man's submission to the mysterious and incomprehensible will of God.

We can pass over the other moral duties imposed by the Moslem religion, for morals do not vary much in any religion. There is just one peculiar duty, the holy war, of which we will say a few words.

THE HOLY WAR

European opinion for a long time has not been exact. The *Koran*, if its sequence of ideas is well studied, gives no order relative to this war against all infidels; and Mohammed, to begin with, shows himself extremely tolerant, admitting the possibility of salvation for all those who believe in God and the last judgment and practice virtue, whatever may be their form of worship. But the opposition he met with modified his way of looking at things, and it was then that Islamism became the only religion that could save. Nevertheless the holy war is not imposed as a duty except and only in the case of enemies to Islamism being the aggressors. Only an arbitrary interpretation by theologians can take the orders otherwise.

Another equal error is to think that Islamism has been propagated by force. Political power, certainly, has been extended in that way, not

religion. The caliphs, far from seeking to make proselytes, for reasons of pecuniary interest saw with much displeasure the conversion of conquered peoples.

Mohammed also forbade games of chance and wine. As events then stood, he had to ask for all in order to obtain anything. The Arabs were great drinkers and took a certain pride in being so. Even among Mohammed's disciples at Medina there were those who came drunk to the mosque. It was then necessary to agitate against drunkenness, and as warnings on the subject of this abuse of wine did not produce any effect, he forbade it altogether. Omar sanctioned the prohibition by adding the penalty of the whip. The success has not been great. All the time Islamism has existed wine has been drunk, a great deal of it, indeed; only, out of respect for the law, it has not been done openly. The alimentary laws are much less rigorous than with the Jews. Pork, for which moreover the Arabs had a repugnance, has been forbidden, and as the use of fat generally causes fearful and hideous diseases in hot countries, it must be recognised that the prohibition in question is a very wise law in Eastern religions.^c

ARAB CULTURE .

In the Middle Ages the Arabs were the sole representatives of civilisation. They opposed that barbarism which spread over Europe, shaken as it was by invasions of northern peoples, and went back to "the perennial source of Greek philosophy"; far from resting content with acquired treasures, they enlarged and opened up new ways to the study of nature.

Wars of invasion, scarcely interrupted by civil discord, far-away expeditions, and striking triumphs, filled the first century of the Hegira. Even in 760, after the fall of the Omayyads, there was no evidence that to the tumult of arms would succeed in the caliph empire a period noted only for intellectual progress. But under the Abbasids a noble emulation, and above all the example and protection of the sovereigns, dissipated the ignorance and coarseness with which the disciples of Mohammed were justly charged. Men's minds were permeated with new ideas, a number of writings of all kinds sprang into existence and in their turn gave birth to an infinity of others, which made Arabic the medium of learning for the East and all the Moslem states. Nearly all these writings are still extant, and form one of the vastest literatures ever known.

To the caliph Abu Jafar al-Mansur belongs the credit of the first impulse given to the study of exact science. Among the confused and incomplete traditions that exist concerning the ancient Arabs, one catches a glimpse of notions of practical astronomy. The spectacle of the heavens had attracted their attention, as it does that of all peoples enjoying a mild climate and clear air, although without invariably inspiring to consideration of the celestial laws. All that they had gathered in their intercourse with surrounding nations was a knowledge of the names of planets and certain stars, which they deified, an exact indication of the dwellings in the moon, and purely astrological learning. They went by the lunar year, but it does not appear they had ever tried to mark time by eras and epochs in general usage. Thus it is almost impossible to establish a regular order in the long series of facts which make up the Arabian annals, until that epoch when a timely revolution broke up the various beliefs of its nomad populations, writing them under the law of the *Koran* and developing new desires.

"The Arabs," says Humboldt,^d "were admirably adapted to the rôle of mediator and to influence the peoples included in the area between the Euphrates and the Guadalquivir and the southern part of central Africa. They possessed an unexampled activity which marked a distinct epoch in the world's history, a tendency opposed to the intolerant spirit of the Jews, which led them to mingle with conquered peoples without always abjuring their national character or traditional remembrances of their native country, and this in spite of a perpetual change of land. Whilst the German races did not acquire polish until a long time after their migrations, the Arabs brought with them not only their religion but also a perfected language and a wealth of poetry, which was not to be forever lost but was to be found again among the troubadours and minnesingers of Provence."

M. Girault de Prangey^e has studied carefully Arab art, and compared the architectural monuments of Spain and the East. In the peninsula he distinguishes three successive epochs. The first, from the eighth to the tenth century, shows a badly disguised imitation of Christian and Roman buildings. The mosque of Cordova is doubtless in the same style as that of Damascus, which it surpassed in magnificence. There is no doubt that the churches described by Eusebius of Cæsarea,^f with courts, porticoes, fountains, and priests' lodgings, served as models for the mosques of Syria, Palestine, and Egypt. Byzantine mosaics are found in them. But already in 965 a sumptuous Greek ornamentation seemed insufficient. Details were multiplied, arches were complicated with festoons and varied curves, such as one sees at Cordova in the Villaviciosa chapel constructed in the caliphate of Hakim.

The second epoch, from the tenth to the twelfth century, marks the first development of that Moorish architecture encouraged by the Almoravid and Almohad princes. The Arabs then strayed from the beaten path. The ogee arch, porcelain mosaics, fantastic embroideries, ornaments run in stucco, became fashionable. Inscriptions abounded and became part of the decorations.

Finally the third epoch, when Arab art attained its apogee, was contemporary with the splendour of the kingdom of Granada. The Alhambra is the highest expression of it. The exterior of the palace, so simple yet imposing, is in conformity with the Moorish habit of hiding from the eyes of strangers. The entrance is only an immense arch decorated with some emblems and an inscription recording the founder's name. The walls are of a species of mortar mixed with little pebbles which glint in the sunlight. In the interior, on the contrary, man's genius has expended its utmost resources. Vast painted and gilded galleries, adorned with arcades of every shape cut up with festoons, in stalactites, and loaded with stucco open-work, the rooms lighted by uncased windows, the Ambassadors' hall, that of the Two Sisters, the Infantes room, the Comares tower, the court and fountain of Lions, the Alberca court, below which are baths modelled in the ancient style—all offer admirable effects. Here water gushes among millions of beautiful little columns isolated or grouped picturesquely, there it flows in marble trenches, now forming cascades, now jets thrown in spray to feed the basins in the patios surrounded by shrubs and flowers. Everywhere inscriptions skilfully combined with sculptures express noble and elevated sentiments, adding fresh charm to the marvel of a palace which Christian kings partly destroyed.

The interior ornaments of the principal halls of this ancient residence of Moorish kings are in plaster. The fashion of the relief is geometrical, and although constantly repeated has none the less beauty and delicacy. The

paintings, artfully distributed and protected by the Andalusian climate, are to-day as they were in the times of the Abencerrages. In some of the halls which surround the court of Lions the colours put on by the Arabs still retain their lustre. They are very pure, composed only of reds, blues, yellows, and greens. In a recent analysis the blue and red matter was found to be of ultramarine and vermilion or sulphate of mercury.

It is, moreover, to be regretted that a general study has not been made of the Arabic buildings in Syria, Mesopotamia, Persia, and even India, of the different epochs of Arabic rule. It would offer peculiar characters useful in an exact determination of style. We have reason to hope that skilful artists will soon supply this want.

COMMERCE AND INDUSTRY

The empire of the caliphs, in its extent, its rich soil, varied climate, people, and regulated condition of its provinces, naturally excited commercial speculation. The productions of Spain, Barbary, Egypt, Abyssinia, Arabia, Persia, and Russia, those of countries bordering on the Caspian Sea, as well as all Indian and China merchandise, came to Mecca, Medina, Cufa, Bassorah, Damascus, Baghdad, Mosul, and Madain (Modern). The founding of colonies had created new business centres and opened up important routes.

The Arabs were, moreover, devoted to industry by that same law which made of work a duty, and commended commerce and agriculture as meritorious and pleasing to God. Merchants and their callings elicited equal respect. Governors of provinces, generals, and servants did not blush to be known as Khayat the tailor, Atari the druggist, Jauhar the jeweller, etc. Free passage for merchandise through armies and the safety of the high-roads were maintained at all points. Wells and cisterns were dug in the desert, caravan-series were built at certain distances where travellers could find necessary help at a moderate cost.

Relations existed between Spain and the limits of eastern Asia; an Arab fleet had gone through the Straits of Gibraltar, and a tempest which drove them ashore hindered the possible honour of discovering the Azores, and perhaps America. But though restricted to the old world, the Moslems gave a strong impulse to every kind of human industry. Spain enriched herself with the products of Arabian agriculture and manufactures. Cane sugar, rice, cotton, saffron, ginger, myrrh, ambergris, pistachio, bananas, henna for dyeing, mohaleb to promote plumpness, were objects of exchange in the peninsula; tapestry of Cordova leather, Toledo blades, Murcia cloth made from beautiful wool, Granadan, Almerian, and Sevillian silks, and gun-cotton were sought in all parts of the world. Sulphur, mercury, copper, iron were exploited successfully; the finely tempered Spanish steel caused the helmets and cuirasses coming from its foundries to be quickly bought up. The environs of Seville were covered with olive trees, and contained one hundred thousand oil farms or oil-mills. The province of Valencia gave to Europe southern fruits. From the ports of Malaga, Cartagena, Barcelona, and Cadiz there were large exportations; and Christian nations patterned their maritime regulations upon those of the Arabs.

Under the Moors, as M. Darny has said, Toledo had 200,000 inhabitants and Seville 300,000; to-day the population is rated at 21,000 for the one, and 143,000 for the other. Cordova was eight leagues in circumference, had

60,000 palaces, and 283,000 houses. To-day she has scarcely 56,000 inhabitants. The diocese of Salamanca then included 125 towns or boroughs; this number is now reduced to 13. Seville had 6000 workers on silk alone, yet in 1742 only 10,000 could be counted in the peninsula among both silk and wool factories.

The geographer Edrisi, who visited Spain in the middle of the eleventh century, assures us there were in the royal kingdom of Jaen more than 600 towns and hamlets working in silk. The expulsion of the Moors had for Spain as disastrous results as the revocation of the Edict of Nantes had for French commerce; and Cardinal Ximenes, desiring that even the remembrance of the service they had rendered should be destroyed, ordered in a decree worthy of barbarous times 84,000 Arabian manuscripts to be burned in the public squares of Granada.

The northerly coasts of Africa had also shown great commercial development. Numerous factories arose, and the Mauretanian Tingitana rivalled the peninsula in its manufacturing and rural activity. The country of Sous recalled Andalusia in its fertility and in the intelligence of its inhabitants. The East caught the infection of this general industry; at Siraf and Aden there was an exchange of goods between China, India, Persia, Ethiopia, and Egypt. Nubian slaves and Habasch, tiger skins, silk, cotton, ivory, and gold-dust from Zanzibar came from Ethiopia. India and China sent stuffs, saddles, sandalwood, spices, ebony, lead, tin, pearls, and precious stones. From Aden these goods were transported to Jiddah, then to Suez, and shared among Egyptian ports and Syrian coast towns. Countries bordering on the Caspian Sea bought stores at the Cabul fair; caravans from Samarcand to Aleppo distributed Chinese silks, cashmere cloth, musk, and medicinal drugs of Turkestan.

We have set forth the causes and principal effects of the great wave of civilisation poured forth in the Middle Ages by the Arabs, which rolled from the columns of Hercules to the confines of Asia. It remains, to complete this vast picture, only to say a few words on certain Arabian discoveries, which altered the literary, political, and military conditions of the entire world. These were paper, the compass, and gunpowder.

PAPER, COMPASS, AND GUNPOWDER

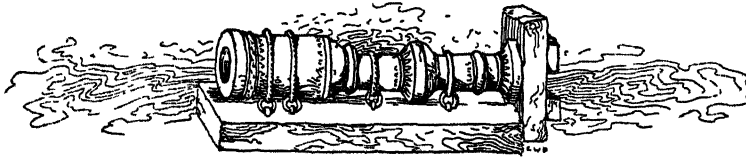
One has already seen how many useful and important inventions have been transmitted to us by the Arabs, and even although they were not perhaps the originators they must not be refused the glory of having brought them to the light and of having propagated them from one end of the world to the other. This is really what they did with paper, the compass, and gunpowder.

A belief, founded on certain apocryphal writing, that the Chinese knew the use thereof at a far distant epoch, has been considered sufficient to rob the Arabs of the honour of having bequeathed these inventions to Europe, but this is an injustice. It might be said that printing existed in China from the eighth century; yet the names of Gutenberg, Faust, and Schoeffer are not less illustrious. Would not the Arabs, if they had taken tissue paper from them, have also borrowed the art of printing had it then been known? Would those of the Celestial Empire ever practically have used chance discoveries? What use have they made of the compass, they who still believed in 1850 that there was a burning furnace at the South Pole;

and have they ever applied gunpowder and utilized its power in as many ways as the Arabs?

It must be remembered that at the siege of Mecca in 690 a kind of bomb was already in use, and that in Egypt in the thirteenth century powdered nitre was used to throw projectiles to a great distance with a noise like thunder. It is also mentioned on the occasion of a naval battle between the king of Tunis and the emir of Seville in the eleventh century, in 1308 at the siege of Gibraltar, in 1324 at that of Baeza; also as used by Ismail, king of Granada in 1340 and by Algéiras in 1342, and Ferreras says positively that the balls were shot by means of powder. The Spanish thenceforth made use of it, and one sees the European armies little by little provided with cannon, while no mention is made of their trials and attempts which would necessarily have preceded the organisation of artillery if the actual invention of gunpowder had originated with Christian nations as some writers and historians have long claimed.

With regard to the compass, nothing proves that the Chinese used it for navigation, while we find the Arabs using it in the eleventh century, not



EARLY BRONZE CANNON

only for sea voyages, but in caravan journeys through the desert, and to determine the azimuth of the Kiblah, that is the direction of the Moslem oratories towards Mecca. It was the same with paper. Towards the year 650 silk paper was already being made at Samarcand and Bokhara. In 706 Jusuf Amron at Mecca thought of substituting cotton for silk; hence the "damask paper," of which Greek historians speak. In Spain, where linen and hemp were more common, arose factories for linen paper. "The Xativa paper," says the geographer Edrisi, "is excellent and incomparable." Valencia and Catalonia soon afterwards proved formidable rivals to Xativa (Jativa). In the thirteenth century Arabian paper was used at Castile, whence it penetrated into France, Italy, England, and Germany. But Arabian manuscripts always led in the fineness and glossiness of their paper, as well as in the choice of ornamentation in lively and brilliant colours.

It was thus that the influence exercised by the Arabs manifested itself in every branch of modern civilisation. From the ninth to the fifteenth century the most voluminous literature extant was formed, productions were multiplied; valuable inventions attested the wonderful activity of men's minds at this epoch; and their influence, felt throughout Christian Europe, justified the opinion that the Arabs have led us in all things. On the one hand we find inestimable material for a history of the Middle Ages — narratives of voyages, the happy idea of the biographical dictionary; on the other, unequalled industry, buildings grandiose in thought and execution, important discoveries in the arts. Does not all this reveal the work of a people too long disdained?

INFLUENCE OF THE ARABS ON EUROPEAN CIVILISATION

"The nations of Europe," says Bailly in one of his letters to Voltaire, "after having grown old in barbarism, were only enlightened by the invasion of the Moors and the arrival of the Greeks." We venture to add — and far more by the invasion of the Moors, or of those to whom Bailly gives the name, than by the arrival of the Greeks of the Lower Empire. And, indeed, one of the distinctive and prominent characteristics of the influence which the Arabs exercised on all branches of modern civilisation, is precisely that of having restored to Europe a knowledge of the ancient Greek authors, whose language, works, and even names, were completely forgotten.

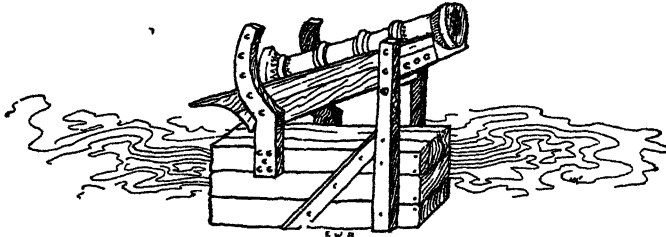
It may be boldly asserted that the numerous translations and still more numerous commentaries which the Arabs wrote on all the works of Ancient Greece, and which makes their literature the second daughter of Greek literature, served to give the modern peoples their first notions of the sciences and letters of antiquity. It was only after having known them through the versions of the Arabs that the desire to possess and understand the original writers took shape, and that the language of Homer and Plato found several diligent interpreters. Indeed, "The greater part of Greek erudition," according to Hyde,^h "which we have to-day from those sources, we received first from the hands of the Arabs."

In order to justify this assertion, which may seem a little paradoxical, it will be sufficient to call attention to the fact that the Arabs had transmitted to Europe, without disguising its origin, the knowledge they borrowed from the Greeks, long before Boccaccio's guest, Leontius Pilatus, had started a course on the Greek language at Florence (about 1360), and the dispersal of the inhabitants of Constantinople, after the taking of that town by Muhammed II (1453), had rendered their idiom a common study in Europe. Indeed many Greek books, and notably those which treated of the sciences, were originally translated from Arab into Latin. Among others may be cited the earliest versions of Euclid and Ptolemy.

A not less certain proof that Greek letters first received an asylum from the Arabs, is that several works of Ancient Greece have been preserved by them, and discovered in their own works. Mathematicians, for instance, would never have possessed the *Sphericals* of the geometrician Menelaus of Alexandria, who was antecedent to Ptolemy, but for the Arab translation (*Kitab al-Okar*), which was afterwards translated into Latin, nor the eight books of Apollonius of Perga's *Conic Sections*, if the Maronite, Abraham Ecchellensis, had not copied and translated (1661) the missing fifth and sixth and seventh books from an Arab manuscript in the Medici library in Florence; neither would the doctors have been able to complete Galen's Commentaries on Hippocrates' *Epidemics* without the Arab translation discovered in the Escorial, and the naturalists would not even possess an abridgement of Aristotle's *Treatise on Stones* but for the Arab manuscript in our (the French) National library.

If we trace the whole history of human knowledge, and recall the fact that Greece survived Rome in Alexandria, we may well assign the Arabs the position of guardians to that sacred dépôt between Greece and the Renaissance. "They merit," says M. Libri,ⁱ "eternal gratitude for having been the preservers of the learning of the Greeks and Hindus, when those people were no longer producing anything and Europe was still too ignorant to undertake the charge of the precious deposit. Efface the Arabs from history and the Renaissance of letters will be retarded in Europe by several centuries."

In the matter of science especially, and far more than their forerunners the Romans, the Arabs were the heirs of the Greeks. If they far preferred Aristotle's philosophy to that of Plato, it may have been because they saw in Plato what he actually was, namely one of the fathers of the Christian church, but it was certainly because Aristotle mingled the positive sciences with metaphysical speculation. Nevertheless Plato (Aflathoun), as



BRONZE CANNON AND MOUNTING

well as Aristotle (Aristhathlis or Aristou), received from them the surname of *Al-Elahi*, or the Divine. It was not only on the masters, *principes Scriptores*, on Aristotle, Hippocrates, Dioscorides, Euclid, Ptolemy, Strabo, that their studies were directed and concentrated; there is no grammarian so mediocre, no rhetorician so poor, no sophist so subtle, that the Arabs have not translated and commented on him.

SCHOLASTICISM

It was in passing through their hands that the peripatetic doctrine engendered scholasticism. It is certain that, in the interminable wrangle between Realists and Nominalists the former leaned on the authority of Avicenna, the others on that of Averrhoes; it is certain, according to the observation of M. Haureau, that the philosopher Al-Kendi is often quoted by Alexander of Hales, Henry of Ghent and St. Bonaventura, whilst Al-Farabi furnished his aphorisms to William d'Auvergne, Vincent de Beauvais, and Albertus Magnus; and that this same William d'Auvergne prefers the Arabs far above the Greeks, finding the Greeks too much of philosophers and the Arabs more of theologians. Doubtless scholasticism was a vain and regrettable learning, for the schools of the Middle Ages, as Condillac says, resembled the knights' tournaments, but, all the same, it produced some free thinkers, such as Johannes Scotus Erigena, Berengarius, Abélard, and William of Occam; and it was from it that, in after time, proceeded John Huss, Savonarola, Luther, Bruno, and Campanella.

After having laid hands on the various branches of the knowledge possessed by the ancient Greeks, who had remained superior to the Latins, in the sciences even more than in letters and not less than in the arts, and after having enlarged its domain in all directions, the Arabs laid it open to the nations of Europe, all of whom they had outdistanced. Spain was naturally the first to receive and spread their gifts. In the tenth century, in the most profound darkness of the Middle Ages, that country "to which," says Haller,^o "the humanities fled together," was the only one which accepted and welcomed those solid studies, which were everywhere else repelled and destroyed, even in Constantinople, since the time of Leo the Isaurian (717).

Indeed, as early as the tenth century, when the Muzarab, John of Seville, translated the Holy Scriptures into Arabic, and when another Muzarab, Alvaro of Cordova, reproached his compatriots with forgetting their language and their law (*legem suam nesciunt christiani et linguam propriam non advertunt Latini*), in order to train themselves in the Arab doctrine (*Arabico eloquio sublimati*), Spain counted several illustrious scholars, Ayton, bishop of Vich, a Lupit of Barcelona, and a Joseph, who instructed Adalbero, archbishop of Rheims, all versed in mathematics and astronomy.

MATHEMATICAL SCIENCE

To Spain then came the small number of foreigners who were tormented by the desire to know. Gerbert (born in Auvergne about 930, elected pope in 999, under the name of Silvester II, died in 1003), so celebrated for his adventures, his learning, and his labours, after going through all the schools of France, Italy, and Germany without being able to satisfy the passion for instruction which possessed him, came finally to Spain to seek that physical and mathematical knowledge which raised such admiration in France, Germany, and Italy, whither he returned to spread them, that the prodigies of his learning could only be explained by the accusation of having delivered himself over to the devil.

Gerbert is unanimously credited with having been the first to introduce the use of Arabic figures into these countries, and with having added some elementary notions of algebra to the calculations of arithmetic. He also passes as the first constructor of clocks. Whether, as most of his biographers affirm, Gerbert pursued his studies as far as the homes of the Arabs in Cordova and Seville, or whether he only made a long sojourn in Catalonia and associated with the scholars of that country, as is witnessed to by his collection of *Epistles*, addressed in great part to Catalans like Borrell, count of Barcelona, Ayton, Joseph, and Lupit, it is none the less certain that Gerbert learned all he knew from the Arabs, and that that knowledge, so prodigious as to appear supernatural, was, as William of Malmesbury says, "stolen from the Saracens."

His example and his success roused other foreigners to come and glean, where he had made so ample a harvest. The German Hermannus-Contractus (who died in 1054), author of the book, *De Compositione Astrolabii*; the English Adelard, who translated the first Arabic *Euclid* into Latin (about 1130); the Italian Campano of Novara, who published a *Theory of the Planets*; Daniel Morley; Otto of Freising; with Hermann the German; Plato of Tivoli; Gerard of Cremona, who translated at Toledo itself, Alhazen; Avicenna, Rhazes, Albucasis, and even Ptolemy's *Almagest*, not from the Greek, but from the Arabic — that Gerard of Cremona of whom it was said: "At Toledo he lived, Toledo he raised to the stars" — all went in succession to gather in Spain the elements of mathematics, physics, and astronomy, which they carried thence to their compatriots.

Montucla² not only says that "the Arabs were long the sole depositaries of learning, and that it is to their commerce that we owe the first rays of light which came to chase away the darkness of the eleventh, twelfth, and thirteenth centuries"; he adds that "during this period, all who obtained the greatest reputation in mathematics had been to acquire their knowledge amongst the Arabs." It is asserted that all the authors who wrote on the exact sciences before the fifteenth century did nothing but copy the Arabs,

or, at the most, enlarge upon their lessons. Such were the Italian Leonardo da Pisa, the Polish Vitellio, the Spaniard Raymond Lully, the English Roger Bacon, and finally the French Arnould de Villeneuve, who is credited with having discovered spirits of wine, oil of turpentine, and other chemical preparations.

During the same period, the whole of European geography was limited to the *Seven Climates* of Edrisi, and, in the seventeenth century, when correcting by Abu Ishak Ibrahim ben Yahya certain geographical errors, Abraham Hinckelmann was able to say: "The greatest assistance and illumination for posterity we owe to Arabism." As to the famous *Astronomical Tables* of Alfonso X, they, like his book on *Armillaries* or celebrated spheres, only sum up the discoveries of the Arabs previous to the thirteenth century. It was from their works that all his learning was drawn by that celebrated monarch, who received the surname of the Wise (or learned), and who did indeed effect some advancement in science, between the system of Ptolemy and that of Copernicus. The *Alphonsine Tables* are borrowed from the various *Zijī* or tables of the Arab astronomers, and reproduce their form and substance.

When Louis XIV had a degree of the meridian measured geometrically, in order to determine the size of the earth, he doubtless did not know that five centuries before, the caliph Al-Mamun had ordered the same operation to be performed by his astronomers at Baghdad. In the Middle Ages, according to Bailly,¹ "the first step taken towards the revival of learning was the translation of Alfergan's *Elements of Astronomy*." That famous Spanish rabbi, Aben-hezra (or Esdra), who was surnamed the Great, the Wise, the Admirable, on account of his book on *The Sphere*, was born at Toledo, in 1119, and had been a disciple of the Arabs in astronomy. He spread his masters' lessons throughout Europe. It was from Albategnius, more than from Ptolemy, that Sacrobosco (John of Holywood) had drawn the materials for his book *De Sphæra Mundi*; it was in Albategnius, too, that the commentator on that great astronomer, Regiomontanus (Johann Muller, of Königsberg, *Regius Mons*), had found the first notion of tangents. It was from Albazen's *Twilight* that the illustrious Kepler took his ideas of atmospheric refraction; and it may be that Newton himself owes to the Arabs, rather than to the apple in his orchard at Woolsthorpe, the first apprehension of the system of the universe; for Muhammed ben Musa (quoted in the *Bibliot. arab. Philosophorum*) seems, when writing his books on *The Movement of the Celestial Bodies* and on *The Force of Attraction*, to have had an inkling of the great law of general harmony.

MEDICINE

The influence of the Arabs on all the natural sciences, chemical or medical, is not less incontestable than their influence on the mathematical sciences. Roger Bacon and Raymond Lully were as much their pupils in the attempted science of alchemy, the "grand art," as in the actual science of numerical calculations. It was by them also that Albertus Magnus (Albrecht Grotus or Gross, born in Swabia in 1193), that universal scholar, the eminent master of St. Thomas Aquinas, whom, like Gerbert, men called "the magician," was initiated into all the learning of the Aristotelian school. And even after the year 1600, Fabricius Acquapendente could say, "Celsus amongst the Latins, Paulus Ægineta amongst the Greeks, and Albucasis amongst the

Arabs, form a triumvirate to whom I confess that I am under the greatest obligations."

Even as the astronomer Albategnius in the domain of heaven, or the geographer Edrisi in that of the earth, so Avicenna and Averrhoës reigned supreme over medicine, during six hundred years, down to the sixteenth century. At Montpellier and Louvain, commentaries on Avicenna were still being made in the last century. Both Boerhaave and Haller concede this long predominance to Arab medicine, and Brucker could say with perfect truth: "Until the renaissance of literature, not only among the Arabs, but also indeed among the Christians, Avicenna rules all but alone." When, in the very beginning of the thirteenth century, the Portuguese doctor Pedro Juan, who was archbishop of Braga and then pope under the title of John XXI, wrote his *Treasury of the Poor*, or *Remedies for all Maladies*, his *Treatise on Hygiene*, and his *Treatise on the Formation of Man*, he was copying the Arabs.

It was from Spain then that all the doctors of Europe came, and that, through them, the taste for science and letters was extended. "The Spanish doctors," says Haller, "while their people were gradually recovering the country, communicated the love of letters to the Italians." It was to Spain, at all events, that the Jews, then so renowned for their healing art, went to study, to afterwards scatter, like young doctors leaving the university, through the various countries of Europe. Kings and popes took their doctors from the Jews. To cite only a few famous instances, we call attention to the fact that the physician of Alfonso the Fighter, king of Aragon, Pedro Alfonso, author of some Latin tales, part of which were translated in Francesco Sansovino's *Cento Novelli Antiche*, was a converted Jew; and Paul Ricius, physician to the emperor Maximilian I, was a Jew who remained a Jew. The latter had studied in Spain, where he translated the *at-Takrif* of Albucasis, the book which Haller calls the "common fountain" of modern medicine. We have seen that the Arabs practised a multitude of surgical operations, unknown to the ancients, and in like manner enriched pharmacy by a multitude of new medicaments.

But one fact sums up in itself all the proofs of the influence which the Arabs exerted on the medical art, and that is that the famous school of Salerno, whose laws were once followed throughout Europe, owes its origin to the Arabs. When (about 1000) the Norman, Robert Guiscard, took Salerno from the people called Saracens, who had occupied the south of Italy for more than two centuries, he found a school of medicine established there by these infidels. He had the wisdom to preserve it, enrich it, and to give it Constantine Africanus as chief. This man was a Moor from Carthage, whom travels and adventures flung, like Edrisi, into the power of the Normans of Sicily; who took the cowl at the monastery of Monte Cassino under the celebrated abbot Desiderius, afterwards Pope Victor III; and, in his retreat, translated into Latin all his compatriots' works on the healing art. He thus ended by founding the school of Salerno, for it was from his works that all the aphorisms of the *Medicina Salertina* were taken. As the University of Montpellier had for founders (about 1200) the Aragonese, to whom that town, which was then almost modern and had not yet inherited the bishopric of Maguelonne, at that time belonged, it may be asserted, according to the generally received tradition, that its faculty of medicine was founded at least indirectly by the Arabs, and that it was in that sense grounded on their teaching—the sole adopted, the sole reigning one, the most enlightened and scientific of the age.

ARCHITECTURE

As to the influence of Arabs on architecture, the only one of the fine arts which religion permitted Moslems to cultivate, it seems that it cannot be set in doubt that it appears with as much certainty as distinction. The question has often been asked: Whence came it that the architecture of the close of the Middle Ages, that which passed from the round to the pointed arch, and from basilicas to cathedrals, was called Gothic? As this name, if it implied a northern origin, would be in flagrant contradiction with the facts, the question has remained unanswered.

But we must remind ourselves that the name Gothic has not been given only to the architecture which the twelfth and thirteenth centuries saw prevailing. The handwriting and the missal, which in the year 1091 were replaced in Spain by the Latin (then called French) characters, and by the Roman ritual, were also called Gothic. They had received and preserved this name of Gothic because their use dated from the time when Spain was the domain of the Goths. Might it not also be because the first lessons in the new architecture came to Europe through Spain, that this architecture, *e g.*, like the Spanish handwriting and liturgy, was named Gothic?

This perfectly simple and natural explanation is, moreover, in complete accordance with history. The conjectures of men versed in the matter are agreed on this point — that modern architecture had its birth at Byzantium, that second Rome where the arts took refuge when they were driven out of Italy. The Byzantine architects, who were the first to mingle the capricious and flowery style of the East with the sober and regular style of ancient Greece, had two sorts of pupils — the Arabs and the Germanic peoples. The former first founded the architecture called Moorish or Saracen; and afterwards the latter, that which later on was called Gothic. Starting from the same point the two architectures remain analogous, almost similar, during two centuries, both preserving, with the differences imposed by the climate, the traditions of their common origin. Thus the mosque of Cordova, raised by a prince of Syria, and the old basilicas of Germany are equally sprung from the Byzantine style. Then they separate, to take each a style of its own. The Moslem architecture preserves the system of surbased naves, and takes as its special characteristic the horseshoe arch, that is to say, one narrowing at its base, and having the form of an inverted crescent.

Christian architecture adopts the system of high, pointed naves, and its distinctive characteristic becomes the pointed arch, substituted for the pagan round arch. But it must be noticed that the Arabs had employed the pointed arch before the Christians; that, in Spain especially, a multitude of monuments prove their use of this form which was unknown to antiquity; and that it is doubtless because the pointed arch, now become the striking and characteristic feature of Christian architecture, had passed from Spain into Europe, that the whole system was named Gothic. Finally, these two architectures derived from Byzantium, the Arab and the Germanic, becoming ever more and more assimilated, end by merging, at the close of eight centuries, into the style called Renaissance. No one denies, no one disputes, the striking resemblance which exists between the Arab monuments and those of Europe in the Middle Ages. This resemblance is not only found in the great edifices of the capitals, for the construction of which Saracen architects were sometimes called in, as happened in the case of Notre Dame de Paris itself. It can be traced even in the humblest buildings of the little towns.

"Thus," says Viardot,^m "I have found the multilobar arch of the Mezquita at Cordova in the cloisters of Norwich cathedral, and the delicate colonnette of the Alhambra in the church of Notre Dame at Dijon. This resemblance was, then, not merely casual and fortuitous; it was general and permanent. Nothing further is needed to prove the thesis. If Christian and Arab art resembled each other, and if one preceded the other, it is evident that of the two one was imitated and the other the imitator. Was it the Arab art which imitated the Christian art? No; for the priority of its works is manifest and incontestable; for Europe, in the Middle Ages, received all its knowledge from the Arabs, and must also have received from them the only art whose cultivation the law of religion permitted."

MUSIC

The impossibility which exists, in spite of the efforts of all modern scholars, of our having an acquaintance, even an imperfect and approximate one, with the music of the Greeks, must teach and give a conception of the great difficulty of procuring proofs of the state of this art, or discovering and understanding monuments of it, once the traditions are interrupted. It is a dead language in which none can now read. In the preceding section we have had to limit ourselves to demonstrating that the Arabs cultivated music as a very important and very advanced art. In the archives of the chapter of Toledo, there exists a precious monument of the influence which they exercised on modern music. This is a manuscript, annotated in the hand of Alfonso the Wise himself, and including the canticles (*cantigas*) composed by that prince, with the music to which they were sung. In it we find not only the six notes *ut, re, mi, fa, sol, la*, invented, towards 1030, by the monk Guido of Arezzo, but also the seventh note, the five lines, and the keys, whose discovery was subsequent, and even the upward and downward tails of the notes, the use of which was not introduced into the musical writing of the rest of Europe until much later. Up till then music had served only for the psalmodies of the church, for the plain chant of hymns and antiphons. This manuscript, copied and cited in the *Paleographia Castellana* is, according to all appearance, the most ancient monument of the regular application of music to ordinary and profane poetry.

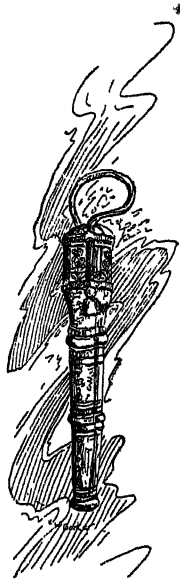
As Alfonso X owes his prodigious learning chiefly to the study of the Arabs, it would be scarcely possible to doubt that, for this book as for all his works, he borrowed from them a science already formed and even then committed to writing by Al-Farabi, Abul-Faraj, etc., and which Alfonso might very well have understood with the help of the Muzarabs of Seville. This supposition, which would attribute to the Arabs a notable share in the creation of modern music, has all the more the appearance of truth since the first instruments adopted by the Spaniards, the French, and the other nations of Europe were named *moresques* in all languages. To this day the *chirimia* and *dulzaina* of the Moors, so often mentioned by Cervantes and his contemporaries, are still used in the country of Valencia. As to the modern stringed instruments, they all had as model the lute (*al-aoud*, whence *laud* in Spanish) of the Arabs, who have also given Spain the *kitara* (*guitarra*), since become the national instrument of the people whose masters they were in all things.

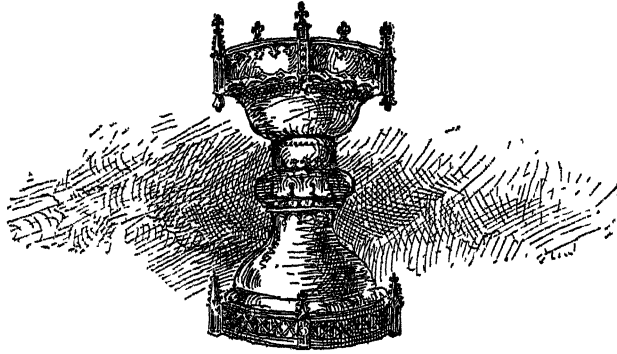
Several theorists, J. J. Rousseau amongst others, have proposed to write music in figures, assuredly without suspecting that the Arabs had already

practised that mode of notation. Kiesewetterⁿ calls attention to the fact that, the Arab scale having seventeen intervals, the Arabs were able to write and actually did write music with their figures, employing the numbers one to eighteen for the first octave, one to thirty-five for two octaves, and so on. May it not be from this ancient use of the Arab figures in musical writing that the employment of the same figures for the figured bass, in which a simple number denotes a chord, came into vogue? It is possible and very probable.

The old Spanish music, that which is preserved in Andalusia under the name of *cañas*, *rondeñas*, *playeras*, etc., differing greatly from the *boleros* of comic operas and eluding the modern notation, is certainly of Arab origin. Who are they who have preserved it in the tradition of this country? An eastern race, a nomadic race, that of those Bohemians who, coming from Egypt about the fourteenth century, and perhaps before that from India, spread themselves throughout Europe and were called *gitanos* in Spain, *zingari* in Italy, gipsies in England, *zigeuner* in Germany, and *tzigani* in Russia, whilst naming themselves *pharaons*.

These nomads, with their immutable customs, who are still to-day not only in Spain but in Russia the same in physique and moral character as Cervantes has depicted them, have carried and retained everywhere the ancient songs of their problematic country. As the musicians of the people, formed into troupes of singers and dancers, they have everywhere spread the form and sentiment of their antique melodies. "It was through them," concludes Viardot, "that, in Russia as in Spain, popular music took or kept the oriental character; it was from them that in Moscow, at the foot of the towers of the Kremlin, I listened to the same songs as in the gardens of the Alhambra of Granada. In both places I had heard from their lips a living echo of the Arab music."^m





CHAPTER XI

TRIBAL LIFE OF THE EPIC PERIOD

SPECIALLY CONTRIBUTED TO THE PRESENT WORK

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PEOPLE who are unlearned in the law, are apt to assume that it executes itself; or at least they think it absolutely necessary that law and the execution of law should go hand in hand. But in the primitive stages of human society it was not so. The law existed long before there was any magistracy to carry it into effect, and even after magisterial authority had been established, it frequently left, not only the pursuit, but the execution of law to the parties concerned. An instructive picture of such a state of things is found in the copious literature that has been preserved with regard to the Epic Period of the ancient Arabs, *i.e.*, the period immediately preceding their amazing irruption into the world's history through the gate of Islam.

The desert has imprinted its stamp upon the Arabs. They are particularly interesting for this very reason, that by the desert they have, so to speak, been arrested at what is in many respects a very primitive stage of development. Yet we must not imagine them roving about it like wild animals, gathering together for temporary ends and dispersing just as they please. As a matter of fact, they have no settled abodes, they are not tied to the soil nor linked with one another by a fixed domicile, and consequently they are not organised on the basis of locality, according to districts, towns, and villages. But they have instead an inner principle of association and organisation, of union and distinction, inherent in the very elements of race. It is the principle of consanguinity, of kinship. For the Arab, his political *genus*, his *differentia specifica*, are innate as indelible characteristics. He knows the clan to which he belongs, and the stock to which his clan belongs; the tribe or nation of which the stock is a part, and the larger group that includes the

[¹ The subject-matter of this article originally appeared as an address delivered January 27th, 1900, at the university at Göttingen. It was published in pamphlet form, but is now for the first time translated and given wider currency by special arrangement with the author.]

tribe or nation. Associations are regarded by them as natural units, founded on consanguinity, and they stand in a close and natural relationship, one to another, corresponding to nearer or remoter degrees of consanguinity (by the father's side) so that their statistics assume the form of a genealogy.

Among the ancient Hebrews this form survived even after they had settled in towns and villages; Isaac was the father of the nations of Israel and Edom, Israel the father of twelve tribes, Judah the father of five lineages, and each lineage in its turn father or grandfather of clans and families. Such a principle of organisation is equally serviceable for settlement or migration, for war or peace; and being independent of all conditions of fixed localities, it makes the tribe as mobile as an army. For an army, too, must possess an organisation adaptable to every place, and as suitable to a hostile country as to its own. But an army is broken up into artificial divisions; the men may be put into one branch or another at will, and the place of the individual in the whole scheme is notified by artificial marks of distinction. With the Arabs, on the other hand, the form is indistinguishable from the substance, they are born into their cadres, and their uniform is, as it were, innate to them. The closer or remoter circles of kindred, from the clan to the nation, are their companies, battalions, and regiments, which include not only the fighting men, but their wives and children also, though the latter take no direct part in any fight.

The two most important stages of the political affinity are the highest and the lowest, the two poles, as it were, of the system; the intermediate stages are less important, because they assume the qualities of one pole or the other, according to circumstances. The highest association, which we call the tribe, includes all the families which migrate together regularly, *i.e.*, which make the circuit of certain hunting-grounds, often great distances apart, according to the season of the year. One tribe will not contain more than a few thousand souls; if it exceeds that number, it becomes too large for common migration and pasturage and is obliged to divide. The lowest is the clan, which consists of families within the nearest degrees of kinship, which invariably pitch their tents close together in a common quarter (*dār*).

Beyond the tribe the bond of consanguinity does not break off abruptly; it embraces also the group of such tribes which stand in any sort of historic relation to one another. But in this wider circle the ties of kinship cease to be really effective.

The Arabs as a whole, though linked together by community of speech, of intellectual acquirements and social forms, are not really a nation; neither can the larger groups into which they have split up be called nations; the nation is the tribe. The tribe is the source and the limit of political obligation; what lies outside the tribe is alien. This does not mean that a perpetual and open *bellum omnium contra omnes* prevails in Arabia; the relations of the tribes among themselves vary greatly, and may be friendly as a result of kinship and treaty. But inasmuch as the idea of common duty of man to man does not exist among them, and no moral law is valid beyond the tribe, everybody alien from the tribe is an enemy as a matter of course. If he is caught in the hunting-grounds of the tribe without a special security, he is an outlaw and fair game. "When I and my people were tormented with hunger," says an old Bedouin, "God sent me a man who was travelling alone with his wife and his herd of camels; I slew him and took his wife and camels for my own." He considers the murder perfectly lawful, and is only surprised that a stranger should presume to rove about the country with his wife and his cattle and without a strong escort.

Yet the narrow bounds of the tribal community are capable of enlargement. There are means whereby even the alien can attain the security of a member of the tribe. If he seizes the hem of his enemy's garment from behind, or ties a knot in the end of his turban, or knots his rope with his own, he has nothing further to fear. If he succeeds in creeping into the other's tent, or in being introduced and entertained there by the wife or child, his life is sacred. The sanctity of the hearth is unknown among the Arabs, even their altar is not a hearth and is without any fire; but, on the other hand, the tent and those within it are sacred, and even to touch the tent-cords from outside renders a stranger safe from attack. By a sacramental act, accompanied with a simple form of words, he disarms his enemy and assures his own safety. Of course protection is not always stolen, as it were, in this fashion, it may be extended voluntarily; for example, there are cases when the man who grants protection flings his mantle over the one who implores it, thus making him out as his own property which no man may injure.

If a foreign trader desires to travel through the tribe without peril, one of its members must give him a safe-conduct; very often he merely gives him some recognisable piece of his own property to take with him as a passport or charter of legitimation. The relations which arise in this manner are, for the most part, transitory.¹

But there are also permanent and hereditary relations of this sort, based in part upon contract and oath. A member of a tribe may allow a stranger to sojourn permanently with his clan, and by adoption into the clan the sojourner is considered naturalised by the whole tribe. Not individuals only, but whole clans and families can thus be naturalised, and instances thereof are not uncommon. A fresh element is consequently grafted on the pure tribal stock in these sojourners or protégés. In a few generations they may amalgamate with the tribal stock, but as fresh batches are constantly coming in from without, the distinction between the two elements within the tribe remains.

Consanguinity and contiguity combine to weld the tribe together; external bonds there are none. Blood-relationship is the higher and stronger principle, and neighbourhood passes into brotherhood. All political and military duties are looked upon as obligations of blood or brotherhood. The relations of the individual to larger associations and the community as a whole are precisely the same in character, though less intimate in degree, as those which bind him to his own family. There is no *res publica* in contradistinction to domestic concerns, no difference, in fact, between what is public and what is private. In principle, at least, all men have the same rights and duties, and no man has one-sided rights or duties. Everything is based on reciprocity, on loyalty and fellowship, and the complementary notions of duty and right, of ruler and subject, of patron and client, are expressed by one and the same word. There are neither officers nor officials, neither jailers nor executioners. There is no magisterial authority, no sovereign power, separable from the association and the individual, with a revenue of its own drawn from taxation and an independent administration by official organisation. The functions of the community are exercised by all its members equally. The prerogative and obligations of the state as we understand it, which can only be fitly discharged by its civil officers, are to the Arab things that the individual is bound to do, not under compulsion from without, but from the corporate feeling of neighbourhood and brotherhood. By his own active exertions the individual has constantly to create afresh those things

¹ A guest whom the shadow of the tent has rendered sacred is after a certain time dismissed and resumes his journey.

which with us are permanent organisations and institutions, which lead or seem to lead an independent life of their own. The Arabs stop at the foundations, building no upper story upon them which could be handed over ready-made to their heirs and in which they might live at their ease.

In other words, among the Arabs political relations are moral, for morality is confined within the limits of the tribe. Political organisation is represented by the corporate feeling which finds expression in the exercise of the duties of brotherhood. These require a man to say "good day" to his fellows, or "God bless you," if anyone sneezes, not to shut himself up from others, nor to take offence easily, to visit the sick, to pay the last honours to the dead, to feed the poor in time of dearth, to protect and care for the widow and the orphan; likewise to slaughter a camel now and again in winter, to arrange sports and there regale the rest with its flesh, for no man slaughters for himself alone, and every such occasion is a feast for the whole company. Such are the common demonstrations of brotherly kindness by which corporate spirit is kept alive under ordinary circumstances. But the greatest duty in which all others culminate is to help a brother in need. Political duty therefore occupies an essentially subordinate place. The great thing in all cases is that the individual should act and should see himself how to get along, but, of course, he is quite at liberty to concert measures with his comrades. The rest are only bound to assist him in time of need, and then they must answer to his call without asking whether he is right or wrong; as he has brewed, so they must drink. The whole tribe does not always rise at once, the primary obligation rests with the clan. The clan has the right of inheritance together with the next duty of paying the debts of any member of it, delivering him from captivity, acting as his compurgators, and assisting him in procuring vengeance or paying mulcts. The larger associations only become involved when the need is great, and more particularly in cases of enmity with another tribe.

It will readily be imagined that a community based so exclusively on mutual fellowship does not fulfil its tasks very satisfactorily, and that the system is not particularly workable. There are many indolent or refractory members who do not fulfil their duties towards the community for lack of coercion from without, and because the only pressure that can be brought to bear upon them, the shame of falling short in the eyes of their kinsfolk or in public opinion, is of no avail against their cowardice or perverse obstinacy. Moreover, individual liberty of action is too little restricted by a due regard for the interests of the community. There is nothing to prevent a man from undertaking on his own account a raid which may kindle a flame of war that will wrap his whole tribe in its conflagration and even spread beyond. Or by the admittance of a stranger into his tent and his clan, which he regards as an obligation of honour and of religion, he may involve his tribe in great difficulties by imposing on them the burden of henceforth protecting the said stranger against his pursuers who may be seeking to arrest him for some crime.

But a more fruitful source of discord than individual cases of friction is the competition between the tribe and the clan. There is no doubt that these polar associations did not spring from the same root, but differ in their very origin; the tribe probably coalesced under the rule of a communistic matriarchal system (endogamous), while the clan is based on an aristocratic patriarchal system (exogamous). At the present time the tribe is regarded as merely an expansion of the clan, both being held together by the same paternal consanguinity. But the degrees of political kinship vary, the ties of blood have not the same force throughout; they act far more effectively

in the smaller circle than in the larger. The individual stands in no direct relation to the tribe; his connection with it is through the intermediate links of the clan and the family; his membership in the community is conditioned by his membership of the subordinate groups. As a rule, therefore, the individual finds that his skin is nearer to him than his shirt whenever the interests of tribe and clan diverge. And it goes without saying that this is very often the case.

The defects of the system are to some extent compensated by certain rudiments of government to be found among the Arabs. There is a leading aristocracy; the clans have their chief, and a head chief, the *said*, is at the head of every tribe. The position of all these chiefs depends upon voluntary recognition of the fact that they are fitted to hold it by their personal qualities and their fortune. They are spontaneously appointed by the common voice, without election or any similar process, and though there is an inclination to make the authority hereditary and the sons reap the advantage of gratitude felt toward their fathers, yet each man must, by his own ability, anew make good his claim to the honours he has inherited if he is to remain in power and public esteem. The word of these chieftains carries most weight in the assemblies in which they meet every evening to talk, dispute, and deliberate. The *said* gives the casting vote. He decides, for instance, when the tribe shall start on its migrations and when it shall encamp. Generally speaking, however, the chiefs and the *said* have no advantage over the rest in privilege, but only in obligation. Among the Arabs *noblesse oblige* is no empty phrase, but a substantial truth. The nobles must distinguish themselves above the rest in the duties incumbent upon all; they must take on their shoulders the burden which others pass by, and out of their own abundance make good the deficit caused by lack of corporate feeling in the multitude. They must be liberal in all things; must not spare their blood in feud nor their goods in peace; they must entertain the stranger, maintain the widow and the orphan, feed the hungry and help the debtor to pay. The principal share in bearing the common burden falls to the *said*. In return he receives the fourth part of all booty, but he nevertheless often spends his whole fortune for the common stock; his position brings him honour and reputation, but never gain, and therefore does not procure him the envy of baser natures. But his most important duty is to maintain the unity of the tribe and to check the disintegration to which it is liable from individual selfishness and the particularism of the various clans. He is there to step into the breach, as the biblical phrase has it. He is the born mediator and peacemaker.

For all that, he can only negotiate and apply moral pressure. He is but the first among equals; he has great authority but no supreme power, and in the last resort that is not enough either for the external or internal affairs of the community. In war there is no thought of compulsory service, no idea of discipline, of absolute command and obedience. If one clan will not go out with the rest, it separates from them and hardens its heart against their mockery and contempt. If the men will not follow their leader, he sometimes has recourse to an attempt to put them to shame by setting up his sword and threatening to fall upon it, unless he is obeyed. Danger from without is, however, the readiest means of inducing them to submit to a single will, whereas the lack of a central sovereign authority is much more sorely felt in internal affairs.

The only function of the ancient community, apart from self-defence, is the maintenance of peace within its own borders, and the means to this end

is the law. The Old Testament, for instance, knows nothing of administration as a function of the state; to rule is to judge, and the generic term for ruler is judge.

The Arabs are not without law, though with them its limits are wider and less strictly defined than with us and include the decision of questions which do not lead to impeachments and law-suits, but refer to duties, not rights.

They also have judges who administer justice. Disputes between fellow tribesmen are brought under discussion in the daily palaver and are there settled without any legal formalities. But international disputes, *i.e.*, matters disputed between members of different tribes, may also be settled by law, if both parties agree to choose an arbitrator to whom they will refer the decision. Anyone may undertake this office; in difficult cases a seer or priest is frequently applied to, or some other man who enjoys general confidence and has a reputation for exceptional wisdom. The arbitrator sometimes makes the parties swear to accept his verdict, whatever it may be, but his business is merely to discover and interpret the law, and he has no power to enforce it. The disputants consequently apply to the judge merely to learn the rules of the law, not to sue for and obtain their rights. His judgment has no legal force and does not entail the execution of the sentence, with which, in fact, it has nothing to do.

An instance of what appears to us so singular a state of things, may make the matter clearer. Shortly before Mohammed's arrival at Medina, a man of that city went to law with a Bedouin from the neighbourhood before a wise woman about a sum of money, *i.e.*, camels. The woman decided in favour of the man of Medina; he was a well-known person, Suwaid, the son of Samit, by name. When they came to the parting of the ways, Suwaid said to the Bedouin, "Who will be surety that thou wilt pay me the camels?" The other promised to send them as soon as he reached home. But Suwaid, not satisfied with this, wrestled with his debtor, threw him, and bound him. He then carried him off to Medina and kept him in custody, until his kinsmen redeemed him by paying him what he owed.

Criminal jurisdiction, as we understand it, is rendered impossible by the absence of a supreme authority, a magisterial tribunal. Although fidelity to one's kindred is a moral law and the violation of it a sin, yet the Arabs have not reached the abstract conception of crime against the community at large, still less of punishment inflicted by the community—since for the community to cast off a troublesome or unworthy member is not, strictly speaking, a punishment. They only recognise private offences, and the punishment of these is the business of the individual. There is no official process of investigation with the coercive methods of vigorous cross-examination. If anything is stolen, the owner proclaims his loss aloud and lays the thief under a curse unless he restores the missing article, and all his accomplices likewise, unless they tell what they know of it. If murder or manslaughter has been committed by an unknown hand and this or that man is suspected of being the perpetrator, his clan takes an oath of purgation for him, which may, however, be counterbalanced by an oath to the opposite effect on the part of the dead man's clan.

The punishment of an offence is of course left to the sufferer. It is his business to see how he can best get compensation for the wrong done him and to seek for help wherever he may find it. He is not forbidden to take vengeance into his own hands, nor is there any compulsion to make him have recourse to law instead of so doing. The individual may, of his own free

will, refrain from violent measures, if he pleases, and may enter into negotiations, which are then conducted on the basis of a legal principle, of an inner material law. But if, instead of avenging himself, he resorts to legal proceedings, the question is never one of the punishment of a crime, — which, indeed, could hardly be settled by agreement between the contending parties, — but merely of compensation for a loss. Compensation can be given for everything for which vengeance might be exacted. All crimes are treated in the same manner by the law, and assessed as economic damage. Every loss of honour, property, or life can be appraised by agreement; they all have their price in camels. Vengeance is not thereby appeased, but if revenge is relinquished, the law demands no more.

The worst and most serious crime is bloodshed. Malice or accident, war or peace, make no difference to this. Its natural and primary consequence is blood-revenge. This is, in the first place, the duty of the next heir, but it quickly extends to others, for the clan of the slayer does not desert him, but takes his part, and consequently also the slain man's whole clan naturally helps the avenger against them. The result is a state of war between the two clans, which finds expression in occasional murders, often at long intervals. All members of the clan are considered accomplices; they espouse one another's quarrel as in war, and fall victims to vengeance without distinction of persons. Every new member is a fresh motive for vengeance, and thus revenge incessantly breeds revenge. Thus blood-revenge necessarily results in blood-feud between the clans. It has been supposed that blood-feuds are only carried on between two hostile tribes, and not between kindred clans belonging to the same tribe, as that would constitute a breach of tribal unity. But the preservation of tribal unity is a moral axiom only, and incapable of keeping the centrifugal forces under effective control. The clan's right of feud is undisputed, and, as a matter of fact, blood-feuds are carried on also within the tribe as well as without. The duty of vengeance is more vividly realised than duty to the tribe; it is a sacred primary law which takes precedence of all political considerations. Even if brother slays brother in the same clan, the result is a blood-feud, though the cases on record are as a rule supposititious, not real, just as similar cases are treated by the Greeks as tragic problems in the *Oresteia* and the *Edipodeia*.

Law can be substituted for revenge in murder as in other crimes, that is to say, even blood-guiltiness can be paid off in money, *i.e.*, in camels. This is done by agreement between debtor and creditor or between the clans of both; and when the agreement is brought about, the source of the blood-feud is estopped. In quarrels within the tribe it is the duty of the chiefs, and of the head chief more particularly, to induce the disputants to consent to an accommodation by law. They then negotiate as between two belligerent powers; they can only mediate for peace, not impose it. Sometimes they are successful, sometimes not. Mecca and Medina furnish the best instances of both results. Very often the disputants do not make peace until their strength is utterly exhausted. Then the balance-sheet is drawn up, the debit and credit in dead and wounded compared, and the difference made up in camels.

But it is obvious that in this case the incongruity between what vengeance demands and what the law accords is too glaring. The Arabs are keenly alive to this fact, and it is not considered honourable to accept camels as satisfaction for a murder — to sell blood for milk, as their phrase goes. Vengeance is far better appeased by positive amends on a less unequal scale. by blood for blood, an eye for an eye, and a tooth for a tooth. This is some-

times made by peaceful means, and that is what is called *talio*. The criminal is not sheltered by his own people, but is handed over to the avenger that he may requite him for what he has done. If the heritage of vengeance has passed to a child, the execution is often deferred till his majority.

By this means the quarrel is confined to the parties immediately concerned, the clans are not implicated, blood-revenge does not degenerate into blood-feud, nor does it exceed in the heat of passion the measure of strict retribution. As a matter of fact *talio* appears to have been common in cases of mere bodily injury. An amusing instance is recorded in the life of Mohammed. At the battle of Bedr he ranged his men in a long straight row, forming them into line with the shaft of a spear. In so doing he struck somewhat heavily upon the body of a man whose figure projected beyond the straight line, and the individual, whose name and race are exactly recorded, complained of his violence. Mohammed promptly offered his own body and said, "Take unto thyself the *talio*," which, however, the other magnanimously declined to do. From this we see that also a military commander in the exercise of his official functions differs in nothing from a private person in the eyes of the law. Imagine a scene of this sort between officer and private on a modern parade-ground !

If, however, it is not a question of satisfaction for mere corporeal injuries, but of blood for blood, the situation becomes far more difficult ; for if mulct is unwillingly taken, *talio* is far more unwillingly given. It is the direst disgrace for any clan to give up one of its members, no matter what his crime, into the hands of another clan which intends to put him to death ; rather will they slay him themselves. Hence the *talio*, though an efficacious means of keeping blood-revenge within bounds and blunting its dangerous edges as far as the peace and unity of the tribe are concerned, cannot be practically enforced in the ancient Arabic community, because it has no sovereign power over the tribe.

The first Arabic community with sovereign powers was established by Mohammed in the city of Medina, not upon the basis of blood, which naturally tends to diversity, but upon that of religion, which is equally binding on all. There for the first time the *talio* becomes effective, there it can be enforced. The community, at the head of which God stands, and the prophet as God's representative, has power to deliver the shedder of blood over to the avenger, and it is the duty of the community to see that this is done. "In the *talio* ye have the life," says the *Koran* ; and a commentary is provided by the hideous anarchy, conjured up by blood-feuds, which prevailed in Medina before the coming of Mohammed — life was then indeed impossible. And in another place the *Koran* says, "If a man have slain one person unlawfully, it is as if he had slain all men." In other words the murder of an individual is to be regarded as a crime committed against the whole community, and the whole body must see to it that lawful vengeance may have its course. The execution of vengeance is, however, still left to the rightful avenger ; and he is at liberty to exercise his right or renounce it, either freely or for a price. The *talio* is not yet a punishment, it is only the transition stage to it from revenge.

Originally even Islam knew nothing of the capital punishment publicly inflicted, of a ritual execution by the community and its officers, at least not in cases of murder or manslaughter. Even in the earlier caliphate there were enormous difficulties in the way of the execution of a Moslem who had not shed innocent blood. Apart from the *talio* the official

inflection of capital punishment was hardly possible, for as long as Arab sentiment survived, the people could not grasp the distinction between an executioner and a murderer. A change did not take place until with the accession of the Abbasids the Iranians took the reins of government from the Arabs and brought with them Iranian conceptions of state and law.

On the other hand, the Hebrews, near kinsmen of the Arabs, arrived at just conceptions of capital crime and capital punishment fifteen hundred years earlier than they. According to the Hebrew view, the guilt of sin, which is held to be an offence against the Deity, weighs upon the whole community, until the actual perpetrator of the crime is extirpated or purged out of its midst. The sentence of death is carried out by the whole community and takes the form of stoning, its characteristic features being that every man of the congregation takes part in it and casts his stone. Murder and manslaughter, indeed, are not as yet classed among the offences against God, for which capital punishment at the hands of the community is due; bloodshed is in the main a private wrong still, and its punishment is left to the injured person. But it is not associated with blood-feud between clans, and the criminal is not protected by his family. Blood-revenge is tamed already and restricted by law to what we know as the talio. The shedder of blood is abandoned by his family, the heir and avenger may pursue and slay him. Should he take refuge in a sanctuary, he is safe if he has shed blood by mischance only. Otherwise the sanctuary affords him no protection. It is the right and duty of the community, represented by its elders, to drag him away from the altar and hand him over to the avenger. The act of slaughter is always left to the latter; the ceremonial infliction of capital punishment, execution by the congregation, is never the penalty assigned for murder or manslaughter. But the avenger is not allowed to take a ransom for the murderer or give him his life. For here the idea insinuates itself that bloodshed is not only a wrong and injury done to the individual, but a crime, that is to say an offence against God. The murderer has sinned also against the Deity, and his guilt lies upon the whole community, until they are rid of him.

Thus the religious obligation of the community, to wash away the blood shed within its borders, goes hand in hand with the individual obligation of vengeance. If the murderer cannot be discovered, vengeance is impossible; but a symbolical ceremony is substituted for the purification of the community, and the city within whose borders a man is found dead by an unknown hand must slay a cow in place of the murderer.

We see that among the Hebrews the ideas of crime and punishment had their root in religion; the crime is an offence against God, and its punishment is the purging of the community from this offence; execution is the only real punishment, and must be distinguished from talio on the one hand and mere chastisement on the other.

Among the Arabs the religious root of the penal law has withered away and nothing but human vengeance is left. This can hardly be the ancient conception. Vengeance itself is in its origin not a human passion merely, it is likewise a religious duty. True, this duty was originally believed to have been imposed, not by the Almighty, but by a demon. And this demon was the wrathful spirit of the murdered man himself, who would not let his clan rest until they had given him to drink the murderer's blood for which he thirsted. We can still find traces of this belief among the Arabs. Amongst them the avenger of blood is under a solemn vow, exactly like the man who has to offer sacrifice or fulfil any other religious duty; he may

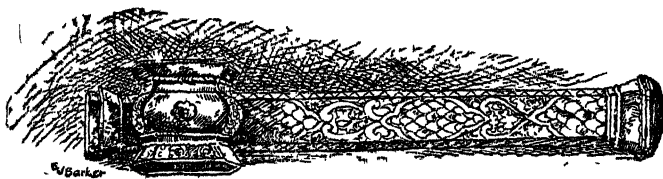
not wash nor comb his hair, nor drink wine, with many other prohibitions of the same kind. As he accomplishes the act of vengeance, he must call upon the name of him for whom he takes it, in a brief form of words; then he is free and returned from the state of sanctification and uncleanness to that of cleanness and common life; exactly like a sacrificer after he has made a sacrifice.

But these are petrified remains, as it were, of a motive that has no present potency. The poetry which has come down to us invariably speaks only of the ungovernable rage of the avenger, not of the person to be avenged; of burning pain in the breast of the survivor, which demands relief at any price; and of the shame which weighs him down as long as the murderer still treads the earth alive. Moreover—and this is a particularly striking point—religion has not retained any influence upon actual law amongst the ancient Arabs, apart, perhaps, from the process of inquiry by curse and oath.

Ancient Arab law is singularly profane, dry, and formless; it is throughout a matter of bargain and contract, for even the penal law operates only through compensation and payment.

Such, in brief outline, is the picture of the Arabic community, a community devoid of supreme authority and executive power. We are fond of calling it patriarchal, but what do we mean by the phrase? Of the amenities of family life we find no trace, nor any trace of patriarchal guardianship. Each man has to give his help, if anything is to be done. There is more scope in such a community for the display of courage, self-sacrifice, and brotherly kindness than in our own, where the state seems to work like a machine for which we have merely to provide the fuel. It is a pity, however, that so fair an opportunity is not put to the fullest use. In critical cases, the corporate feeling on which the whole system depends is often shown by but few. There are hitches and difficulties everywhere, though in the desert the conditions of life are very simple, narrow, and easy to understand, its interests very uniform. No progressive civilisation can develop in this fashion; the desert is enough in itself to render development difficult. These weak foundations will bear no aspiring superstructure. Not even individual liberty, as we understand it, reaps advantage from the absence of the coercion of the state. For if the sense of kinship be too weak to control the wicked and force the indolent to fulfil the duties incumbent upon them, yet it is strong enough to prevent the growth of intellectual freedom in circles that possess and exercise it. Such liberty can only thrive in a state which, like Noah's ark, contains all kinds of animals and lets them do as they please, not in a society of kinsmen which lays a spell upon their members from within, though it can impose no coercion from without.

The communities of Europe started, as there are many evidences to show, from primitive conditions like those in which the Arabs of the desert have remained. It is well that we should bear this in mind, and so estimate, *quantæ molis erat romanam condere gentem*, what amount of labour was required to create a stable system of law, independent of the individual.



CHAPTER XII

THE PRINCIPLES OF LAW IN ISLAM

WRITTEN SPECIALLY FOR THE PRESENT WORK

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IN studying the lines along which Islam has developed we are confronted with a singular antithesis within the faith itself. It is the outcome of a revolutionary movement which arose to declare war against the past of the Arab nation and of all other nations which it subdued by the ruthless sword of Islam. Yet it had scarcely taken the first step in its career, before investing with little short of sacramental importance an idea so wholly alien to the spirit of subversion and revolution that it seems to us rather a palladium of the most rigid conservatism. This is the idea of the sunna.

Sunna means traditional usage, or custom hallowed by ancestral use, by practice transmitted through past generations. He who violates this custom trespasses against the Holy of holies, against something far above any article of a legal code drawn up with all the mature consideration and cool deliberation of the judicial mind; he had sinned against the pious reverence due to the days of old. This is the view which underlies the sanctity of the sunna. Translated into legal phraseology sunna might accordingly be denominated right by custom, but a better idea of its meaning may be gained by comparing it with the *mores majorum* or *usus longævus* of the Romans. For the determining factor in it is not its established character but the high esteem in which it has been held from remote antiquity.

All this (to return to the proposition from which we started) is little in accord with a system which originated with a prophet of revolution who could not say, as Jesus said of himself, that he was "not come to destroy but to fulfil—at least, not as far as the traditional institutions of the Arabs were concerned. Mohammed does, indeed, represent himself as restoring what has been lost, as bringing back the golden age of religion to man, the rule of the *din Ibrahim* (the religion of Abraham) which had been lost by corruption and wickedness, and obscured by gross heathenism on its own native soil (for according to Mohammed the Kaaba at Mecca is the temple of Abraham and Ishmael). But it is not this pretension which will enable us to grasp the significance of the idea of the sunna in Islam,

Amazing as it may sound, and accustomed as we are to associate the idea of the sunna with the sheikhs who keep jealous watch over the holy places of Islam, sunna is not primarily an Islamite word, nor is the idea it expresses peculiar to Islam. It is deeply rooted in the ethical sentiment of the very heathenism which the prophet arose to overthrow. Sunna is an idea which Islam adopted from Arab heathenism, and which, in the change of meaning it underwent in this new sphere, became one of the main pillars of the new system.

The conception involved in the sunna, as defined at the beginning of this essay, represents the heathen Arab's ideal of life and the primitive idea of laws and morals in tribal life. In this respect there was no difference between the two classes which went to make up the sum total of the Arab world, between the Bedouins and the dwellers in towns. The *mores majorum* were their law and their religion. The customs of their forefathers were their dogmas; the practices that had come down to them from the remote past were their sacraments. To infringe these was criminal sacrilege. If the cult of tribal fellowship and regard for the duties arising out of this association constitute the sum total of morality, how much more imperatively did the principle apply to the maintenance of a supersensual fellowship with the generations of the past.

Hence, in the persecution with which the world of Arab heathenism received his preaching, Mohammed was not confronted by opponents who defended the old state of things by arguments based on religion, or wielded the weapons of serious controversy to refute his doctrines. The heathen Arabs had but one argument against the message proclaimed to them by the visionary of Mecca — it was an innovation. He represents his heathen fellow-countrymen as putting forward this argument against himself in exactly the same manner as he represents the heathen nations of old as hurling it at their prophets. "If one saith to them, 'Obey the laws which Allah sends you,' then they say, 'We follow the customs of our fathers.' If one saith to them, 'Come and adopt the religion which Allah hath revealed to his ambassador,' they answer, 'We are satisfied with the religion of our fathers.' When the evil-doers commit an evil deed they say, 'Thus we saw it done by our fathers, it is Allah who commands such things.' But they say, 'We found that our fathers were on this road and we tread in their steps.' Speak and say — do I not proclaim to you a better thing than that whereat ye found your fathers?"

This plea, which constitutes, so to speak, the methodology of the struggle of the heathen against the prophet, is, as it were, a constant element that pervades all the laments of the *Koran* over the stubbornness of the heathen. They hate the prophet because he insults their forefathers, who were likewise his own. He is lacking in filial piety. And the touchstone of his error is his antagonistic attitude towards the remote past. To the heathen his idols are dear as "heritages from the worthies who have bequeathed this inheritance."

Only a few decades elapsed before Islam had its own sunna. The element of antiquity in this case was, of course, a figment; it anticipated for its justification the generations yet to be born, who should look up to this new standard as to something hallowed by tradition. It had no warrant in the actual experience of successive generations which had already regarded it as inviolable.

The *Koran*, the oldest and most authoritative document of the Islamite movement, is not a book which offers to the believer a comprehensive body

of religious instruction sufficient to satisfy all inquiries. What it pre-eminently does is to predispose religious sentiment to the acceptance of the religion which arose on this foundation. Nor is it more complete if regarded as a statutory guide in questions of law, since it takes note of only a small and very limited department of juridical needs. What it does is to predispose ethical sentiment in favour of the new aspects in which social life and the legal relations it involves are to be considered.

While these sentiments gave precision to the form of these new standards, investing them with the character of divinely instituted laws, their substance drew its nourishment from alien sources, from new views, which were a consequence of the great career in history upon which the new Islamite community entered soon after it came into existence. Much fresh territory was conquered. It was impossible that contact with foreign elements should fail to implant fresh ideas in the Semitic mind, singularly receptive as it is—ideas which were destined to give its final shape to the faith of Islam with which its adherents had embarked on their conquering career.

Without the effect produced on the religious sentiment of Mohammedans by questions that arose under the influence of Greek philosophy, there would have been no formulated system of Mohammedan dogmatics, and in like manner the first impulse towards the creation of a Mohammedan system of law was given by contact with two great spheres of civilisation—the Romaic and the Persian, the former in Syria and the latter in Mesopotamia. It has already been remarked that the influence of Roman law on the sources of a legal system in Islam is attested by the very name given to jurisprudence in Islam from the beginning. It is called *al Fikh*, reasonableness; and those who pursue the study of it are designated *Fukaha* (singular *Fakih*). These terms, which, as we cannot fail to see, are Arabic translations of the Roman (*juris prudentia*, and *prudentes*, would be a clear indication of one of the chief sources of Islamite jurisprudence, even if we had no positive data to prove that this influence extended both to questions of the principle of legal deduction and to particular legal provisions.

The positive laws of the *Koran*, and the few legal decisions made in particular cases by the first caliphs and other companions of the prophet at Medina in the early days of Islam, together with all the legal customs retained from heathen days, were inadequate to serve for the state of things brought about by the great conquests and immense expansion of the Moslem empire. Even if all elements which had previously and all which had come into being to meet the primary requirements of the new Mohammedan society had sufficed for an Arab commonwealth on an Islamite basis, the sum total of it all would nevertheless have been inadequate to the needs of the new political fabric of Islam in countries subject to entirely different economic and social conditions, and amidst conquered peoples whose lives were ordered on a systematic legal basis. When Islam subdued such ancient civilised peoples with the edge of the sword, it could not impose upon them the primitive conditions of life under which it had come forth into the wide world from the steppes and oases of Arabia. It could mould the results of the historic past into harmony with its own religious sentiment; but it could not destroy it, if for no other reason than that it had nothing to put in its place. Hence it had to leave many institutions in the conquered countries substantially as it found them. The problem first presented itself in Syria, the first halting-place of the victorious advance of Islam. The *Koran* and its earliest applications in practice made provision for family and matrimo-

nial rights and rights of succession, but proved worse than meagre when applied to the privileges attaching to landed property in a great agricultural state, or to the laws of contract and obligation which, in the countries conquered by Islam, were ordered by the fixed standards of Roman law. In this department the heads of the new government had to take over very many ordinances of Roman law.

But, even apart from the adoption of legal standards, Roman law exercised a notable influence upon the legal thought of the new intruders into a country whose jurists had been trained in the scientific jurisprudence of the school of Berytus. The influence exercised by the Roman legal methods on the system of legal deduction in Islam is a more important factor in the history of Moslem civilisation than even the direct adoption of particular points of law. By what systematic rules or what devices can deductions be drawn from positive laws, written or traditional, which shall apply to newly arising cases at law and to the decision of legal questions for which the positive written law provides no answer? In dealing with this juridical problem the Arab *Fukha* took their stand entirely upon the instruction they had gained from circles familiar with the work of Rome in the domain of law. The dualism of written law (Arabic, *nazz*) and unwritten law is a mere reflection of the dualism of *leges scriptæ* (*chakhamim*), and *leges non scriptæ*. Just so, about half a century before, the Jewish jurists (a word which in its legal application is likewise a translation of the Roman term *jurisprudentes*) had been moved by their intercourse with the Romans to make the hitherto unrecognised distinction between the *tora she-bitche-thab*, or written law, and the *tora she-be'al-peh*, or oral law.

The application of principles and rules borrowed from the methodology of Roman jurisprudence first made it possible to extend the limited legal material supplied by the *Koran* and the old decisions which were accepted as the basis of the law, to other departments of juridical activity, of which these authorities had had no provision. The *ratio legis* (*illa*), the principle of presumption was applied to analogies (*kyas*) in words and things; nay, just as Roman legal practice gave great weight to the *opinio prudentium* in legal deduction, so the Islamite *prudentes* assumed the prerogative of an authoritative subjective *opinio*; for *ra'j*, as it is called in Arabic as *maclaha* or *istilah*, — i.e., the public weal and regard for the same. The significance of this principle lies in the license it grants to the interpreter of the law to apply the legal standard in the manner best fitted to serve the public weal and interests. Here we recognise the Roman standard of the *utilitas publica*, which gives the interpreter of the law the right, by interpretation, an application to wrest a plain and unambiguous law into something quite different from its original meaning, in the interests of the public weal.

Such principles, derived from foreign instructors, served for the deduction of Mohammedan law, as soon as the teachers of the people felt the necessity of withdrawing the domain of law from the capricious action of the sovereign and his instruments in the administration and judicature, which had free play by reason of the meagreness of positive legal matter based upon generally recognised authority. The Islamite jurists declared that the conclusions at which they had arrived on the basis of these principles (which, as we have seen, were no part of Islam) were in harmony with the

true spirit of Islam, the rightful outcome of its original character. This phenomenon, which early came to maturity and was widely accepted in Mohammedan theological circles as legal and of indubitable authority, is of profound importance to our historic estimate and judgment of Islam. Whatever the ignorant men who stood by its cradle may have thought to be the meaning of the new word which they were charged to proclaim to the oriental world, the first step which conquering Islam took on its victorious career taught it to accommodate itself to an alien spirit, and to mould its own intellectual heritage by influences which seem absolutely heterogeneous to a superficial observer.

In more than one point of its doctrinal fabric, Islam in its early days was a borrower. Its founders were anxious, it is true, to avoid the appearance of appropriating other men's property. But loudly as they trumpet the principle, "Be different from them in all things" (*Chalifuhum*) the reference here being chiefly to Jews and Christians, their documents are crammed with borrowings from the Scriptures of the very confessions which, on their own assertion, it was their leading principle to oppose. The stubborn antagonism of Islam to the rest of the world, its inflexible protest against the influence of foreign elements, is an illusion which historical study of the movement must dissipate if it is to rise to a scientific comprehension of this great historic phenomenon.

Though contact with the Romæi was the influence which caused the first seeds of law in Islam to germinate, we must not overlook another side upon which Islam in its early days came into direct contact with a foreign national element, the influence of which was very important in the development of its legal system. We refer to its contact with the people and the religion of Persia. This can be traced back to pre-Islamite times, and even Mohammed himself was not absolutely free from the influence of the religious ideas of the Parsees (*madjus*, magians), whom he classes in the *Koran* with Jews and Christians, and contrasts with the heathen as confessors of more favoured religions.

But Persian nationality did not become a formative element in Islam until the latter subjugated the geographical sphere of the old Parsee religion, and by the right of conquest imposed the faith of the prophet of Mecca and Medina upon the followers of Zoroaster. The Mohammedan occupation of 'Irak is one of the most telling factors in the religious and juridical development of Islam.

Persian theologians carried their inherited views into the new religion they had adopted, the conquering power enriched the poverty of its own religious store with elements supplied by the experience of a profound religious life, such had been a native growth among the conquered Persians from of old. Hence it is hardly possible to overestimate the importance of the part played in the development of Islam by the spiritual movement which came to birth in 'Irak and is associated with the schools of Bacra and Kufa. In analysing the elements of which Islam is composed we are not surprised to find many of Persian origin, the outcome of this connection.¹

These influences are brought into fullest play by the great revolution which befel the Moslem empire in about the hundred and twenty-eighth year of its existence—the fall of the Omayyads and the usurpation of the sceptre of the caliphs by the Abbasids. The worldly spirit which had guided the

¹ I have treated this subject more fully in the address delivered before the meeting of the *Congrès d'Histoire des Religions* at Paris (Sept. 6th, 1900) and entitled *Islamisme et Parsisme*, Actes I, pp. 119-147 and *Revue de l'Histoire des Religions*, XXII, pp. 1-29

policy of the fallen dynasty—a spirit genuinely Arab, devoid of any real comprehension of the religious aims and the transcendental interests of Islam—now makes way for a theocratic bias, which drew its ideas in the main from the character of the Persian “divine monarchy.” It is the Sassanid spirit in an Islamite garb. The indifferentism of the ruling powers gives place to the encouragement of religious tendencies. The religious tolerance of earlier days is at an end. Sectarianism, pietism, harsh dogmatism, and, linked with them, the persecuting spirit—are the dominant notes of public life. Disputations concerning matters of religion impress their characteristic stamp upon the intellectual tendencies which find favour in high places. Opposing religious parties come into the field and frame their subtlest arguments.

Moreover, this was the opportune moment for working up into practical juridical systems the suggestions in the department of jurisprudence derived in earlier days from Roman law. In the second century of the Hegira, Islamite jurisprudence enters upon the classic period of its efflorescence and completion. The scene of its glory is the scholarly world of Mesopotamia, which sheds its rays upon every quarter of the Mohammedan empire. Even such advances in the sphere of law as come to light outside this birthplace of systematised jurisprudence are the fruit of the intellectual movement on the soil of the ancient empire of Persia. And even the demonstrations of antagonism to the aspirations which took shape there (for it aroused tremendous opposition) are affected by its influence.

Abu Hanifa (699–767) of Kufa, the grandson of a Persian, is recognised in Islam as the father of that jurisprudence which, by the employment of the free speculative method already described, found ways and means to make provision for the whole vast sphere of legal activity (which includes both law and religious ceremonial) out of the scanty stock of positive legal documents. This completion of the legal system of Islam was arrived at by laborious development along the lines of its main principles, by modification of the method evolved in some particular school, by open contravention of the fundamental ideas of some particular tendency, and, lastly, by deliberate compromise between antagonistic lines of thought. It was reached with a rapidity which is characteristic of all the intellectual creations of Islam. It is a singular feature of the whole literature of Islam that everything reaches its prime with amazing rapidity, only to decline as rapidly. In the fourth century of the Hegira every branch of Arabic literature had come to full maturity, to flourish for a brief while, and enter upon its period of decadence about the beginning of the sixth.

By the end of the third century (ninth century A.D.) jurisprudence had reached its classic prime. Leaving out of account some other heads of schools who soon retire from the scene, there are four men in particular to whom it does honour as to its founders and fathers, four men whose disciples represent the main currents which flow side by side through the construction of Islamite law: (1) Abu Hanifa (died 767), the true representative of the ‘Irak method; (2) Malik b. Anas (died 795), the most celebrated imam in the prophet’s city of Medina; (3) Muhammed b. Idris al-Shafi, a pupil of the latter (died 820), most famous for his educational work in Egypt, where his sepulchral chapel (in the Karafa at Cairo) is revered by the natives as a place of pilgrimage; and (4) Akhmed b. Hanbal (died 855), the pious teacher of Baghdad, the principal champion and valiant apostle of the old conservative views in religion, whose tomb in the Harbiyah graveyard at Baghdad has, in the phrase of Guy l’Estrange, the writer of the monograph on the ancient city of the caliphs, “become the object of a devotion savouring of idolatry.”

The views which have been enumerated, borrowed from the method of legal deduction in Roman law, were not employed to the same extent by all schools of jurisprudence. While in that of Abu Hanifa the validity of the *opinio* goes so far as to accord recognition to the personal inclination of the administrator of the law, other schools were not disposed to give such free scope to the subjective judgment. The principle of *istiḥab* (*præsumptio*) was most fully recognised in the school of Shafiī; that of regard for the public weal (*istiḥlah*) in that of Malik.

In the erudite world which busied itself with the theoretical exposition of the law there were, however, large bodies of scholars, who took up their parable to proclaim that, generally speaking and on principle, they could not profess to recognise principles of method which depended for their authority on the subjective work of the human reason. They would recognise two things only as the sole basis of legal deduction—Scripture and tradition; that is to say, the *Koran* and the traditions or positive decisions of the prophet, his companions and their successors, of whom it could be safely assumed that they had acted and given judgment in the spirit of the founder of the faith. Only in cases of extreme necessity, and when these authoritative sources obstinately refused to yield an answer, was it lawful to admit the authority of *raʾj* (*opinio*), or more particularly, of *kiga* (analogy). These latter were “like the vulture, the eating of which was permitted as an exception in time of dearth when other food could by no means be obtained.” Under normal circumstances it was not permissible to reason; the only right course was to abide by the letter of tradition, since nothing outside of that could be set on a par with it. Truth manifests itself not in answer to the question “What is reasonable?” but in answer to “What did the prophet say and how did he act?”

Here we find ourselves face to face with the idea of the sunna which had come down from the Arabs of old (the idea explained at the beginning of this article), in its most rigid form, but with this difference—that the sunna, as now understood, does not look back to a remote antiquity but to a very recent past. The genuine sunnist only feels solid ground beneath his feet when he can base his judgment and conduct on the authentic text, or on well-accredited tradition concerning the words and deeds of the earliest authorities recognised by the Islamite world. Of all the four schools, the Hanbalite, the one founded by the youngest teacher, was that in which this rigid view found most favour. In modern times it has been brought into prominence as a principle of government by the puritanical state of the Wahabees, the “*Tempelstürmer von Hocharabian*,” as they are called by Karl von Vincenti in a historical novel in which he describes their proceedings.

It is, however, an easy thing to say, “Tradition and nothing but tradition!” But what if, with the best will in the world, no answer can be wrung from tradition to the most pressing questions of ordinary life? The judge must give judgment; the shepherd of souls must lay down rules for his flock on questions which hourly crop up for decision in a state of life ordered by religious laws in even the most trifling details; and in doubtful cases the mufti must be able to expound the meaning of the divine law with no uncertain voice. What, then, if Scripture and tradition be dumb, and no effort can draw forth the least enlightenment from them? Where all the sources of tradition ran dry, men had to make concessions, whether they would or not, to individual opinion and the right of speculative interpretation. This led to the rise of a school of thought which endeavoured to reconcile the two sharply antagonistic tendencies. It was absolutely neces-

sary to discover a middle course between excessive subjectivism and rigid traditionalism, and to define accurately the juridical spheres of the two conflicting elements. It was necessary to discover rules, in accordance with which speculative methods might be used to supplement tradition in the work of legal deduction, and to set up standards for the right use of traditional data in the correct formulation of the law. This work of reconciliation was done by the founder of the second school on the list, at Shafi.

Moreover there was another point of view from which the systemisation of the use of speculation as a source of law on the one hand and of tradition on the other proved an imperative necessity. If, in the one case, it was requisite to curb the arbitrary exercise of the subjective reason, it was no less necessary to check the rank growth of traditional matter, which, as it increased, hampered more and more the use of authentic tradition. The one-sided partisans of the sunna needed traditional matter for the establishment of such a legal system as they desired to see. Nor was any refutation of their theses, nor any opinion advanced against them, in their eyes worth discussing unless it could appeal to the authority of tradition. As a result, where no traditional matter was to be had, men speedily began to fabricate it. The greater the demand, the busier was invention with the manufacture of apocryphal traditions in support of the respective theses.

For the verification of didactic records, whether sacred or profane, Islam has adopted a singular form, which imparts to Islamite tradition a character altogether peculiar to itself, to which we can find no parallel (at least in such a mature and consistent shape) in any other literature. This is the *hadith*. The word *hadith* means simply communication, or narrative. If any such narrative is to be put forth with pretensions to authenticity the actual text must be preceded by what is called the *sanad* or *isnad* (literally, 'support'). This enumerates in correct and unbroken sequence the authorities who have handed the narrative down from mouth to mouth, from the last person responsible for its circulation up to its original author. The examination of this sanad allows free and unbiased criticism the opportunity of judging whether these men on whose authority any particular narrative has been passed from mouth to mouth and from generation to generation, and set down as an actual occurrence, were persons deserving of full credit.

From this point of view an unbroken chain of oral tradition constitutes a surer and more valuable guarantee of authenticity than any written document, whether contemporary or based upon contemporary records. Even if a written document bears all the outward tokens of authenticity, it must be able to show a consistent sanad reaching in uninterrupted sequence from the first author to the last teller of the tale, if its claim is to be admitted. Every narrative and every matter of tradition, without regard to its quantitative or qualitative importance, must be set forth with its "genealogy." This genealogy is the sanad. In theological matters, more particularly, it is the backbone without which no record can stand upright.

The literature of historic research also avails itself of this form of verification. Readers of the classic work of Muhammed Jarir al-Tabari, the "father of Islamite history" are familiar with this method of historic authentication. Each record takes the form of an appendage to a chain of tradition which reaches back to some direct authority, and to this chain the record is appended in the very words of the first narrator. It sometimes happens that a record of the same event occurs in narratives that are traced back to different authorities, and not merely in different words and with trifling variations. The facts themselves are represented in a totally different

fashion, or the narratives of different authorities set them or their accompanying circumstances in a different light. All these divergent narratives are simply placed side by side, in a manner which cannot be compared with the different authorities for the narratives of the Pentateuch; for, unlike the latter, the traditional records of Arab history are not anonymous. On the contrary, they owe their distinctive character to this circumstantial system of authentication and the enumeration by name of the successive vouchers for their truth. Again, they show no trace of an attempt on the part of any editor to reduce conflicting accounts to harmony; they are simply set side by side, instead of being welded together. This circumstance has greatly facilitated the critical study of the periods from which such parallel narratives date. Wellhausen has recently given to the world a masterly study, in which he skilfully discriminates between the various points of view, and the particular bias of each of the authorities for the narrative of the victory at Tabari (*Skizzen und Vorarbeiten*, VI).

The same state of things prevails in the statements of tradition in matters of law and religion. Each statement, cast into the traditional form, and relying for authentication in the first instance upon the testimony of an actual eye-witness, professes to show the practice of the prophet at certain times of prayer, or what judgment was given by him or his companions in certain legal questions. During the first century of Islamism divergencies of practice in minor details of law and worship had grown up in different congregations of believers. Every one of these divergent forms can appeal to the authority of a formal and well-attested traditional account, with a sanad in which the names of the most trustworthy witnesses are adduced in support of theses diametrically opposed to one another.

In order to obviate this incongruity, there soon developed in Islam a science of textual criticism, a study in which Islamite erudition outstripped that of Europe by several centuries. Its object was to decide the claims of the various authorities, to judge of the degree of credit to be given to each, to weigh the possibility that sectarian or party tendencies might have vitiated the *bona fides* of men otherwise above reproach. The climax of this work of criticism is to be found in certain systematised compilations of traditions, the editors of which start with the definite object of sifting what appears to them authentic out of the vast body of obviously spurious material. The most famous of these compilations are those of Buchari (died 870) and Muslim (died 875). The general consent of Islam presently invested these compilations with canonical authority.

Other works of the same kind were also held in great honour. In course of time other compilations from among those made in the ninth century were added to the first two, and in these the sifting of tradition was carried out upon the most liberal principles. From the thirteenth century onward, six codices have been recognised as the sources of authentic traditional records. Out of these theological science gathers the evidence of tradition in questions of law, and with the *Koran*, they constitute the canonical literature of Islam.

Judged by a scientific criterion, only a very small part, if any, of the contents of these canonical compilations can be confidently referred to the early period from which they profess to date. Minute study soon reveals the presence of the tendencies and aspirations of a later day, the working of a spirit which wrests the record in favour of one or other of the opposing theses in certain disputed questions.

What we gather from these traditional authorities is by no means a homogeneous system of instruction. The voice of thoroughly well-attested

tradition can be quoted in support of the most diverse, nay, of the most contradictory teachings on certain points of ritual and law. This is one of the principal causes of divergences of practice in minor details of religious usage and of the law. These differences, together with the vexed question of the use of the subjective factor in legal deduction, lie at the root of the controversies between the four great schools of law (the founders of which we have already enumerated) which occupy the whole field of orthodox Islam. These schools are in accord upon the great fundamental doctrines of religion, and the outward differences in practice are not regarded as elements of division. The Islamites consider them of equal validity, with equal claims to pass for orthodox.

Sunnite Islam early formulated and put into the mouth of Mohammed the doctrine that "Differences of opinion in my congregation are to be regarded as tokens of the mercy of God." Like Lessing, the Islamites think that all trees cannot have the same bark. It is therefore a great error, and one which leads to a total misunderstanding of the whole character of Islam, to describe these four currents of thought, or *madsahib*, as the Mohammedans call them, as "sects," or use such language as recently appeared in a widely circulated journal, which said: "We need only recall the question which resulted in a schism in Islam, as to whether ablutions should be begun at the elbow or at the wrist." (*Münchener Allgemeine Zeitung*, Beilage No. 209, Sept. 12th, 1901.) The fact that these differences of ritual exist cannot be denied. But schisms take their rise from dogmatic and juridical questions of a far more radical character, and lie far beyond the sphere of the points in controversy between the four schools of the law.

On the other hand, in the present state of the Islamite world, orthodoxy is wholly confined to these four main schools of thought, which rank as the right and recognised modalities of correct religious usage and of the practical interpretation of the law. To borrow an image from philology, they and they alone are legitimate dialects of the one fundamental language of Islam. *Quintum non datur*. Zealous religious associations, which take their stand on the fundamental principles of Islam, yet cannot be classed in either of these four categories, are looked upon as dissenters of dubious character, although they themselves regard it as their one object in life to purify Islam and imbue it with fresh vigour. They are styled *chums* or *chawamis*, from a word meaning "fifth," to mark their independence of the four parallel streams of orthodoxy. Such, for example, are the Senussis, a religious association in north Africa, whose proceedings are at present engaging the serious attention of the leaders of French colonial policy. They are not adherents of the school of Malik, which predominates in north Africa, and are therefore regarded as *chawamis* by the Moslem "high churchmen" of the locality.

One of the cardinal points of orthodox Islam in every sphere of religion and law is the "general consent and practice of the whole body of believers" (*consensus ecclesiæ*). The Arabic name for this mighty principle is *ijma*. The general consent of the whole body of believers on certain points of faith and law is of binding force, no less than Scripture and tradition. Nay, even the authority of all the primary sources of the Islamite religious system, as historically developed, derives its force from this consensus, which constitutes its principal title to recognition. The acceptance of such compilations of tradition as are received as canonical, and subsequently of the standard juridical codes, rests on no other legal basis than this general consent of the whole body of believers, by which they have been invested with

binding authority. This great principle — which, if any man fail to realise and rightly appreciate the development of Islam and Islamite institutions, must remain a sealed book to him — was in process of time defined as the doctrine accepted alike by all the four orthodox schools of thought. This definition of the idea of *ijma* is the result of the self-imposed limitation of the principle itself in practical application. In process of time it was found impossible to verify this general consent by any other method than by confining it to the well-defined sphere of the schools of the law. Thus this free intellectual outlook lost the vital force which might have made it an element of far-seeing and liberal development.

The recognition of the principle of the *ijma* as a fundamental element is a point on which all schools of orthodox Islam are at one. The *shiiite* branch of Islam, however, has not adopted it as one of its fundamental doctrines. It takes its stand on blind obedience to authority. In its eyes the visible and invisible heads of the whole body of true Islamites are the successors of Ali, the infallible imams. They alone are the legitimate rulers of the faithful, both as the rightful chiefs of the state, and as the true organs of the divine will in matters of law and doctrine. To this sect every historical and political development of Islam, which derives its title to authority from the consensus, is a usurpation and an impiety which the last imam, the Mahdi who is yet to come, will bring to a terrible end. From their point of view the recognition of the consensus is mere error and heresy, and the sentiment and will of the whole body of believers is not entitled to be recognised as a criterion. In its stead they set the word of the infallible imams, the lawful successors of the prophet and the interpreters of his will, which is one with the divine will. Thus perishes the last remnant of the autonomous authority which the body of orthodox Islamites have assumed by the recognition of the principle of the consensus.

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PART XIII

THE HISTORY OF THE CRUSADES
AND OF THE PAPACY

BASED CHIEFLY UPON THE FOLLOWING AUTHORITIES

ABULFEDA, CHOISEUL D'AILLECOURT, BOHA AD-DIN, JAMES BRYCE,
WILLIAM DENTON, JOHN WM. DRAPER, EINHARD, EDWARD GIBBON,
J. C. L. GIESELER, HENRY HALLAM, HENRY C. LEA, J. F. MICHAUD,
CHARLES MILLS, H. H. MILMAN, J. L. VON MOSHEIM,
LEOPOLD VON RANKE, O. J. REICHEL,
GEOFFREY DE VILLEHARDOUIN

TOGETHER WITH A BRIEF STUDY OF

THE VALUE OF THE CRUSADES IN THE LIGHT OF
MODERN HISTORY

BY

THE REV. WILLIAM DENTON

WITH ADDITIONAL CITATIONS FROM

C. BARONIUS, PHILIPPE DE BEAUMANOIR, STEPHEN DE BOURBON, J. BUR-
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S. INFESSIORA, INNOCENT THE THIRD, JEAN DE
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LUCCA, MAKRISI, MATTHEW OF PARIS, J. BASS MULLINGER, MURATORI,
GUIBERT DE NOGENT, B. PLATINA, MARTINUS POLONUS, ROGER OF
HOVEDEN, PAUL VON ROTH, MARIANUS SCOTUS, SIGEBERT
OF GEMBLOURS, CARL SPANNAGEL, HENRY STEBBING,
J. ADDINGTON SYMONDS, ANDREAS THIEL, GEOFFREY
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BOOK I

THE CRUSADES

PREFATORY ESSAY

THE VALUE OF THE CRUSADES IN THE LIGHT OF MODERN HISTORY

BY THE REV. WILLIAM DENTON, M A ¹

THE interest with which we continue to regard the Crusades is, in its way, as significant as the enthusiasm which led to their being undertaken. It is easy now to underrate the dangers which they averted, and to forget the obligations which the civilised world is under to Charles Martel, to the crusaders, to Don John of Austria, and to John Sobieski; yet to these men we owe it that Europe is not now Bulgaria; and that Italy, France, and England — that the whole of the countries from the Black Sea to the Atlantic, from Archangel to Sicily, are not trampled upon and desolated as Syria is at this moment. It is not easy for us to comprehend how recently the terror once inspired by the Turk has ceased. We need to be reminded that down to the time of the Stuarts the English and Irish channels were infested with Turkish corsairs, and our ports blockaded by Turkish ships of war in quest of slaves.

It is only indeed since the eighteenth century that collections of money to redeem English captives from the intolerable evils of Turkish slavery have ceased to be made in our churches. That such captivity is not national, and only occasional and individual, is one of the inestimable fruits of the Crusades. At the time when these were undertaken, the whole of Asia, from the borders of China to the Bosphorus, was subject to the Turks; and had these people been able to cross into Europe, and to hold the countries on the south of the Danube as a basis for military operations four hundred years earlier than they succeeded in doing, or indeed at any time whilst the Moors of Spain and of Sicily were in their full career of victory, the whole of Europe would inevitably have fallen under the dominion of the Moslems, and industrial progress have been stayed and civilisation extinguished. So recently has this danger disappeared that, at the close of the seventeenth century, a statesman as calm and unenthusiastic as Richelieu seriously meditated the

[¹ Reprinted by permission from *A History of the Crusades* by W. E. Dutton, to which work it is an introduction.]

renewal of the Crusades, in order to avert the evil which even then threatened to overwhelm the civilised world. That he did so is sufficient to remove from the leaders and projectors of the Crusades the charge of being moved by blind, unreflecting fanaticism.

In the eighteenth century, indeed, the school of historians represented by Voltaire and Gibbon, which discredited all great efforts of past times when prompted by religious zeal, treated the Crusades with unphilosophical ridicule. It was an easy task to do this. We are arrested in every page of their history with the lamentable consequences of popular ignorance, with the selfishness of many of the leaders, with the record of personal ambition and unworthy jealousy which too frequently hindered the success of these expeditions. The whole, however, is not heard when we have listened to accounts of popular fanaticism, of royal insincerity, of military ambition, and of papal selfishness, which chequer the history of the crusaders, as these faults chequered the history of Europe at the time when the Crusades were undertaken. The great, the imminent danger of Turkish conquest inspired the minds of the people with fear before it induced the chieftains to combine in averting the danger. The anarchy which pervaded Europe in the ages of feudalism was, indeed, the chief source of danger in any advance of the Turkish forces, and this was in a great measure cured by the enthusiasm communicated from the people to the great landed proprietors, who, more jealous of their independence than careful of their obligations to their sovereign, yet felt the necessity of union and of submission to military discipline in the hour of peril.

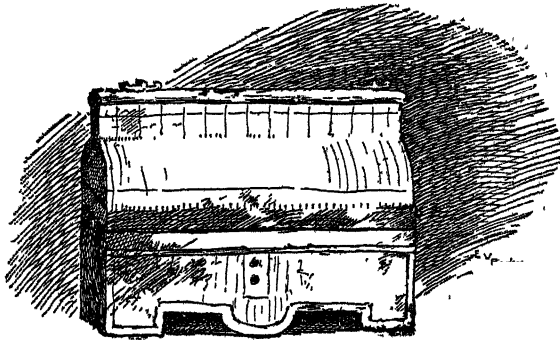
The First Crusade was one undertaken without sufficient leaders, with but little preparation, and with smaller knowledge of the countries to be traversed and the difficulties to be overcome. It was a spontaneous effort of terror and of zeal, in which we can at least satisfy ourselves of the reality of the fear which pervaded all men, and which we know to have been warranted by the merciless character of the horde which, having subjugated Asia, was on its way to attempt the subjugation of Europe. Men have come to see that the Turk is now what he always has been; it is well to bear in mind the correlative truth that essentially he always was what he is now; and when we recall the massacres of the last century, the bloody scenes of Scio and Aleppo, of Jiddah and of Lebanon, of Bosnia and Bulgaria, we may without effort understand what he was when Asia lay at his feet, and Europe was terrified at the rumours of his attempt to cross the Bosphorus.

It is too much the practice of those who would deprecate our obligation to those who strove to arrest the progress of the Turks, to dwell upon some instances of magnanimity or of mercy, of justice or chivalrous conduct which lighten up the pages of the history of the Saracens, and to insinuate from these instances that the Turks possess the same claim to our admiration. The Turks, however, are not Arabs, neither have they ever manifested any of that care for intellectual pursuits which has thrown a lustre on the career of the Saracens of Asia and the Moors of the Spanish peninsula. On the contrary, the career of the Osmanli has been marked by deeds of savage atrocity, by an indifference to the obligations of oaths, as well as by his brutal ignorance and hatred of all intellectual progress; and at the present day his inferiority to the Arab in statesmanship, in honesty, and in intelligence is acknowledged.

In estimating the effects of the Crusades the reader will do well to consider the calm judgment and weighty words of a modern historian, who thus expresses our obligation to the devotion and bravery of those men

whose deeds are here briefly recorded. "By arresting the progress of the Turks," says Mr. Sharon Turner, "by stunning them with blows which a less hardy, fanatic, and profuse population could not have survived, and by protracting their entry into Europe until its various states had grown up into compacted kingdoms—until the feudal system had been substantially overthrown; until free government and humanising law had blended and concentrated individual energy and self-will into national unity and co-operating strength; until polity had begun to be a science, and that order of men whom we both venerate and revile (statesmen and politicians) had everywhere arisen—the crusaders preserved Europe from Turkish desolation, if not from conquest. And when the Ottoman power, recovering from its alarms by their discontinuance, arose in renovated vigour to a new struggle for the sovereignty of Europe in the fifteenth, sixteenth, and seventeenth centuries—though it conquered Greece, overran Hungary, Transylvania, Moldavia, and Wallachia, attempted Russia and Poland, and endangered Vienna—yet the rest of Europe had then become prepared to resist its further progress; and has hitherto successfully kept it at bay, notwithstanding its mighty population and desperate fanaticism, until its political infirmity has become decided, the period of its decrepitude arrived, and its political dissolution has commenced."

Since these words were written the decrepitude of the Turks has increased, though their cruelty has not diminished; nay, in some instances, the periodical massacres of their Christian subjects, which have ever marked the rule of this race, have been carried out more systematically and with circumstances of greater horror than of old. We are, indeed, no longer alarmed at the progress of their arms, and have no fear for our own safety. We may gather, however, from the accounts of the suffering of the Christians dwelling in our own days among the Turks, how natural it was for Europe to be terrified at the prospect of their invasion; and from the generous indignation which thrilled the heart of England at the time of the Armenian massacres, we may faintly understand why it was that Europe was so moved at the rude eloquence of Peter the Hermit, as he detailed the sufferings of the Christians of Asia Minor when first subjected to the yoke of the Turk.





HISTORY IN OUTLINE OF THE CRUSADES

[1096-1201 A.D.]

PILGRIMAGES to Jerusalem, which were in use from the earliest ages of Christianity, had become very frequent about the beginning of the eleventh century. The opinion which then very generally prevailed, that the end of the world was at hand, induced vast numbers of Christians to sell their possessions in Europe, in order that they might set out for the Holy Land, there to await the coming of the Lord. So long as the Arabs were masters of Palestine, they protected these pilgrimages, from which they derived no small emoluments. But when the Seljukian Turks, a barbarous and ferocious people, had conquered that country (1075), under the caliphs of Egypt, the pilgrims saw themselves exposed to every kind of insult and oppression. The lamentable accounts which they gave of these outrages on their return to Europe excited the general indignation, and gave birth to the romantic notion of expelling these infidels from the Holy Land.

Gregory VII was the projector of this grand scheme. He addressed circular letters to all the sovereigns of Europe, and invited them to make a general crusade against the Turks. Meantime, however, more pressing interests, and his quarrels with the emperor Henry IV, obliged him to defer the projected enterprise; but his attention was soon recalled to it by the representation of a pilgrim, called Peter the Hermit, a native of Amiens in Picardy. Furnished with letters from the patriarch of Jerusalem to the pope and the princes of the West, this ardent fanatic traversed the whole of Italy, France, and Germany; preaching everywhere, and representing, in the liveliest colours, the profanation of the sacred places, and the miserable condition of the Christians and poor pilgrims in the Holy Land. It proved no difficult task for him to impart to others the fanaticism with which he was himself animated. His zeal was powerfully seconded by Pope Urban II, who repaired in person to France, where he convoked the council of Clermont (1095), and pronounced, in full assembly, a pathetic harangue, at the close of which they unanimously resolved on the Holy War. It was decreed that

all who should enrol their names in this sacred militia should wear a red cross on their right shoulder; that they should enjoy plenary indulgence, and obtain remission of all their sins.

From that time the pulpits of Europe resounded with exhortations to the Crusades. People of every rank and condition were seen flocking in crowds to assume the signal of the cross; and, in the following year, innumerable bands of crusaders, from the different countries of Europe, set out, one after another, on this expedition to the East. The only exception was the Germans, who partook but feebly of this universal enthusiasm, on account of the disputes which then subsisted between the emperor and the court of Rome. The three or four first divisions of the crusaders [comprising about 273,000 men, under the leadership of Peter the Hermit, Walter de Pexejo, and Walter the Penniless] marched without order and without discipline; pillaging, burning, and wasting the countries through which they passed. Most of them perished from fatigue, hunger, or sickness, or by the sword of the exasperated nations whose territories they had laid desolate. [The four thousand that crossed the Bosphorus were annihilated by Kildj Arslan, the sultan of Rum, or Iconium.] To these unwarlike and undisciplined troops succeeded regular armies, commanded by experienced officers, and powerful princes: the Crusades proper were inaugurated.¹

THE FIRST CRUSADE (1096-1099 A.D.)

- 1096 A well-organised military force of 200,000-300,000 men sets out by different routes. Its leaders are -
- (1) Godfrey de Bouillon — Duke of Lower Lorraine, with his brothers
 - (2) Baldwin,
 - (3) Eustace.
 - (4) Robert, Duke of Normandy, son of William the Conqueror.
 - (5) Robert, Count of Flanders.
 - (6) Stephen, Count of Chaitres.
 - (7) Raymond IV, Count of Toulouse.
 - (8) Hugh of Vermandois
 - (9) Bohemond, Duke of Tarentum.
 - (10) Tancred, his nephew.
- Arriving at Constantinople, all except Raymond do homage to Alexius Comnenus, the emperor. Crossing the Bosphorus they invade the territory of Kildj Arslan, sultan of Rum, or Iconium.
- 1097 With the help of the crusaders, Alexius recovers Nicæa. Victory of the crusaders at Dorylæum. Siege of Antioch is begun. Baldwin and Tancred attempt a private war over question of precedence of their banners. Baldwin withdraws his troops from the army, and answering an appeal for help from the Greek or Armenian ruler of Edessa, marches thither, makes himself its master, and founds the Latin county of Edessa (*q.v.*).
- 1098 Surrender of Antioch, betrayed to Bohemond by the Armenian, Firuz Kerboga, emir of Mosul besieges the crusaders in Antioch but is defeated and driven off. The crusaders rest in Antioch and quarrel among themselves.
- 1099 Siege and capture of Jerusalem. Foundation of the kingdom of Jerusalem (*q.v.*). The county of Antioch founded (*q.v.*) with Bohemond at its head.

THE KINGDOM OF JERUSALEM (1099-1291 A.D.)

- 1099 **Godfrey de Bouillon** elected king of the Latin kingdom of Jerusalem. He makes laws for its government. The military order of the Knights Hospitallers founded. He defeats the Fatimites at Askalon.

[¹ From *The Revolutions of Europe: being an historical view of the European nations from the subversion of the Roman Empire in the West to the abdication of Napoleon*. By Christopher W Koch, formerly professor of Public Jurisprudence at Strasburg. Translated from the French by Andrew Crichton. Second edition, London, 1839.]

- 1100 Death of Godfrey. His brother, **Baldwin I**, summoned from Edessa and made king.
- 1101 A large body of crusaders, headed by Welf of Bavaria and William of Aquitaine arrives in Asia Minor, but is destroyed and dispersed by Kildj Arslan before it can reach Jerusalem, together with another one that arrived the previous year. Death of Stephen of Chartres at Ramla.
- 1104 Baldwin captures Acre (Ptolemais) from the Turks. The Turks fail in an attempt to regain Jerusalem. Death of Raymond of Toulouse.
- 1109 Baldwin, with the assistance of a Venetian fleet, captures Tripolis. He afterwards takes Berytus and Sidon.
- 1118 Death of Baldwin. His cousin, **Baldwin (II) de Bourg**, of Edessa succeeds. The order of Knights Templar founded by St. Hugh de Pagano.
- 1119 Baldwin defeats the Turks at Antioch. The Emperor Joannes Comnenus wins a victory over the Knights Hospitaller on the Mæander.
- 1122 The Saracens take Baldwin prisoner.
- 1124 Conquest of Tyre by the crusaders, assisted by the Venetians. The latter have a third of the city allotted them.
- 1127 Baldwin ransomed. He attacks Aleppo and is defeated.
- 1131 Death of Baldwin, after being defeated near Damascus. He bequeaths the kingdom to his son-in-law, Fulk of Anjou.
- 1144 Death of Fulk, by accident. His young son, **Baldwin III**, succeeds, under the regency of Queen Melusina.
- 1148 The Second Crusade besieges Damascus and Askalon, but is unable to take them.
- 1149 Defeat of the Christians by Nur ad-Din, near the Orontes.
- 1153 Capture of Askalon by Baldwin III. Nur ad-Din takes Jerusalem.
- 1162 Death of Baldwin. His brother, **Almeric** or **Amaury I**, succeeds.
- 1168 Almeric invades Egypt. Capture and sack of Heliopolis. He is defeated by the generals Shirkuh and Saladin.
- 1173 Death of Almeric. His young son, **Baldwin IV**, a leper, succeeds under the guardianship of Count Raymond III, of Tripolis.
- 1183 Baldwin IV is compelled by his disease to resign his crown in favour of his infant nephew, **Baldwin V**, still under regency of Raymond.
- 1186 Death of Baldwin V. His mother, **Sybilla**, sister of Baldwin IV, inherits the crown, which she shares with her husband, **Guy de Lusignan**.
- 1187 Saladin attacks the kingdom of Jerusalem. Great defeat and capture of Guy at Tibérias. Saladin takes Jerusalem and then besieges Tyre, whence he is repelled by Conrad of Montferrat.
- 1188 Liberation of Guy, who renounces his title to Saladin. Conrad defends Tripolis.
- 1189 The Third Crusade arrives. Guy besieges Acre, assisted by a fleet of Danes, Frisians, and Flemings.
- 1191 Conquest of Cyprus by Richard Cœur de Lion, on his way to the Holy Land. He adds it to the kingdom of Jerusalem. Surrender of Acre. Defeat of Saladin at Azotus. Joppa and Askalon surrender to the Christians. Murder of Conrad of Montferrat, who by marriage with Sybilla's sister, Isabella, has acquired right of succession to the kingdom. Foundation of the order of Teutonic Knights.
- 1192 Isabella marries **Henry of Champagne**, to whom Guy relinquishes his title, retaining that of king of Cyprus.
- 1193 On death of Saladin, his sons give Acre to the Knights of St. John — hence called St. John d'Acre.
- 1194 Death of Guy de Lusignan. His brother, Almeric succeeds as king of Cyprus.
- 1196 Death of Henry. His widow marries **Almeric (II) de Lusignan**, who reunites the kingdoms of Cyprus and Jerusalem.
- 1206 Death of Almeric. His son, Hugo I, succeeds in Cyprus. Jerusalem falls to **Mary**, daughter of Isabella and Conrad of Montferrat.
- 1210 Mary marries **Jean de Brienne**, who becomes king of Jerusalem.
- 1217 The Turks take Jerusalem from the Saracens.
- 1218 Jean de Brienne leads the Christians into Egypt and
- 1219 captures Damietta.
- 1221 Destruction of the Christian army in Egypt. The Turks regain Damietta.
- 1225 The emperor Frederick II declares that Jean de Brienne has, since Mary's death, no claim to his title, and that it belongs to himself, since he has married Yolande, the daughter of Mary.
- 1228 After many delays, Frederick starts for the Holy Land.
- 1229 **Frederick II** makes a treaty with the sultan Malik al-Kamil, by which he recovers Jerusalem and other cities. He is the recognised king of Jerusalem.

From this time on (see Seventh, Eighth, and Ninth Crusades) the Christian kingdom in Palestine may be considered a part of the Holy Roman Empire until 1291, when the sultan Khalil takes Acre and drives the last of the Christians out of Syria.

THE COUNTY OF ANTIOCH (1099-1268 A.D.)

A vassal state of the kingdom of Jerusalem founded 1099 by the crusaders with **Bohemond of Tarentum** at its head. Bohemond is captured by the Turks (1105) and Tancred goes to Antioch to govern. Bohemond released the following year. The emperor Alexius claims Antioch, but Bohemond successfully resists him. He goes to Europe, and after various adventures dies there in 1111. Tancred dies the following year. For eight years the principality is united to the kingdom of Jerusalem, but in 1126 Baldwin II of Jerusalem gives it to **Bohemond II**. **Bohemond III** rules 1162 to 1201. Some of the princes of Antioch rule in virtue of their wives' right to the throne. In 1268 Bibars, the sultan of Egypt, captures Antioch and the principality comes to an end.

THE COUNTY OF TRIPOLIS (1109-1289 A.D.)

A vassal state or county of the kingdom of Jerusalem from 1109, when the city of Tripolis is captured by the crusaders and **Raymond of Toulouse** placed at its head. The Christians rule until 1289, when it falls into the hands of Kalaun, the sultan of Egypt, who destroys the city.

THE COUNTY OF EDESSA (1097-1146 A.D.)

- In 1097 **Baldwin I**, brother of Godfrey de Bouillon, in consequence of a quarrel with Tancred, leaves the main body of the crusaders, conquers Edessa, and founds the vassal state of that name.
- 1100 Baldwin, made king of Jerusalem, gives Edessa to his cousin, **Baldwin (II) de Bourg**.
- 1118 Baldwin II is made king of Jerusalem and **Jocelyn (I) de Courtenai** takes his place in the county of Edessa. He wins many victories over the Saracens.
- 1131 **Jocelyn II** succeeds.
- 1144 Capture of Edessa by Zenki, emir of Mosul.
- 1146 Jocelyn regains Edessa, but the same year Nur ad-Din, Zenki's son and successor, retakes and destroys it. End of the county of Edessa. On account of this event Bernard of Clairvaux preaches.

THE SECOND CRUSADE (1147-1149 A.D.)

- 1146 In the council of Vézelay, Louis VII of France assumes the cross; the emperor, Conrad III, follows his example some months later.
- 1147 The armies of Conrad and Louis start from Ratisbon and Metz respectively, marching through Hungary to Asia Minor. The German army in advance is nearly annihilated in Phrygia through the treachery of the Byzantine emperor, Manuel, by Masud I, the sultan of Rum. Conrad, with the remnant of his force, joins the French army along the seacoast.
- 1148 Unsuccessful attempt of the Second Crusade to capture Damascus and Askalon. Conrad, in ill health, returns to Constantinople and thence to Germany.
- 1149 Louis returns to France. Bernard is reproached for the failure of the crusade.

THE THIRD CRUSADE (1189-1192 A.D.)

- The disastrous defeat and capture of Guy de Lusignan at Tiberias by Saladin, and the latter's capture of Jerusalem (1187), reawakens the crusading spirit. Gregory VIII urges a new crusade.
- 1188 William, archbishop of Tyre, induces Henry II of England and Philip Augustus of France to assume the cross.
- 1189 Death of Henry. Richard (I) Cœur de Lion eagerly pursues his father's project. The emperor, Frederick (I) Barbarossa, sets out with an army through Hungary. He spends the winter at Hadrianopolis.

- 1190 Frederick reaches Asia Minor with assistance of Isaac Angelus, and takes Iconium. Sudden death of Frederick. His son, Frederick of Swabia, leads the crusaders to Acre, which Guy de Lusignan, having regained his liberty, is besieging. Richard and Philip Augustus start by sea for the Holy Land. They spend the winter in Sicily, quarrel and are reconciled.
- 1191 Richard stops at and conquers Cyprus on his way to the Holy Land. Richard and Philip arrive at Acre. Death of Frederick of Swabia during the siege. Surrender of Acre. Compact with Saladin, binding him to surrender the true cross and pay a large sum. Philip quarrels with Richard and returns to France.
- 1192 Richard makes unsuccessful attempt to take Jerusalem. He relieves Joppa and makes truce with Saladin entitling pilgrims to visit Jerusalem unmolested, for a short time. Richard sails for England. Is shipwrecked near Aquileia. Seized near Vienna by Leopold, duke of Austria, who surrenders him (1193) to the emperor, Henry VI. Henry imprisons him, and he is released for a large ransom in 1194 and returns to England.

THE FOURTH CRUSADE (1195-1198 A.D.)

- The Knights of St. John start in 1193 to organise a crusade. They are encouraged by Pope Celestine III, who hopes that the troublesome emperor Henry VI will be induced to take part in it. Henry also promotes the project, but has no idea of taking part in it.
- 1195 Henry makes use of one division of the crusaders to conquer the kingdom of Sicily. Two other divisions proceed to Syria.
- 1196 Defeat of the Turks between Tyre and Sidon.
- 1197 The crusaders besiege the fortress of Thoron, but make a disgraceful retreat on hearing of the approach of an army from Egypt.
- 1198 The Saracens capture Joppa. The count of Montfort concludes a three years' truce with the Saracens. The crusade leaders return to Europe.

THE FIFTH CRUSADE (1201-1204 A.D.)

- Pope Innocent III, on his elevation (1198), with the assistance of Fulk of Neuilly, preaches a new crusade.
- 1201 The company is organised by Simon de Montfort, Walter de Brienne, and Geoffrey de Villehardouin. Boniface of Montferrat chosen leader. The party proceeds to Venice. Treaty between Venice and the leaders for transportation. Unable to pay sum demanded, the doge, Dandolo, agrees to remit the sum lacking if the crusaders will capture for him the town of Zara, taken from Venice by the king of Hungary.
- 1202 Arrival at Venice of Alexius, son of the deposed emperor Isaac, with whom the crusaders agree to restore Isaac. In spite of Innocent's protests the fleet sails for Zara, which is taken and handed over to Venice.
- 1203 The crusaders proceed to Constantinople. Alexius III, the reigning emperor, tries in vain to treat with them. Flight of Alexius. The crusaders enter Constantinople. Isaac II and Alexius IV restored. Constant friction between the emperor and crusaders leads
- 1204 to the second capture of Constantinople. The reigning family driven out. Foundation of the Latin Empire of Romania and other states. (See "History of the Eastern Empire.")

THE CHILDREN'S CRUSADE (1212 A.D.)

- Seems to have arisen from the idea that the main cause of the failure of the Crusades was the sinfulness of the pilgrims. None but the innocent and pure could accomplish the mission. In 1212, thirty thousand boys and girls set out under the boy, Stephen, and twenty thousand from Germany, under Nicholas, a peasant boy. Most of them perish on the way; and others are sold into slavery.

THE SIXTH CRUSADE (1217-1229 A.D.)

- When Innocent III crowns Frederick II emperor, in 1215, he extracts a promise from Frederick to conduct a crusade, but the latter, seeing in the pope's action a plan

- to outwit him in the then imminent struggle between emperor and pope, defers his departure.
- 1217 Andrew II of Hungary, incited by Honorius III, Innocent's successor, sets out for Jerusalem. He is joined by the king of Cyprus. The crusaders visit Tyre, Sidon, Acre, and Tripolis, but the Saracens make such havoc in their numbers that Andrew returns to Hungary.
- 1218-1221 Jean de Brienne's expedition to Damietta. (See "Kingdom of Jerusalem").
- 1228 Frederick II, after many disputes with the pope, sets out for Jerusalem, the throne of which he claims through his marriage to Yolande.
- 1229 Frederick makes treaty with the sultan Kamil, receiving Jerusalem and other places. Frederick crowns himself king of Jerusalem, and returns to Europe.

THE SEVENTH CRUSADE (1239-1240 A.D.)

- Gregory IX preaches a new crusade (1238). The sultan Kamil dies that year.
- 1239 King Thibaut of Navarre leads an army to Palestine to break the truce made between Kamil and the Templars. The sons of Kamil defeat him and capture Jerusalem.
- 1240 Richard, earl of Cornwall, proceeds to Acre, and receives offers of peace from the sultan of Egypt. Jerusalem, and other places in Palestine, are restored to the Christians. Richard returns to England.

THE EIGHTH CRUSADE (1248-1254 A.D.)

- In 1244, Jerusalem is taken by the Khwarizmians, who have been driven from their own country by Jenghiz Khan. This leads to a new crusade. Louis IX of France, in a fit of illness, vows to lead an army against the Khwarizmians.
- 1248 Departure of Louis and his crusaders. He winters in Cyprus.
- 1249 Louis proceeds to Egypt, and takes Damietta. He then sets out for Cairo.
- 1250 Battle of Mansura. Defeat and capture of Louis by Turan Shah, sultan of Egypt. Louis is released by the restoration of Damietta, and the promise to abstain from further hostilities. The crusaders return to St. Jean d'Acre. Louis remains four years in Syria, fortifying Acre and other cities, and
- 1254 returns to France.

THE NINTH CRUSADE (1270-1272 A.D.)

- In 1260, the mamelukes, on the death of their sultan, Ibeg, choose Bibars as his successor. This vigorous warrior at once drives the Khwarizmians out of Syria, and takes Damascus and Jerusalem from them. He then proceeds to exterminate the Christians in Syria; in consequence of which, by 1267, a new crusade has been planned. Louis IX of France, and Prince Edward of England, are among those who assume the cross.
- 1268 Antioch surrenders to Bibars without a siege.
- 1270 After many difficulties in raising an army, the crusaders sail for the Holy Land. Stopping at Sardinia, Louis changes his plans, and proceeds against the king of Tunis. Shortly after reaching there, the plague breaks out, and Louis dies. King Charles of Naples arrives and makes a truce with the Tunisians, who pay him tribute. The whole fleet returns to Europe, and is wrecked on the Sicilian coast. Charles plunders the French and Genoese vessels. Prince Edward leaves the French in Tunis, and proceeds to Acre.
- 1271 Edward besieged at Acre by Bibars. Edward drives the mamelukes away and seizes Nazareth. An attempt is made to assassinate Edward.
- 1272 Edward concludes a ten years' truce with Bibars, and returns to Europe.
- 1274 Gregory X fails in an attempt to start a new crusade. Bibars and his successors, Kalaun and Khalil, continue the process of exterminating the Christians.
- 1289 Tripolis is taken. Acre is the last important possession of the Christians. The mamelukes make a treaty with the king of Cyprus.
- 1291 Capture of Acre by Khalil. Tyre, Beiytus, and other towns, submit. The last possessions of the Christians in the Holy Land are abandoned. Other crusades are planned, but they are never carried to execution. The military orders are eventually suppressed.



CHAPTER I

ORIGIN OF THE CRUSADES

[806-1096 A.D.]

"God willeth it," the whole assembly cry ;
 Shout which the enraptured multitude astounds !
 The Council roof and Clermont's towers reply ; —
 "God willeth it !" from hill to hill rebounds,
 And, in awe-struck countries far and nigh,
 Through "Nature's hollow arch" that voice resounds.

— WORDSWORTH.

THE history of the Middle Ages presents no spectacle more imposing than the Crusades, in which are to be seen the nations of Asia and of Europe armed against each other, two religions contending for superiority, and disputing the empire of the world. After having been several times threatened by the Moslems, and a long time exposed to their invasions, all at once the West arouses itself, and appears, according to the expression of a Greek historian (Anna Comnena), to tear itself from its foundation, in order to precipitate itself upon Asia. All nations abandon their interests and their rivalries, and see upon the face of the earth but one single country worthy of the ambition of conquerors. One would believe that there no longer exists in the universe any other city but Jerusalem, or any other habitable spot of earth but that which contains the tomb of Jesus Christ. All the roads which lead to the Holy City are deluged with blood, and present nothing but the scattered spoils and wrecks of empires.

In this general confusion we may contemplate the sublimest virtues mixed with all the disorders of the wildest passions. The Christian soldiers have at the same time to contend against famine, the influence of climate, and enemies the most formidable ; in the greatest dangers, in the midst of their successes and their constant discords, nothing can exhaust either their perseverance or their resignation. After four years of fatigue, of miseries, and of victories, Jerusalem is taken by the crusaders ; but as their conquests are not the work of wisdom and prudence, but the fruit of blind enthusiasm and ill-directed heroism, they create nothing but a transient power.

The banner of the cross soon passes from the hands of Godfrey de Bouillon into those of his weak and imbecile successors. Jerusalem, now a Christian city, is obliged again to apply for succour to the West. At the

[1147-1532 A.D.]

voice of St. Bernard, the Christians take arms. Conducted by an emperor of Germany and a king of France, they fly to the defence of the Holy Land ; but they have no longer great captains among them, they have none of the magnanimity or heroic resignation of their fathers. Asia, which beholds their coming without terror, already presents a new spectacle. The disciples of Mohammed awaken from their apathy ; they are at once seized with a frenzy equal to that which had armed their enemies ; they oppose enthusiasm to enthusiasm, fanaticism to fanaticism, and in their turn burn with a desire to shed their blood in a religious war.

The spirit of discord which had destroyed their power is no longer felt but among the Christians. Luxury and the manners of the East weaken the courage of the defenders of the cross, and make them forget the object even of the holy war. Jerusalem, which had cost the crusaders so much blood, falls again into the power of the infidels, and becomes the conquest of a wise and warlike prince, who had united under his banner the forces of Syria and Egypt.

The genius and fortune of Saladin inflict a mortal blow upon the ill-assured power of the Christians in the East. In vain an emperor of the West, and two kings celebrated for their bravery, place themselves at the head of the whole powers of their states to deliver Palestine ; these new armies of crusaders meet everywhere with brave enemies and invincible barriers, and all their united efforts produce nothing but illustrious disasters. The kingdom of Jerusalem, for whose ruins they contend, is no longer anything but a vain name ; soon even the captivity and the miseries of the Holy City cease to inspire the sentiments of piety and enthusiasm that they had given birth to among the Christians. The crusaders, who had taken up arms for its deliverance, suffer themselves to be seduced by the wealth of Greece, and stop short to undertake the conquest of Constantinople.

From that time the spirit of the crusaders begins to change ; whilst a small number of Christians still shed their blood for the deliverance of the tomb of Jesus Christ, the princes and the knights are deaf to everything but the voice of ambition. The popes complete the corruption of the true spirit of the crusaders, by urging them on, by their preaching, against other Christian people, and against their own personal enemies. The holy wars then degenerate into civil wars, in which both religion and humanity are outraged.

These abuses of the Crusades, and the dire passions which had mixed themselves with them, plunge Europe in disorder and anarchy ; when a pious king undertakes once more to arm the powers of the West against the infidels, and to revive among the crusaders the spirit which had animated the companions of Godfrey. The two wars directed by this pious chief are more unfortunate than all the others. In the first, the world is presented with the spectacle of a captive army and a king in fetters ; in the second, that of a powerful monarch dying in its ashes. Then it is that the illusion disappears, and Jerusalem ceases to attract all the attention of the West.

Soon after, the face of Europe is changed ; intelligence dissipates barbarism ; the Crusades no longer excite the same degree of enthusiasm, and the first effect of the civilisation it begins to spread is to weaken the spirit of the fanaticism which had given them birth. Some few useless efforts are at times made to rekindle the fire which had burned so fiercely in Europe and Asia. The nations are so completely recovered from the pious delirium of the Crusades, that when Germany finds itself menaced by the Mussulmans who are masters of Constantinople the banner of the cross can with difficulty gather an army around it ; and Europe, which had risen in a mass to attack

the infidels in Asia, opposes but a feeble resistance to them on its own territories.

Such is, in a few words, the picture of the events and revolutions which the historian of the Crusades has to describe.

We do not now require much sagacity to discover in our ancient chronicles what is fabulous and what is not. A far more difficult thing is to reconcile, upon some points, the frequent contradictory assertions of the Latins, the Greeks, and the Saracens, and to separate, in the history of the Crusades, that which belongs to religious fanaticism, to policy, or to human passions.

In an age in which some value is set upon an opinion of the Crusades, it will be first asked if the wars of the Crusades were just. Upon this head we have but little to answer. Whilst the crusaders believed that they were obeying God himself by attacking the Saracens in the East, the latter, who had invaded a part of Asia possessed by Christian people, who had got possession of Spain, who threatened Constantinople, the coasts of Italy, and several countries of the West, did not reproach their enemies with making an unjust war, and left to fortune and victory the care of deciding a question almost always useless.

We shall think it of more importance here to examine what was the cause and the nature of these remote wars, and what has proved to be their influence on civilisation. The Crusades were produced by the religious and military spirit which prevailed in Europe during the Middle Ages. The love of arms and religious fervour were two dominant passions which, mingling in some way, lent each other a mutual energy. These two great principles, united and acting together, gave birth to the holy war; and carried, among the crusaders, valour, resignation, and heroism of character to the highest degree of eminence. Some writers have seen nothing in these great expeditions but the most deplorable excesses, without any advantage to the ages that succeeded them; others, on the contrary, maintain that we owe to them all the benefits of civilisation. It is not, at present, our business to examine these two conflicting opinions. Without believing that the holy wars have done either all the good or all the harm that is attributed to them, it must be admitted that they were a source of bitter sorrow to the generations that saw them or took part in them; but, like the ills and tempests of human life, which render man better and often assist the progress of his reason, they have forwarded the experiences of nations; and it may be said that, after having for a time seriously agitated and shaken society, they have, in the end, much strengthened the foundations of it. This opinion, when stripped of all spirit of exaggeration or system, will perhaps appear the most reasonable.

EARLY CHRISTIAN PILGRIMAGES

From the earliest ages of the church, a custom had been practised of making pilgrimages to the Holy Land. Judea, full of religious remembrances, was still the promised land of the faithful; the blessings of heaven appeared to be in store for those who visited Calvary, the tomb of Jesus Christ, and renewed their baptism in the waters of the Jordan. Under the reign of Constantine, the ardour for pilgrimages increased among the faithful; they flocked from all the provinces of the empire to worship Jesus Christ upon his own tomb, and to trace the steps of their God in that city which had but just resumed its name, and which the piety of an emperor had caused to issue from its ruins. The Holy Sepulchre presented itself to

ORIGIN OF THE CRUSADES

[335-493 A.D.]

the eyes of the pilgrims surrounded by a magnificence which redoubled their veneration. An obscure cavern had become a marble temple, paved with precious stones and decorated with splendid colonnades. To the east of the Holy Sepulchre appeared the church of the Resurrection, in which they could admire the riches of Asia, mingled with the arts of Greece and Rome. Constantine celebrated the thirty-first year of his reign by the inauguration of this church, and thousands of Christians came, on occasion of this solemnity, to listen to the panegyric of Christ from the lips of the learned and holy bishop Eusebius.

St. Helena, the mother of the emperor, repaired to Jerusalem, at a very advanced age, and caused churches and chapels to be built upon Mount Tabor, in the city of Nazareth, and in the greater part of the places which Christ had sanctified by his presence and his miracles. From this period, pilgrimages to the Holy Land became much more frequent. The pilgrims, no longer in dread of the persecutions of the pagans, could now give themselves up, without fear, to the fervour of their devotion; the Roman eagles, ornamented with the cross of Jesus Christ, protected them on their march; they everywhere trampled under foot the fragments of idols, and they travelled amidst the abodes of their fellow-Christians.

When the emperor Julian, in order to weaken the authority of the prophecies, undertook to rebuild the temple of the Jews, numerous were the prodigies related by which God confounded his designs, and Jerusalem, for that attempt even, became more dear to the disciples of Jesus Christ. The Christians did not cease to visit Palestine. St. Jerome, who, towards the end of the fourth century, had retired to Bethlehem, informs us in one of his letters that pilgrims arrived in crowds in Judea, and that around the holy tomb the praises of the Son of God were to be heard, uttered in many languages. From this period, pilgrimages to the Holy Land were so numerous that several doctors and fathers of the church thought it their duty to point out the abuses and danger of the practice. They told Christians that long voyages might turn them aside from the path of salvation; that their God was not confined to one city; that Jesus Christ was everywhere where faith and good works were to be found; but such was the blind zeal which then drew the Christians towards Jerusalem that the voice of the holy doctors was scarcely heard. As soon as the people of the West became converted to Christianity, they turned their eyes to the East. From the depths of Gaul, from the forests of Germany, from all the countries of Europe, new Christians were to be seen hastening to visit the cradle of the faith they had embraced.

When the world was ravaged by the Goths, the Huns, and the Vandals, pilgrimages to the Holy Land were not at all interrupted. Pious travellers

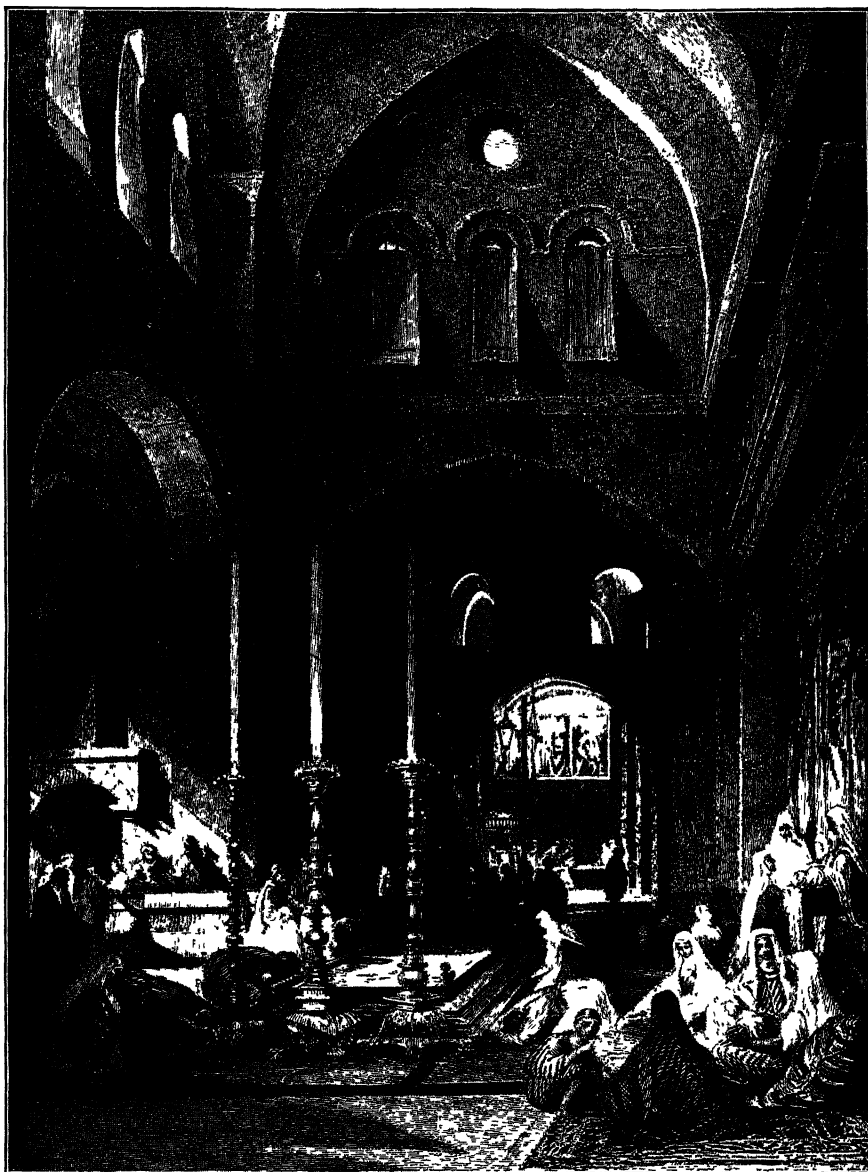


A FRENCH CRUSADER

See not the hospitable virtues of the barbarians, who began he cross of Christ, and sometimes even followed the pilgrims to in these times of trouble and desolation, a poor pilgrim who ip and staff often passed through fields of carnage, and travelled r amidst armies which threatened the empires of the East and the

ous families of Rome came to seek an asylum at Jerusalem, and omb of Jesus Christ. Christians then found, on the banks of the t peace which seemed to be banished from the rest of the world. which lasted several centuries, was not troubled before the reign s. Under this reign, the armies of Chosroes, king of Persia, in- a, Palestine, and Egypt; the Holy City fell into the hands of the s of fire; the conquerors bore away into captivity vast numbers as, and profaned the churches of Jesus Christ. All the faithful he misfortunes of Jerusalem, and shed tears when they learned ng of Persia had carried off, among the spoils of the vanquished, of the Saviour, which had been preserved in the church of the m. Heraclius; after ten years of reverses, triumphed, and ack to Jerusalem the Christians whose chains he had broken. to be seen an emperor of the East, walking barefooted in the he Holy City, carrying on his shoulders to the summit of Calvary f the true cross, which he considered the most glorious trophy of s.

joy of the faithful was not of long duration. Towards the be- the seventh century there had arisen, in an obscure corner of w religion, opposed to all others which preached dominion and armed had promised the conquest of the world to his disciples, sued almost naked from the deserts of Arabia. By his passionate e was able to inflame the imagination of the Arabs, and on the tle knew how to inspire them with his own impetuous courage. cesses, which must have greatly exceeded his hopes, were like so cles, increasing the confidence of his partisans and carrying con- the minds of the weak and wavering. After the death of the Mecca, his lieutenants and the companions of his first exploits his great work.



HOLY SEPULCHRE, JERUSALEM

was increased, and they were forbidden to carry arms or to mount on horseback. A leathern girdle, which they were never allowed to be without, was the badge of their servitude; the conquerors would not permit the Christians to speak the Arab tongue, sacred to the disciples of the *Koran*; and the people who remained faithful to Jesus Christ had not liberty even to pronounce the name of the patriarch of Jerusalem, without the permission of the Saracens.

All these persecutions could not stop the crowd of Christians who repaired to Jerusalem, the sight of the Holy City sustaining their courage as it heightened their devotion. There were no evils, no outrages, that they could not support with resignation, when they remembered that Christ had been loaded with chains and had died upon the cross in the places they were about to visit. The Christians of Palestine, however, enjoyed some short intervals of security during the civil wars of the Mussulmans. The dynasty of the Omayyads, which had established the seat of the Moslem empire at Damascus, was always odious to the ever-formidable party of the Aids, and employed itself less in persecuting the Christians than in preserving its own precarious power. Merwan II, the last caliph of this house, was the most cruel towards the disciples of Christ; and when he, with all his family, sank under the power of his enemies, the Christians and the infidels united in thanks to heaven for having delivered the East from his tyranny.

The Abbasids, established in the city of Baghdad which they had founded, persecuted and tolerated the Christians by turns. The Christians, always living between the fear of persecution and the hope of a transient security, saw at last the prospect of happier days dawn upon them with the reign of Harun ar-Rashid, the greatest caliph of the race of Abbas. Under this reign the glory of Charlemagne, which had reached Asia, protected the churches of the East. His pious liberality relieved the indigence of the Christians of Alexandria, of Carthage, and Jerusalem. The two greatest princes of their age testified their mutual esteem by frequent embassies: they sent each other magnificent presents; and, in the friendly intercourse of two powerful monarchs, the East and the West exchanged the richest productions of their soil and their industry. There was no doubt policy in the marks of esteem which Harun lavished upon the most powerful of the princes of the West. He was making war against the emperors of Constantinople, and might justly fear that they would interest the bravest among Christian people in their cause. To take from the Franks every pretext for a religious war, which might make them embrace the cause of the Greeks, and draw them into Asia, the caliph neglected no opportunity of obtaining the friendship of Charlemagne; and caused the keys of the Holy City and of the Holy Sepulchre to be presented to him.

Whilst the Arabians of Africa were pursuing their conquests towards the West, whilst they took possession of Sicily, and Rome itself saw its suburbs and its churches of St. Peter and St. Paul invaded and pillaged by infidels, the servants of Jesus Christ prayed in peace within the walls of Jerusalem. To the desire of visiting the tomb of Jerusalem was joined the earnest wish to procure relics, which were then sought for with eagerness by the devotion of the faithful. All who returned from the East made it their glory to bring back to their country some precious remains of Christian antiquity, and above all the bones of holy martyrs, which constituted the ornament and the riches of their churches and upon which princes and kings swore to respect truth and justice. The productions of Asia likewise attracted the attention of the people of Europe.

In short, the Christians of Palestine and the Moslem provinces, the pilgrims and travellers who returned from the East, seemed no longer to have any persecutions to dread, when all at once new storms broke out in the East. The children of Harun soon shared the fate of the posterity of Charlemagne, and Asia, like the West, was plunged into the horrors of anarchy and civil war. The gigantic empire of the Abbasids crumbled away on all sides, and the world, according to the expression of an Arabian writer, was within the reach of him who would take possession of it. The Greeks then appeared to rouse themselves from their long supineness, and sought to take advantage of the divisions and the humiliation of the Saracens. Nicephorus Phocas took the field at the head of a powerful army, and recaptured Antioch from the Moslems. Deprived of the powerful stimulus of fanaticism, Nicephorus found among the Greeks more panegyrists than soldiers, and could not pursue his advantages against the Saracens. His triumphs were confined to the taking of Antioch, and only served to create a persecution against the Christians of Palestine.

Zimisce resolved to avenge the outrage inflicted upon religion and the empire. On all sides preparations were set on foot for a fresh war against the Saracens. The nations of the West were no strangers to this enterprise, which preceded, by more than a year, the first of the Crusades. After having defeated the Mussulmans on the banks of the Tigris, and forced the caliph of Baghdad to pay a tribute, Zimisce penetrated, almost without resistance, into Judea, took possession of Cæsarea, of Ptolemais, of Tiberias, Nazareth, and several other cities of the Holy Land.

After this first campaign, the Holy Land appeared to be on the eve of being delivered entirely from the yoke of the infidels, when the emperor died poisoned. His death at once put a stop to the execution of an enterprise of which he was the soul and the leader. The Christian nations had scarcely time to rejoice at the delivery of Jerusalem, when they learned that the Holy City had again fallen into the hands of the Fatimite caliphs, who, after the death of Zimisce, had invaded Syria and Palestine. Hakim, the third of the Fatimite caliphs, signalised his reign by all the excesses of fanaticism and outrage. Unfixed in his own projects, and wavering between two religions, he by turns protected and persecuted Christianity.

The inconstancy of Hakim, in a degree, mitigated the misfortunes of Jerusalem, and he had just granted liberty to the Christians to rebuild their churches, when he died by the hand of the assassin. His successor, guided by a wiser policy, tolerated both pilgrimages and the exercise of the Christian religion. The church of the Holy Sepulchre was not entirely rebuilt till thirty years after its destruction; but the spectacle of its ruins still inflamed the zeal and the devotion of the Christians. In the eleventh century the Latin church allowed pilgrimages to suffice instead of canonical penitences; sinners were condemned to quit their country for a time, and to lead a wandering life, after the example of Cain. There existed no crime that might not be expiated by the pilgrimage to Jerusalem. Even the weak and timid sex was not deterred by the perils of a long voyage.^b

CHARACTER OF THE PILGRIMS

Though pilgrimages were generally considered acts of virtue, yet some of the leaders of the church accounted them useless and criminal. Gregory, bishop of Nyssa, in the fourth century, dissuades his flock from these journeys.

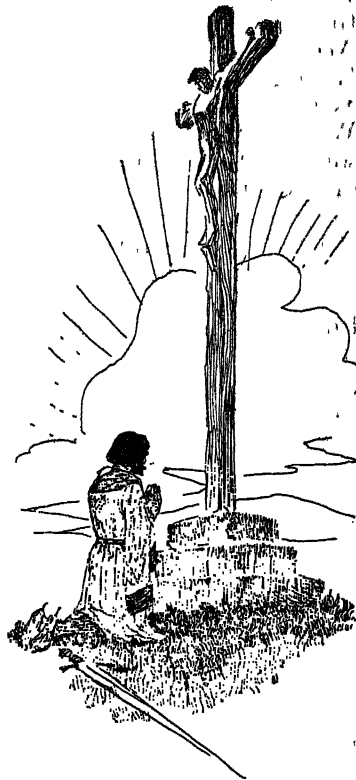
[1000-1050 A.D.]

They were not conscientious obligations, he said, for in the description of persons whom Christ had promised to acknowledge in the next world the name of pilgrim could not be found. A migratory life was dangerous to virtue, particularly to the modesty of women.

The necessity of making a pilgrimage to Rome and other places was often urged by ladies, who did not wish to be mewed in the solitary gloom of a cloister, "chaunting faint hymns to the cold fruitless moon." In the ninth century, a foreign bishop wrote to the archbishop of Canterbury, requesting, in very earnest terms, that English women of every rank and degree might be prohibited from pilgrimising to Rome. Their gallantries were notorious over all the continent. "*Perpaucae enim sunt civitates in Longobardia, vel in Francia, aut in Gallia, in qua non sit adultera vel meretrix generis Anglorum: quod scandalum est, et turpitudine totius ecclesiae.*" Muratori, *Antiquitates Italicae Med. Aevi*, Dissert. 58, vol. V., p. 58. "There are few cities in Lombardy, in France, or in Gaul, in which there is not an English adulteress or harlot, to the scandal and disgrace of the whole church." Morality did not improve as the world grew older. The prioress in Chaucer, demure as she is, wears a bracelet on which was inscribed the sentence, "*Amor vincit omnia.*" The gallant monk, in the same pilgrimage, ties his hood with a true-lover's knot.

Horror at spectacles of vice would diminish with familiarity, and the moral principle would gradually be destroyed. Malice, idolatry, poisoning, and bloodshed disgraced Jerusalem itself; and so dreadfully polluted was the city that, if any man wished to have a more than ordinary spiritual communication with Christ, he had better quit his earthly tabernacle at once than endeavour to enjoy it in places originally sacred, but which had been since defiled. Some years after the time of Gregory, a similar description of the depravity at Jerusalem was given by St. Jerome, and the Latin father commends a monk who, though a resident in Palestine, had but on one occasion travelled to the city. The opinions of these two venerable spiritual guides could not stem the torrent of popular religion. The coffers of the church were enriched by the sale of relics, and the dominion of the clergy became powerful in proportion to the growth of religious abuses and corruptions. Pilgrims from India, Ethiopia, Britannia, and Hibernia went to Jerusalem; and the tomb of Christ resounded with hymns in various languages. Bishops and teachers would have thought it a disgrace to their piety and learning if they had not adored their Saviour on the very spot where his cross had first shed the light of his Gospel.

The assertion, that "the coffers of the church were enriched by the sale of relics," requires some observations; because the sale of one relic in particular encouraged the ardour of pilgrimages, and from the ardour the Crusades



A PILGRIM AND SHRINE

arose. During the fourth century, Christendom was duped into the belief that the very cross on which Christ had suffered had been discovered in Jerusalem. The city's bishop was the keeper of the treasure, but the faithful never offered their money in vain for a fragment of the holy wood. They listened with credulity to the assurance of their priests that a living virtue pervaded an inanimate and insensible substance, and that the cross permitted itself every day to be divided into several parts, and yet remained uninjured and entire. Thus Erasmus says, in his entertaining dialogue on pilgrimages, that "if the fragments of the cross were collected, enough would be found for the building of a ship." It was publicly exhibited during the religious festivities of Easter, and Jerusalem was crowded with pious strangers to witness the solemn spectacle. But after four ages of perpetual distribution, the world was filled with relics, and superstition craved for a novel object. Accordingly, the Latin clergy of Palestine pretended that on the vigil of Easter, after the great lamps in the church of the Resurrection had been extinguished, they were relighted by God himself. People flocked from the West to the East in order to behold this act of the Divinity, and to catch some portion of a flame which had the marvellous property of healing all diseases, mental as well as bodily, if those who received it had faith.^c

The inclination to acquire holiness by the journey to Jerusalem became at length so general that the troops of pilgrims alarmed by their numbers the countries through which they passed, and although they came not as soldiers they were designated "the armies of the Lord." In the year 1054, Litbert, bishop of Cambrai, set out for the Holy Land, followed by more than three thousand pilgrims from the provinces of Picardy and Flanders.

Ten years after, seven thousand Christians set out together from the banks of the Rhine. This numerous caravan, which was the forerunner of the Crusades, crossed Germany, Hungary, Bulgaria, and Thrace, and was welcomed at Constantinople by the emperor Constantine Ducas. After having visited the churches of Byzantium, the pilgrims of the West traversed Asia Minor and Syria without danger; but when they approached Jerusalem, the sight of their riches aroused the cupidity of the Bedouin Arabs, undisciplined hordes, who had neither country nor settled abode, and who had rendered themselves formidable in the civil wars of the East. The Arabs attacked the pilgrims of the West, and compelled them to sustain a siege in an abandoned village; and this was on a Good Friday. The emir of Ramala, informed by some fugitives, came happily to their rescue, delivered them from the death with which they were threatened, and permitted them to continue their journey. After having lost more than three thousand of their companions, they returned to Europe, to relate their tragical adventures, and the dangers of a pilgrimage to the Holy Land.

THE TURKS IN POWER

New perils and the most violent persecutions at this period threatened both the pilgrims of the West and the Christians of Palestine. Asia was once again about to change masters, and tremble beneath a fresh tyranny. During several centuries the rich countries of the East had been subject to continual invasions from the wild hordes of Tatar. The Turks, issuing from countries situated beyond the Oxus, had rendered themselves masters of Persia. Palestine yielded to the power of the Turks. The conquerors spared neither the Christians nor the children of Ali, whom

[1076-1088 A.D.]

the caliph of Baghdad represented to be the enemies of God. The Egyptian garrison was massacred, and the mosques and the churches were delivered up to pillage. The Holy City was flooded with the blood of Christians and Mussulmans.

Other tribes of Turks, led by Suleiman, penetrated into Asia Minor. They took possession of all the provinces through which pilgrims were accustomed to pass on their way to Jerusalem. The standard of the prophet floated over the walls of Edessa, Iconium, Tarsus, and Antioch. Thousands of children had been circumcised. Everywhere the laws of the *Koran* took the place of those of the Evangelists and of Greece. The black or white tents of the Turks covered the plains and the mountains of Bithynia and Cappadocia, and their flocks pastured among the ruins of the monasteries and churches. The Greeks had never had to contend against more cruel and terrible enemies than the Turks. In the midst of revolutions and civil wars, the Greek Empire was hastening to its fall.

Whilst the empire of the East approached its fall and appeared sapped by time and corruption, the institutions of the West were in their infancy. The empire and the laws of Charlemagne no longer existed. Nations had no relations with each other; and mistaking their political interests, made wars without considering their consequences or their dangers, and concluded peace without being at all aware whether it was advantageous or not. Royal authority was nowhere sufficiently strong to arrest the progress of anarchy and the abuses of feudalism. At the same time that Europe was full of soldiers and covered with strong castles, the states themselves were without support against their enemies, and had not an army to defend them.

Ten years before the invasion of Asia Minor by the Turks, Michael Ducas, the successor of Romanus Diogenes, had implored the assistance of the pope and the princes of the West. He had promised to remove all the barriers which separated the Greek from the Roman church, if the Latins would take up arms against the infidels. Gregory VII then filled the chair of St. Peter. The hope of extending the religion and the empire of the holy see into the East made him receive kindly the humble supplications of Michael Ducas. Excited by his discourses, fifty thousand pilgrims agreed to follow Gregory to Constantinople, and thence to Syria; but the affairs of Europe suspended the execution of his projects.

Every day the power of the popes was augmented by the progress of Christianity, and by the ever-increasing influence of the Latin clergy. Rome was become a second time the capital of the world, and appeared to have resumed, under the monk Hildebrand, the empire it had enjoyed under the cæsars. Armed with the two-edged sword of Peter, Gregory loudly proclaimed that all the kingdoms of the earth were under the dominion of the holy see, and that his authority ought to be as universal as the church of which he was the head. These dangerous pretensions, fostered by the opinions of his age, engaged him immediately in violent disputes with the emperor of Germany. He desired also to dictate laws to France, Spain, Sweden, Poland, and England; and thinking of nothing but making himself acknowledged as the great arbiter of states, he launched his anathemas even against the throne of Constantinople, which he had undertaken to defend, and gave no more attention to the deliverance of Jerusalem.

After the death of Gregory, Victor III, although he pursued the policy of his predecessor and had to contend against the emperor of Germany and the party of the anti-pope Guibert (Clement III), did not neglect the opportunity of making war against the Mussulmans. The Saracens, inhabiting

[1088-1095 A.D.]

Africa, disturbed the navigation of the Mediterranean, and threatened the coast of Italy. Victor invited the Christians to take arms, and promised them the remission of all their sins if they went to fight against the infidels. The inhabitants of Pisa, Genoa, and several other cities, urged by their zeal for religion and their desire to defend their commerce, equipped fleets, levied troops, and made a descent upon the coasts of Africa, where, if we are to believe the chronicles of the time, they cut in pieces an army of one hundred thousand Saracens.^b

PETER THE HERMIT

The true story of the first Crusade is, as Kugler^c says, sufficiently marvellous. It was a vast awakening in which religion, adventure, and design forced the European peoples out of their narrow lines of life and brought the West and East again in contact, and it grows in strangeness as we trace the story in detail. But monkish, uncritical writings which record the vague traditions of that great uprising have not rested satisfied with the marvellous truth: they have added much that is legendary. Among the legends that have failed to stand the test of recent scholarship, is the famous one which made Peter the Hermit the originator of the first Crusade. We may now feel sure that it was not Peter but Urban II who set going the great impetus; but the legend of Peter the Hermit has grown into the story of the first Crusade, and won its place in history from the belief of centuries. The reader must, however, be aware, as he reads it, that we have no authentic account of Peter's preaching before the Council of Clermont. He was probably one of the preachers who scattered the enthusiasm of that council in northeastern France. His preaching was probably limited to the land where he could be understood in the vernacular, and his real influence is rather to be estimated by the rabble that followed him and Walter the Penniless, to leave their bones by the Danube or Bosphorus. So much prefaced, let us turn to the story.

As the legend runs, Peter, an obscure hermit, came from his retreat, and followed into Palestine the crowd of Christians who went to visit the holy places.^a The sight of Jerusalem excited him much more than any of the other pilgrims, for it created in his ardent mind a thousand conflicting sentiments. In the city, which exhibited everywhere marks of the mercy and the anger of God, all objects inflamed his piety, irritated his devotion and his zeal, and filled him by turns with respect, terror, and indignation. After having followed his brethren to Calvary and the tomb of Christ he repaired to the patriarch of Jerusalem. The white hairs of Simeon, his venerable figure, and above all the persecution which he had undergone, bespoke the full confidence of Peter, and they wept together over the ills of the Christians. The patriarch resolved to implore, by his letters, the help of the pope and the princes of Europe, and the hermit swore to be the interpreter of the Christians of the East and to rouse the West to take arms for their deliverance.

After this interview, the enthusiasm of Peter knew no bounds; he was persuaded that heaven itself called upon him to avenge its cause. One day, whilst prostrated before the Holy Sepulchre, he believed that he heard the voice of Christ, which said to him: "Peter, arise! hasten to proclaim the tribulations of my people; it is time that my servants should receive help, and that the holy places should be delivered." Full of the spirit of

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these words, which sounded unceasingly in his ears, and charged with letters from the patriarch, he quitted Palestine, crossed the seas, landed on the coast of Italy, and hastened to cast himself at the feet of the pope. The chair of St. Peter was then occupied by Urban II, who had been the disciple and confidant of both Gregory and Victor. Urban embraced with ardour a project which had been entertained by his predecessors; he received Peter as a prophet, applauded his design, and bade him go forth and announce the approaching deliverance of Jerusalem.

Peter the Hermit traversed Italy, crossed the Alps, visited all parts of France, and the greater portion of Europe, inflaming all hearts with the same zeal that consumed his own. He travelled mounted on a mule, with a crucifix in his hand, his feet bare, his head uncovered, his body girded with a thick cord, covered with a long frock, and a hermit's hood of the coarsest stuff. The singularity of his appearance was a spectacle for the people, whilst the austerity of his manners, his charity, and the moral doctrines that he preached caused him to be revered as a saint wherever he went.

He went from city to city, from province to province, working upon the courage of some and upon the piety of others; sometimes haranguing from the pulpits of the churches, sometimes preaching in the high-roads or public places. His eloquence was animated and impressive, and filled with those vehement apostrophes which produce such effects upon an uncultivated multitude. He described the profanation of the holy places, and the blood of the Christians shed in torrents in the streets of Jerusalem. He invoked, by turns, heaven, the saints, the angels, whom he called upon to bear witness to the truth of what he told them. He apostrophised Mount Zion, the rock of Calvary, and the Mount of Olives, which he made to resound with sobs and groans. When he had exhausted speech in painting the miseries of the faithful, he showed the spectators the crucifix which he carried with him; sometimes striking his breast and wounding his flesh, sometimes shedding torrents of tears. The people followed the steps of Peter in crowds. The preacher of the holy war was received everywhere as a messenger from God.



THE APPEAL OF THE EMPEROR ALEXIUS

A HERMIT OF THE MIDDLE AGES

In the midst of this general excitement, Alexius Comnenus, who was threatened by the Turks, sent ambassadors to the pope, to solicit the assistance of the Latins. "Without the prompt assistance of all the Christian states," he wrote, "Constantinople must fall under the most frightful domination of the Turks." He reminded the princes of Christianity of the holy relics preserved in Constantinople, and conjured them to save so sacred an assemblage of venerated objects from the profanation of the infidels. After having set forth the splendour and the riches of his capital, he exhorted the knights and barons to come and defend

them; he offered them his treasures as the reward of their valour, and painted in glowing colours the beauty of the Greek women, whose love would repay the exploits of his liberators. Thus, nothing was spared that could flatter the passions or arouse the enthusiasm of the warriors of the West.

COUNCILS OF PLACENTIA AND CLERMONT

In compliance with the prayers of Alexius and the wishes of the faithful, the sovereign pontiff convoked a council at Placentia, in order there to expose the dangers of the Greek and Latin churches in the East. The preachings of Peter had so prepared the minds and animated the zeal of the faithful, that more than two hundred bishops and archbishops, four thousand ecclesiastics, and thirty thousand of the laity obeyed the invitation of the holy see. The council was so numerous that it was obliged to be held in a plain in the neighbourhood of the city. The Council of Placentia, however, came to no determination upon the war against the infidels. The deliverance of the Holy Land was far from being the only object of this council: the declarations of the empress Adelaide, who came to reveal her own shame and that of her husband, anathemas against the emperor of Germany and the anti-pope Guibert, occupied, during several days, the attention of Urban and the assembled fathers.

A new council assembled at Clermont, in Auvergne. Before it gave up its attention to the holy war, the council at first considered the reform of the clergy and ecclesiastical discipline; and it then occupied itself in placing a restraint upon the license of wars among individuals. In these barbarous times even simple knights never thought of redressing their injuries by any other means than arms. It was not an uncommon thing to see families, for the slightest causes, commence a war against each other that would last during several generations; Europe was distracted with troubles occasioned by these hostilities. In the impotence of the laws and the governments, the church often exerted its salutary influence to restore tranquillity; several councils had placed their interdict upon private wars during four days of the week, and their decrees had invoked the vengeance of heaven against disturbers of the public peace. The Council of Clermont renewed the Truce of God, and threatened all who refused "to accept peace and justice" with the thunders of the church. One of its decrees placed widows, orphans, merchants, and labourers under the safeguard of religion. They declared, as they had already done in other councils, that the churches should be so many inviolable sanctuaries, and that crosses, even, placed upon the high-roads, should become points of refuge against violence.

Humanity and reason must applaud such salutary decrees; but the sovereign pontiff, although he presented himself as the defender of the sanctity of marriage, did not merit the same praises when he pronounced in this council an anathema against Philip I. But such was then the general infatuation, that no one was astonished that a king of France should be excommunicated in the very bosom of his own kingdom. The sentence of Urban could not divert attention from an object that seemed much more imposing, and the excommunication of Philip scarcely holds a place in the history of the Council of Clermont. The faithful, gathered from all the provinces, had but one single thought; they spoke of nothing but the evils the Christians endured in Palestine, and saw nothing but the war which was about to be declared against the infidels. Enthusiasm and fanaticism, which

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always increase in large assemblies, were carried to their full height. Urban at length satisfied the impatience of the faithful—impatience which he, perhaps, had adroitly excited, and which was the surest guarantee of success.

The council held its tenth sitting in the great square or place of Clermont, which was soon filled by an immense crowd. Followed by his cardinals, the pope ascended a species of throne which had been prepared for him; at his side was Peter the Hermit, clad in that whimsical and uncouth garb which had everywhere drawn upon him the attention and the respect of the multitude. Urban, who spoke after Peter, represented, as he had done, the holy places as profaned by the domination of the infidels.

As Urban proceeded, the sentiments by which he was animated penetrated to the very souls of his auditors. When he spoke of the captivity and the misfortunes of Jerusalem, the whole assembly was dissolved in tears; when he described the tyranny and the perfidy of the infidels, the warriors who listened to him clutched their swords, and swore in their hearts to avenge the cause of the Christians. Urban redoubled their enthusiasm by announcing that God had chosen them to accomplish his designs, and exhorted them to turn those arms against the Moslems which they now bore in conflict against their brothers. They were not now called upon to revenge the injuries of men, but injuries offered to divinity; it was now not the conquest of a town or a castle that was offered to them as the reward of their valour, but the riches of Asia, the possession of a land in which, according to the promises of the Scriptures, flowed streams of milk and honey.

“Christian warriors,” he exclaimed, “who seek without end for vain pretexts for war, rejoice, for you have to-day found true ones. You who have been so often the terror of your fellow-citizens, go and fight against the barbarians, go and fight for the deliverance of the holy places; you who sell for vile pay the strength of your arms to the fury of others, armed with the sword of the Maccabees, go and merit an eternal reward. If you triumph over your enemies, the kingdoms of the East will be your heritage; if you are conquered, you will have the glory of dying in the very same place as Jesus Christ, and God will not forget that he shall have found you in his holy ranks. This is the moment to prove that you are animated by a true courage; this is the moment in which you may expiate so many violences committed in the bosom of peace, so many victories purchased at the expense of justice and humanity. If you must have blood, bathe your hands in the blood of the infidels. I speak to you with harshness, because my ministry obliges me to do so: soldiers of hell, become soldiers of the living God! When Jesus Christ summons you to his defence, let no base affections detain you in your homes; see nothing but the shame and the evils of the Christians; listen to nothing but the groans of Jerusalem, and remember well what the Lord has said to you: ‘He who loves his father and his mother more than me, is not worthy of me; whoever shall abandon his house, or his father, or his mother, or his wife, or his children, or his inheritance, for the sake of my name, shall be recompensed a hundredfold, and possess life eternal.’”

At these words the auditors of Urban displayed an enthusiasm that human eloquence had never before inspired. The assembly arose in one mass as one man, and answered him with a unanimous cry, “It is the will of God! It is the will of God!”¹ Pity, indignation, despair, at the same time agitated the tumultuous assembly of the faithful; some shed tears over Jerusalem and the fate of the Christians; others swore to exterminate the

¹ *Dieu le veut* was pronounced in the language of the times *Dieu le volt*, or *Dieu le volt*.

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race of the Moslems; but, all at once, at a signal from the sovereign pontiff, the most profound silence prevailed. Cardinal Gregory, who afterwards occupied the chair of St. Peter under the name of Innocent II, pronounced, in a loud voice, a form of general confession, the assembly all fell upon their knees, beat their breasts, and received absolution for their sins. All the faithful decorated their garments with a red cross. From that time, all who engaged to combat the infidels were termed "bearers of the cross,"¹ and the holy war took the name of "Crusade." The faithful solicited Urban to place himself at their head; but the pontiff, who had not yet triumphed over the anti-pope Guibert, who was dealing out at the same time his anathemas against the king of France and the emperor of Germany, could not quit Europe without compromising the power and the policy of the holy see. He refused to be chief of the crusade, and named the bishop of Puy apostolic legate with the army of the Christians.



MONKS OF THE MIDDLE AGES

THE FRENZY OF EUROPE

He promised to all who assumed the cross the entire remission of their sins. Their persons, their families, their property, were all placed under the protection of the church and of the apostles St. Peter and St. Paul. The council declared that every violence exercised upon the soldiers of Christ should be punished by anathema, and recommended its decrees in favour of the bearers of the cross to the watchful care of all bishops and priests. It regulated the discipline and the departure of those who had enrolled themselves in the holy ranks, and for fear reflection might deter any from leaving their homes, it threatened with excommunication all those who did not fulfil their vows.

It might be said that the French had no longer any other country than the Holy Land, and that to it they were bound to sacrifice their ease, their property, and their lives. This enthusiasm, which had no bounds, was not long in extending itself to the other Christian nations; the flame which consumed France was communicated to England, still disturbed by the recent conquest of the Normans; to Germany, troubled by the anathema

¹ The cross which the faithful wore in this crusade was of cloth, and sometimes even of red-coloured silk. Afterwards they wore crosses of different colours. The cross, a little in relief, was sewed upon the right shoulder of the coat or mantle, or else fastened on the front of the helmet, after having been blessed by the pope or some bishop. The prayers and ceremonies used on this occasion are still to be found in the Romish ritual. On returning from the Holy Land, they removed this mark from the shoulder and placed it on the back, or else wore it at the neck.

[1095-1096 A.D.]

of Gregory and Urban; to Italy, agitated by its factions; to Spain, even, although it had to combat the Saracens on its own territory.

The devotion for pilgrimages, which had been increasing during several centuries, became a passion and an imperative want for most Christians; everyone was eager to march to Jerusalem, and to take part in the crusade, which was, in all respects, an armed pilgrimage. The situation in which Europe was then placed no doubt contributed to increase the number of pilgrims. "All things were in such disorder," says William of Tyre, "that the world appeared to be approaching to its end, and was ready to fall again into the confusion of chaos." Everywhere the people groaned under a horrible servitude; a frightful scarcity of provisions, which had during several years desolated France and the greater part of the kingdoms of the West, had given birth to all sorts of brigandage and violence; and these proving the destruction of agriculture and commerce increased still further the horrors of the famine. Villages, towns even, became void of inhabitants, and sank into ruins. The people abandoned a land which no longer nourished them, or could offer them either repose or security: the standard of the cross appeared to them a certain asylum against misery and oppression. According to the decrees of the Council of Clermont, the crusaders were freed from all imposts, and could not be pursued for debts during their voyage. At the name of the cross the very laws suspended their menaces, tyranny could not seek its victims, nor justice even the guilty, amidst those whom the church adopted for its defenders. The assurance of impunity, the hope of a better fate, the love of license, and a desire to shake off the most sacred ties, actuated a vast proportion of the multitude which flocked to the banners of the crusade.

Many nobles who had not at first taken the cross, and who saw their vassals set out, without having the power to prevent them, determined to follow them as military chiefs, in order to preserve some portion of their authority. It was known that two or three hundred Norman pilgrims had conquered Apulia and Sicily from the Saracens. The lands occupied by the infidels appeared to be heritages promised to knights whose whole wealth consisted in their birth, their valour, and their sword.

We should nevertheless deceive ourselves if we did not believe that religion was the principle which acted most powerfully upon the greater number of the crusaders. In ordinary times men follow their natural inclinations, and only obey the voice of their own interest; but in the times of the Crusades, religious fever was a blind passion which spoke louder than all others. Religion permitted not any other glory, any other felicity to be seen by its ardent defenders, but those which she presented to their heated imagination. Love of country, family ties, the most tender affections of the heart, were all sacrificed to the ideas and the opinions which then possessed the whole of Europe. Moderation was cowardice, indifference treason, opposition a sacrilegious interference. The power of the laws was reckoned as nothing amongst men who believed they were fighting in the cause of God. Subjects scarcely acknowledged the authority of princes or lords in anything which concerned the holy war; the master and the slave had no other title than that of Christian, no other duty to perform than that of defending his religion, sword in hand.

They whom age or condition appeared to detain in Europe, and whom the council had exempted from the labours and perils of the crusade, caused the heaven which called them to the holy war to speak aloud. Women and children imprinted crosses upon their delicate and weak limbs, to show the

will of God. Monks deserted the cloisters in which they had sworn to die, believing themselves led by a divine inspiration; hermits and anchorites issued from forests and deserts, and mingled with the crowd of crusaders. What is still more difficult to believe, thieves and robbers, quitting their secret retreats, came to confess their crimes, and promised, whilst receiving the cross, to go and expiate them in Palestine.

Europe appeared to be a land of exile, which everyone was eager to quit. Artisans, traders, labourers, abandoned the occupations by which they subsisted; barons and lords even renounced the domains of their fathers. The lands, the cities, the castles, for which they had but of late been at war, all at once lost their value in the eyes of their possessors, and were given up, for small sums, to those whom the grace of God had not touched, and who were not called to the happiness of visiting the holy places and conquering the East.

Contemporary authors relate several miracles which assisted in heating the minds of the multitude. Stars fell from the firmament; traces of blood were seen in the heavens; cities, armies, and knights decorated with the cross were pictured in the clouds. We will not relate all the other miracles reported by historians, which were believed in an age in which nothing was more common than prodigies, in which, according to the remark of Fleury, the taste for the wonderful prevailed greatly over that for the true. Our readers will find quite enough of extraordinary things in the description of so many great events for which the moral world, and even nature herself, seemed to have interrupted their laws. What prodigy, in fact, can more astonish the philosopher, than to see Europe, which may be said to have been agitated to its very foundations, move all at once, and like a single man march in arms towards the East?

The Council of Clermont, which was held in the month of November, 1095, had fixed the departure of the crusaders for the festival of the Assumption of the following year. During the winter nothing was thought of but preparations for the voyage to the Holy Land. As soon as the spring appeared, nothing could restrain the impatience of the crusaders, and they set forward on their march to the places at which they were to assemble. The greater number went on foot; some horsemen appeared amongst the multitude; a great many travelled in cars; they were clothed in a variety of manners, and armed, in the same way, with lances, swords, javelins, iron clubs, etc. The crowd of crusaders presented a whimsical and confused mixture of all ranks and all conditions; women appeared in arms in the midst of warriors, prostitution not being forgotten among the austerities of penitence. Old age was to be seen with infancy, opulence next to misery; the helmet was confounded with the frock, the mitre with the sword. Around cities, around fortresses, in the plains, upon the mountains, were raised tents and pavilions; everywhere was displayed a preparation for war and festivity. Here was heard the sound of arms or the braying of trumpets; whilst at a short distance the air was filled with psalms and spiritual songs. From the Tiber to the ocean, and from the Rhine to the other side of the Pyrenees, nothing was to be seen but troops of men marked with the cross, who swore to exterminate the Saracens, and were chanting their songs of conquest beforehand. On all sides resounded the war-cry of the crusaders: "It is the will of God! It is the will of God!"

Families, whole villages, set out for Palestine, and drew into their ranks all they met with on their passage. They marched on without forethought, and would not believe that he who nourishes the sparrow would leave

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pilgrims clothed with the holy cross to perish with want. Their ignorance added to their illusion, and lent an air of enchantment to everything they saw; they believed at every moment they were approaching the end of their pilgrimage. The children of the villagers, when they saw a city or a castle, asked if that was Jerusalem. Many of the great lords, who had passed their lives in their rustic donjons, knew very little more on this head than their vassals; they took with them their hunting and fishing appointments, and marched with their falcons on their wrists, preceded by their hounds. They expected to reach Jerusalem enjoying themselves on the road, and to exhibit to Asia the rude luxury of their castles.

In the midst of the general delirium, no sage caused the voice of reason to be heard; nobody was then astonished at that which now creates so much surprise. These scenes so strange, in which everyone was an actor, could only be a spectacle for posterity.^b





CHAPTER II

THE FIRST CRUSADE

[1096-1147 A.D.]

There, armed and mounted, goes the pilgrim knight,
To meet the Saracen on Acre's field :
The Cross is on his shoulders and his shield,
And on his banner and his helmet bright :
He knoweth not to truckle or to yield,
But valiantly for his dear Lord to fight ;
For on his heart is this high purpose sealed, —
To see Jerusalem, O glorious sight !
To quench his thirst at Siloa's sacred fount ;
To bathe in Jordan's stream without controul ;
To stand on Calvary's thrice honoured mount,
And there the standard of the Cross unroll ;
On that blest spot those sufferings to recount
Which He endured who died to save his sinful soul.

— JOHN HOLLAND.

THE 15th of August had been fixed in the Council of Clermont for the departure of the pilgrims ; but the day was anticipated by the thoughtless and needy crowd of plebeians. Early in the spring, from the confines of France and Lorraine, above sixty thousand of the populace of both sexes, flocked round the first missionary of the Crusades, and pressed him with clamorous importunity to lead them to the Holy Sepulchre. The hermit, assuming the character, without the talents or authority, of a general, impelled or obeyed the forward impulse of his votaries along the banks of the Rhine and Danube. Their wants and numbers soon compelled them to separate, and his lieutenant, Walter the Penniless, a valiant though needy soldier, conducted a vanguard of pilgrims, whose condition may be determined from the proportion of eight horsemen to fifteen thousand foot.

The example and footsteps of Peter were closely pursued by another fanatic, the monk Godescal [or Gottschalk], whose sermons had swept away fifteen or twenty thousand peasants from the villages of Germany. Their rear was again pressed by a herd of two hundred thousand, the most stupid and savage refuse of the people, who mingled with their devotion a brutal license of rapine, prostitution, and drunkenness. Some counts and gentlemen, at the head of three thousand horse, attended the motions of the multitude to partake in the spoil ; but their genuine leaders (may we credit such

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folly?) were a goose and a goat, who were carried in the front, and to whom these worthy Christians ascribed an infusion of the divine Spirit. Of these, and of other bands of enthusiasts, the first and most easy warfare was against the Jews, the murderers of the Son of God. In the trading cities of the Moselle and the Rhine, their colonies were numerous and rich; and they enjoyed, under the protection of the emperor and the bishops, the free exercise of their religion. At Verdun, Treves, Mainz, Speier, Worms, many thousands of that unhappy people were pillaged and massacred; nor had they felt a more bloody stroke since the persecution of Hadrian. A remnant was saved by the firmness of their bishops, who accepted a feigned and transient conversion; but the more obstinate Jews opposed their fanaticism to the fanaticism of the Christians, barricaded their houses, and precipitating themselves, their families, and their wealth into the rivers or the flames, disappointed the malice, or at least the avarice, of their implacable foes.

PETER THE HERMIT AND HIS RABBLE

Between the frontiers of Austria and the seat of the Byzantine monarchy the crusaders were compelled to traverse an interval of six hundred miles—the wild and desolate countries of Hungary and Bulgaria. Both nations had imbibed the rudiments of Christianity: the Hungarians were ruled by their native princes, the Bulgarians by a lieutenant of the Greek emperor; but on the slightest provocation their ferocious nature was rekindled, and ample provocation was afforded by the disorders of the first pilgrims. Agriculture must have been unskilful and languid among a people whose cities were built of reeds and timber, which were deserted in the summer season for the tents of hunters and shepherds. A scanty supply of provisions was rudely demanded, forcibly seized, and greedily consumed; and on the first quarrel, the crusaders gave a loose rein to indignation and revenge. But their ignorance of the country, of war, and of discipline exposed them to every snare. The Greek prefect of Bulgaria commanded a regular force; at the trumpet of the Hungarian king, the eighth or the tenth of his martial subjects bent their bows and mounted on horseback; their policy was insidious, and their retaliation on these pious robbers was unrelenting and bloody. About a third of the naked fugitives, and the hermit Peter was of the number, escaped to the Thracian Mountains; and the emperor, who respected the pilgrimage and succour of the Latins, conducted them by secure and easy journeys to Constantinople, and advised them to await the arrival of their brethren.

For awhile they remembered their faults and losses; but no sooner were they revived by the hospitable entertainment than their venom was again inflamed; they stung their benefactor, and neither gardens, nor palaces, nor churches were safe from their depredations. For his own safety, Alexius allured them to pass over to the Asiatic side of the Bosphorus; but their blind impetuosity soon urged them to desert the station which he had assigned, and to rush headlong against the Turks who occupied the road of Jerusalem. The hermit, conscious of his shame, had withdrawn from the camp to Constantinople; and his lieutenant, Walter the Penniless, who was worthy of a better command, attempted without success to introduce some order and prudence among the herd of savages. They separated in quest of prey, and themselves fell an easy prey to the arts of the sultan. By a rumour that their foremost companions were rioting in the spoils of his

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capital, Suleiman tempted the main body to descend into the plain of Nicæa; they were overwhelmed by the Turkish arrows; and a pyramid of bones informed their companions of the place of their defeat. Of the first crusaders, three hundred thousand¹ had already perished before a single city was rescued from the infidels, before their graver and more noble brethren had completed the preparations of their enterprise.

THE LEADERS OF THE FIRST CRUSADE

None of the great sovereigns of Europe embarked their persons in the First Crusade. The religious ardour was more strongly felt by the princes of the second order, who held an important place in the feudal system. The first rank both in war and council is justly due to Godfrey de Bouillon; and happy would it have been for the crusaders, if they had trusted themselves to the sole conduct of that accomplished hero, a worthy representative of Charlemagne, from whom he was descended in the female line.

In the service of Henry IV, he bore the great standard of the empire, and pierced with his lance the breast of Rudolf the rebel king; Godfrey was the first who ascended the walls of Rome; and his sickness, his vow, perhaps his remorse for bearing arms against the pope, confirmed an early resolution of visiting the Holy Sepulchre, not as a pilgrim but a deliverer. His valour was matured by prudence and moderation; his piety, though blind, was sincere; and in the tumult of a camp he practised the real and fictitious virtues of a convent. Superior to the private factions of the chiefs, he reserved his enmity for the enemies of Christ; and though he gained a kingdom by the attempt, his pure and disinterested zeal was acknowledged by his rivals. Godfrey de Bouillon was accompanied by his two brothers — by Eustace the elder, who had succeeded to the county of Boulogne, and by the younger, Baldwin, a character of more ambiguous virtue.

In the parliament that was held at Paris, in the king's presence, about two months after the Council of Clermont, Hugh, count of Vermandois was the most conspicuous of the princes who assumed the cross. But the appellation of "the great" was applied, not so much to his merit or possessions (though neither were contemptible) as to the royal birth of the brother of the king of France. Robert, duke of Normandy, was the eldest son of William the Conqueror; but on his father's death he was deprived of the kingdom of England by his own indolence and the activity of his brother Rufus. For the trifling sum of ten thousand marks he mortgaged Normandy, during his absence, to the English usurper; but his engagement and behaviour in the holy war announced in Robert a reformation of manners, and restored him in some degree to the public esteem. Another Robert was count of Flanders; he was surnamed the Sword and Lance of the Christians; but in the exploits of a soldier he sometimes forgot the duties of a general. Stephen, count of Chartres, of Blois, and of Troyes, was one of the richest princes of the age; and the number of his castles has been compared to the 365 days of the year. His mind was improved by literature; and in the council of the chiefs, the eloquent Stephen was chosen to discharge the office of their president. These four were the principal leaders of the French, the Normans, and the pilgrims of the British Isles; but the list

[¹ The reader will be cautious in giving some of these numbers his full credence, but there are often no existing documents on which to base a modification or substitution, and we can only quote the old chronicler and take his figures with a liberal pinch of salt.]

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of the barons who were possessed of three or four towns would exceed, says a contemporary, the catalogue of the Trojan War.

In the south of France, the command was assumed by Adhemar, bishop of Puy, the pope's legate; and by Raymond, count of St. Giles and Toulouse, who added the prouder titles of duke of Narbonne and marquis of Provence. The former was a respectable prelate, alike qualified for this world and the next. The latter was a veteran warrior, who had fought against the Saracens of Spain, and who consecrated his declining age not only to the deliverance but to the perpetual service of the Holy Sepulchre. A mercantile, rather than a martial spirit prevailed among his provincials—a common name which included the natives of Auvergne and Languedoc—the vassals of the kingdom of Burgundy or Arles. From the adjacent frontier of Spain, he drew a band of hardy adventurers; as he marched through Lombardy, a crowd of Italians flocked to his standard, and his united force consisted of one hundred thousand horse and foot. If Raymond was the first to enlist and the last to depart, the delay may be excused by the greatness of his preparation and the promise of an everlasting farewell.

The name of Bohemond, the son of Robert Guiscard, was already famous by his double victory over the Greek emperor; but his father's will had reduced him to the principality of Taranto and the remembrance of his eastern trophies, till he was awakened by the rumour and passage of the French pilgrims. It is in the person of this Norman chief that we may seek for the coolest policy and ambition with a small alloy of religious fanaticism. His conduct may justify a belief that he had secretly directed the design of the pope, which he affected to second with astonishment and zeal. At the siege of Amalfi, his example and discourse inflamed the passions of a confederate army; he instantly tore his garment to supply crosses for the numerous candidates and prepared to visit Constantinople and Asia at the head of ten thousand horse and twenty thousand foot. Several princes of the Norman race accompanied this veteran general; and his cousin Tancred was the partner, rather than the servant, of the war. In the accomplished character of Tancred we discover all the virtues of a perfect knight—the true spirit of chivalry, which inspired the generous sentiments and social offices of man, far better than the base philosophy, or the baser religion, of the times.

Between the age of Charlemagne and that of the Crusades, a revolution had taken place among the Spaniards, the Normans, and the French, which was gradually extended to the rest of Europe. The service of the infantry was degraded to the plebeians; the cavalry formed the strength of the armies, and the honourable name *miles*, or soldier, was confined to the gentlemen who served on horseback and were invested with the character of knighthood. The dukes and counts, who had usurped the rights of sovereignty, divided the



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provinces among their faithful barons ; the barons distributed among their vassals the fiefs or benefices of their jurisdiction ; and these military tenants, the peers of each other and of their lord, composed the noble or equestrian order, which disdained to conceive the peasant or burgher as of the same species with themselves. The dignity of their birth was preserved by pure and equal alliances ; their sons alone who could produce four quarters or lines of ancestry without spot or reproach, might legally pretend to the honour of knighthood : but a valiant plebeian was sometimes enriched and ennobled by the sword and became the father of a new race. A single knight could impart, according to his judgment, the character which he received ; and the warlike sovereigns of Europe derived more glory from this personal distinction than from the lustre of their diadem.

Such were the troops, and such the leaders, who assumed the cross for the deliverance of the Holy Sepulchre. As soon as they were relieved by the absence of the plebeian multitude, they encouraged each other, by interviews and messages, to accomplish their vow and hasten their departure. Their wives and sisters were desirous of partaking the danger and merit of the pilgrimage ; their portable treasures were conveyed in bars of silver and gold ; and the princes and barons were attended by their equipage of hounds and hawks to amuse their leisure and to supply their table. The difficulty of procuring subsistence for so many myriads of men and horses engaged them to separate their forces ; their choice or situation determined the road ; and it was agreed to meet in the neighbourhood of Constantinople, and from thence to begin their operations against the Turks.

ALEXIUS COMPELS HOMAGE

In some oriental tale there is the fable of a shepherd, who was ruined by the accomplishment of his own wishes : he had prayed for water ; the Ganges was turned into his grounds, and his flock and cottage were swept away by the inundation. Such was the fortune, or at least the apprehension, of the Greek emperor Alexius Comnenus. In the Council of Placentia, his ambassadors had solicited a moderate succour, perhaps of ten thousand soldiers ; but he was astonished by the approach of so many potent chiefs and fanatic nations. The promiscuous multitudes of Peter the Hermit were savage beasts, alike destitute of humanity and reason ; nor was it possible for Alexius to prevent or deplore their destruction. The troops of Godfrey and his peers were less contemptible, but not less suspicious, to the Greek emperor. Their motives might be pure and pious ; but he was equally alarmed by his knowledge of the ambitious Bohemond, and his ignorance of the Transalpine chiefs ; the courage of the French was blind and headstrong ; they might be tempted by the luxury and wealth of Greece, and elated by the view and opinion of their invincible strength ; and Jerusalem might be forgotten in the prospect of Constantinople.

After a long march and painful abstinence, the troops of Godfrey encamped in the plains of Thrace ; they heard with indignation that their brother, the count of Vermandois, was imprisoned by the Greeks ; and their reluctant duke was compelled to indulge them in some freedom of retaliation and rapine. They were appeased by the submission of Alexius ; he promised to supply their camp ; and as they refused, in the midst of winter, to pass the Bosphorus, their quarters were assigned among the gardens and palaces on the shores of that narrow sea. But an incurable

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jealousy still rankled in the minds of the two nations, who despised each other as slaves and barbarians. Ignorance is the ground of suspicion, and suspicion was inflamed into daily provocations; prejudice is blind, hunger is deaf; and Alexius is accused of a design to starve or assault the Latins in a dangerous post, on all sides encompassed with the waters. Godfrey sounded his trumpets, burst the net, overspread the plain, and insulted the suburbs; but the gates of Constantinople were strongly fortified; the ramparts were lined with archers; and after a doubtful conflict, both parties listened to the voice of peace and religion. The gifts and promises of the emperor insensibly soothed the fierce spirit of the western strangers; as a Christian warrior, he rekindled their zeal for the prosecution of their holy enterprise, which he engaged to second with his troops and treasures. On the return of spring, Godfrey was persuaded to occupy a pleasant and plentiful camp in Asia; and no sooner had he passed the Bosphorus than the Greek vessels were suddenly recalled to the opposite shore. The same policy was repeated with the succeeding chiefs, who were swayed by the example and weakened by the departure of their foremost companions. By his skill and diligence Alexius prevented the union of any two of the confederate armies at the same moment under the walls of Constantinople; and before the feast of the Pentecost not a Latin pilgrim was left on the coast of Europe.

The same arms which threatened Europe might deliver Asia, and repel the Turks from the neighbouring shores of the Bosphorus and the Hellespont. The fair provinces from Nicæa to Antioch were the recent patrimony of the Roman emperor; and his ancient and perpetual claim still embraced the kingdoms of Syria and Egypt. In his enthusiasm, Alexius indulged, or affected, the ambitious hope of leading his new allies to subvert the thrones of the East; but the calmer dictates of reason and temper dissuaded him from exposing his royal person to the faith of unknown and lawless barbarians. His prudence, or his pride, was content with extorting from the French princes an oath of homage and fidelity, and a solemn promise that they would either restore, or hold, their Asiatic conquests, as the humble and loyal vassals of the Roman Empire. Their independent spirit was fired at the mention of this foreign and voluntary servitude; they successively yielded to the dexterous application of gifts and flattery; and the first proselytes became the most eloquent and effectual missionaries to multiply the companions of their shame.

The ceremony of their homage was grateful to a people who had long since considered pride as the substitute of power. High on his throne, the emperor sat mute and immovable; his majesty was adored by the Latin princes; and they submitted to kiss either his feet or his knees, an indignity which their own writers are ashamed to confess, and unable to deny.

NUMBERS OF THE CRUSADERS

The conquest of Asia was undertaken and achieved by Alexander, with thirty-five thousand Macedonians and Greeks; and his best hope was in the strength and discipline of his phalanx of infantry. The principal force of the crusaders consisted in their cavalry; and when that force was mustered in the plains of Bithynia, the knights and their martial attendants on horseback amounted to one hundred thousand fighting men, completely armed with the helmet and coat of mail. The value of these soldiers deserved a strict and authentic account; and the flower of European chivalry might

furnish, in a first effort, this formidable body of heavy horse. A part of the infantry might be enrolled for the service of scouts, pioneers, and archers; but the promiscuous crowd were lost in their own disorder; and we depend not on the eyes or knowledge, but on the belief and fancy of a chaplain of Count Baldwin, in the estimate of six hundred thousand pilgrims able to bear arms, besides the priests and monks, the women and children, of the Latin camp. The reader starts; and before he recovers from his surprise, we shall add, on the same testimony, that if all who took the cross had accomplished their vow, above six millions would have migrated from Europe to Asia. Under this oppression of faith we derive some relief from a more sagacious and thinking writer, who, after the same review of the cavalry, accuses the credulity of the priest of Chartres, and even doubts whether the Cisalpine regions (in the geography of a Frenchman) were sufficient to produce and pour forth such incredible multitudes. The coolest scepticism will remember, that of these religious volunteers great numbers never beheld Constantinople and Nicæa. Of enthusiasm the influence is irregular and transient; many were detained at home by reason or cowardice, by poverty or weakness; and many were repulsed by the obstacles of the way, the more insuperable as they were unforeseen to these ignorant fanatics. The savage countries of Hungary and Bulgaria were whitened with their bones; their vanguard was cut in pieces by the Turkish sultan; and the loss of the first adventure, by the sword, or climate, or fatigue, has already been stated at three hundred thousand men. Yet the myriads that survived, that marched, that pressed forwards on the holy pilgrimage, were a subject of astonishment to themselves and to the Greeks. The copious energy of her language sinks under the efforts of the princess Anna Comnena; the images of locusts, of leaves and flowers, of the sands of the sea, or the stars of heaven, imperfectly represent what she had seen and heard; and the daughter of Alexius exclaims, that Europe was loosened from its foundations and hurled against Asia. The ancient hosts of Darius and Xerxes labour under the same doubt of a vague and indefinite magnitude; but we are inclined to believe that a larger number has never been contained within the lines of a single camp than at the siege of Nicæa, the first operation of the Latin princes. Their motives, their characters, and their arms, have been already displayed. Of their troops the most numerous portion were natives of France; the Low Countries, the banks of the Rhine, and Apulia sent a powerful reinforcement; some bands of adventurers were drawn from Spain, Lombardy, and England, and from the distant bogs and mountains of Ireland or Scotland issued some naked and savage fanatics, ferocious at home, but unwarlike abroad.

THE SIEGE OF NICÆA

We have expatiated with pleasure on the first steps of the crusaders, as they paint the manners and character of Europe; but we shall abridge the tedious and uniform narrative of their blind achievements, which were performed by strength, and are described by ignorance. From their first station in the neighbourhood of Nicomedia, they advanced in successive divisions; passed the contracted limit of the Greek Empire; opened a road through the hills, and commenced, by the siege of his capital, their pious warfare against the Turkish sultan. His kingdom of Roum extended from the Hellespont to the confines of Syria, and barred the pilgrimage of Jerusalem; his name was Kilij-Arslan, or Suleiman, of the race of Seljuk,

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and son of the first conqueror; and in the defence of a land which the Turks considered as their own, he deserved the praise of his enemies, by whom alone he is known to posterity. Yielding to the first impulse of the torrent, he deposited his family and treasure in Nicæa; retired to the mountains with fifty thousand horse; and twice descended to assault the camps or quarters of the Christian besiegers, which formed an imperfect circle of above six miles.

The lofty and solid walls of Nicæa were covered by a deep ditch, and flanked by 370 towers; and on the verge of Christendom, the Moslems were trained in arms, and inflamed by religion. Before this city, the French princes occupied their stations, and prosecuted their attacks without correspondence or subordination; emulation prompted their valour; but their valour was sullied by cruelty, and their emulation degenerated into envy and civil discord. In the space of seven weeks, much labour and blood were expended, and some progress, especially by Count Raymond, was made on the side of the besiegers. But the Turks could protract their resistance and secure their escape, as long as they were masters of the lake Ascanius, which stretches several miles to the westward of the city. The means of conquest were supplied by the prudence and industry of Alexius; a great number of boats was transported on sledges from the sea to the lake; they were filled with the most dexterous of his archers; the flight of the sultana was intercepted; Nicæa was invested by land and water; and a Greek emissary persuaded the inhabitants to accept his master's protection, and to save themselves, by a timely surrender, from the rage of the savages of Europe. In the moment of victory, or at least of hope, the crusaders, thirsting for blood and plunder, were awed by the imperial banner that streamed from the citadel; and Alexius guarded with jealous vigilance this important conquest. The murmurs of the chiefs were stifled by honour or interest; and after a halt of nine days, they directed their march towards Phrygia, under the guidance of a Greek general, whom they suspected of a secret connivance with the sultan. The consort and the principal servants of Suleiman had been honourably restored without ransom; and the emperor's generosity to the miscreants was interpreted as treason to the Christian cause.

BATTLE OF DORYLÆUM

Suleiman was rather provoked than dismayed by the loss of his capital; he admonished his subjects and allies of this strange invasion of the western barbarians; the Turkish emirs obeyed the call of loyalty or religion; the Turkoman hordes encamped round his standard; and his whole force is loosely stated by the Christians at 200,000, or even 360,000 horse. Yet he patiently waited till they had left behind them the sea and the Greek frontier; and hovering on the flanks, observed their careless and confident progress in two columns beyond the view of each other. Some miles before they could reach Dorylæum in Phrygia, the left, and least numerous, division was surprised and attacked and almost oppressed, by the Turkish cavalry. The heat of the weather, the clouds of arrows, and the barbarous onset, overwhelmed the crusaders; they lost their order and confidence; and the fainting fight was sustained by the personal valour, rather than by the military conduct, of Bohemond, Tancred, and Robert of Normandy. They were revived by the welcome banners of Duke Godfrey, who flew to their succour with the count of Vermandois and sixty thousand

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horse; and was followed by Raymond of Toulouse, the bishop of Puy, and the remainder of the sacred army. Without a moment's pause, they formed in new order, and advanced to a second battle. They were received with equal resolution; and, in their common disdain for the unwarlike people of Greece and Asia, it was confessed on both sides, that the Turks and the Franks were the only nations entitled to the appellation of soldiers.

As long as the horses were fresh and the quivers full, Suleiman maintained the advantage of the day; and four thousand Christians were pierced by the Turkish arrows. In the evening, swiftness yielded to strength; on

either side, the numbers were equal, or at least as great as any ground could hold, or any generals could manage; but in turning the hills, the last division of Raymond and his provincials was led, perhaps without design, on the rear of an exhausted enemy, and the long contest was determined. Besides a nameless and unaccounted multitude, three thousand pagan knights were slain in the battle and pursuit; the camp of Suleiman was pillaged. Reserving ten thousand guards of the relics of his army, Suleiman evacuated the kingdom of Roum, and hastened to implore the aid, and kindle the resentment, of his eastern brethren. In a march of five hundred miles, the crusaders traversed the Lesser Asia,



HELMET OF A CRUSADER OF THE FIRST CRUSADE

through a wasted land and deserted towns, without either finding a friend or an enemy. The geographer may trace the position of Dorylæum, Antioch of Pisidia, Iconium, Archelais, and Germanicia, and may compare those classic appellations with the modern names of Eskishehr the old city, Akshehr the white city, Cogni, Erekli, and Marash.

PRINCIPALITY OF EDESSA FOUNDED

To improve the general consternation, the cousin of Bohemond and the brother of Godfrey were detached from the main army with their respective squadrons of five, and of seven, hundred knights. They overran in a rapid career the hills and sea coast of Cilicia, from Cogni to the Syrian gates; the Norman standard was first planted on the walls of Tarsus and Malmistra; but the proud injustice of Baldwin at length provoked the patient and generous Italian; and they turned their consecrated swords against each other in a private and profane quarrel. Honour was the motive, and fame the reward, of Tancred; but fortune smiled on the more selfish enterprise of his rival. He was called to the assistance of a Greek or Armenian tyrant, who had been suffered under the Turkish yoke to reign over the Christians of Edessa. Baldwin accepted the character of his son and champion; but no sooner was he introduced into the city than he inflamed the people to the massacre of his father, occupied the throne and treasure, extended his conquests over the

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hills of Armenia and the plain of Mesopotamia, and founded the first principality of the Franks or Latins, which subsisted fifty-four years beyond the Euphrates.

SIEGE OF ANTIOCH

Before the Franks could enter Syria, the summer, and even the autumn, were completely wasted. The siege of Antioch, or the separation and repose of the army during the winter season, was strongly debated in their council. At the head of the Turkish emirs, Baghi Sian, a veteran chief, commanded in the place; his garrison was composed of six or seven thousand horse, and fifteen or twenty thousand foot. Notwithstanding strong fortifications, the city had been repeatedly taken by the Persians, the Arabs, the Greeks, and the Turks; so large a circuit must have yielded many previous points of attack; and in a siege that was formed about the middle of October, the vigour of the execution could alone justify the boldness of the attempt. Whatever strength and valour could perform in the field was abundantly discharged by the champions of the cross; in the frequent occasions of sallies, of forage, of the attack and defence of convoys, they were often victorious; and we can only complain that their exploits are sometimes enlarged beyond the scale of probability and truth. The sword of Godfrey divided a Turk from the shoulder to the haunch; and one half of the infidel fell to the ground, while the other was transported by his horse to the city gate. But the reality or report of such gigantic prowess must have taught the Moslems to keep within their walls; and against those walls of earth or stone, the sword and the lance were unavailing weapons.

Indolence or weakness had prevented the Franks from investing the entire circuit; and the perpetual freedom of two gates relieved the wants and recruited the garrison of the city. At the end of seven months, after the ruin of their cavalry, and an enormous loss by famine, desertion, and fatigue, the progress of the crusaders was imperceptible, and their success remote, if the Latin Ulysses, the artful and ambitious Bohemond, had not employed the arms of cunning and deceit. The Christians of Antioch were numerous and discontented; Firuz, a Syrian renegade, had acquired the favour of the emir and the command of three towers. A secret correspondence was soon established. Bohemond declared in the council of the chiefs that he could deliver the city into their hands. But he claimed the sovereignty of Antioch as the reward of his service; and the proposal which had been rejected by the envy, was at length extorted from the distress, of his equals. The nocturnal surprise was executed by the French and Norman princes, who ascended in person the scaling ladders that were thrown from the wall; their new proselyte, after the murder of his too scrupulous brother, embraced and introduced the servants of Christ; the army rushed through the gates; and the Moslems soon found, that, although mercy was hopeless, resistance was impotent.

But the citadel still refused to surrender, and the victors themselves were speedily encompassed and besieged by the innumerable forces of Kerboga, prince of Mosul, who with twenty-eight Turkish emirs advanced to the deliverance of Antioch. Five-and-twenty days the Christians spent on the verge of destruction; and the proud lieutenant of the caliph and the sultan left them only the choice of servitude or death. In this extremity they collected the relics of their strength, sallied from the town, and in a single memorable day annihilated or dispersed the host of Turks and Arabians,

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which they might safely report to have consisted of six hundred thousand men. Their supernatural allies we shall proceed to consider; the human causes of the victory of Antioch were the fearless despair of the Franks, and the surprise, the discord, perhaps the errors, of their adversaries.

In the eventful period of the siege and defence of Antioch, the crusaders were alternately exalted by victory or sunk in despair; either swelled with plenty or emaciated with hunger. A speculative reasoner might suppose that their faith had a strong and serious influence on their practice; and that the soldiers of the cross, the deliverers of the Holy Sepulchre, prepared themselves by a sober and virtuous life for the daily contemplation of martyrdom. Experience blows away this charitable illusion; and seldom does the history of profane war display such scenes of intemperance and prostitution as were exhibited under the walls of Antioch. The grove of Daphne no longer flourished; but the Syrian air was still impregnated with the same vices; the Christians were seduced by every temptation that nature either prompts or reprobates; the authority of the chiefs was despised; and sermons and edicts were alike fruitless against those scandalous disorders, not less pernicious to military discipline, than repugnant to evangelic purity. In the first days of the siege and the possession of Antioch, the Franks consumed with wanton and thoughtless prodigality the frugal subsistence of weeks and months; the desolate country no longer yielded a supply; and from that country they were at length excluded by the arms of the besieging Turks. Disease, the faithful companion of want, was envenomed by the rains of the winter, the summer heats, unwholesome food, and the close imprisonment of multitudes. The pictures of famine and pestilence are always the same, and always disgusting.

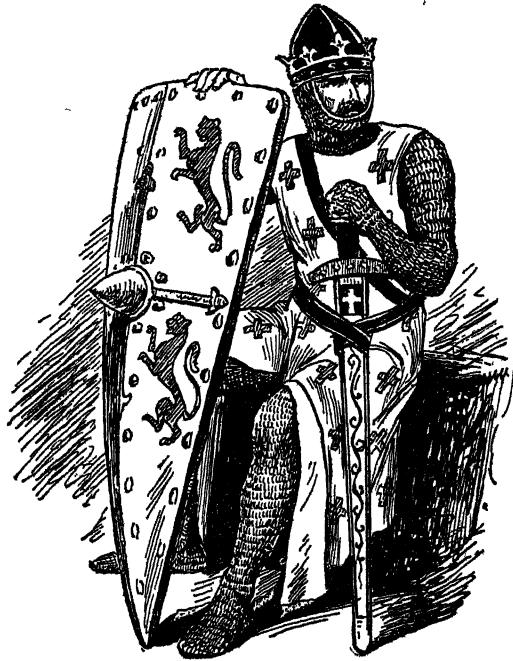
The remains of treasure or spoil were eagerly lavished in the purchase of the vilest nourishment; and dreadful must have been the calamities of the poor, since, after paying three marks of silver for a goat, and fifteen for a lean camel, the count of Flanders was reduced to beg a dinner, and Duke Godfrey to borrow a horse. Sixty thousand horses had been reviewed in the camp; before the end of the siege they were diminished to two thousand, and scarcely two hundred fit for service could be mustered on the day of battle. Weakness of body and terror of mind extinguished the ardent enthusiasm of the pilgrims; and every motive of honour and religion was subdued by the desire of life. Among the chiefs, three heroes may be found without fear or reproach: Godfrey de Bouillon was supported by his magnanimous piety; Bohemond by ambition and interest; and Tancred declared, in the true spirit of chivalry, that as long as he was at the head of forty knights he would never relinquish the enterprise of Palestine. But the count of Toulouse and Provence was suspected of a voluntary indisposition; the duke of Normandy was recalled from the sea shore by the censures of the church; Hugh the Great, though he led the vanguard of the battle, embraced an ambiguous opportunity of returning to France; and Stephen count of Chartres basely deserted the standard which he bore, and the council in which he presided. The soldiers were discouraged by the flight of William, viscount of Melun, surnamed the Carpenter from the weighty strokes of his axe; and the saints were scandalised by the fall of Peter the Hermit, who attempted to escape from the penance of a necessary fast.¹

¹ Peter and William fled, during the night, from the distress which prevailed in the camp of the crusaders before the capture of Antioch. In the morning they were pursued by Tancred, brought back, and obliged to swear publicly that they would never again desert the army. — *WILKINSON*, c. I, p. 184

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A TYPICAL MIRACLE

In such a cause, and in such an army, visions, prophecies, and miracles were frequent and familiar. In the distress of Antioch, they were repeated with unusual energy and success; St. Ambrose had assured a pious ecclesiastic that two years of trial must precede the season of deliverance and grace; the deserters were stopped by the presence and reproaches of Christ himself; the dead had promised to arise and combat with their brethren; the Virgin had obtained the pardon of their sins; and their confidence was revived by a visible sign, the seasonable and splendid discovery of the holy lance. The policy of their chiefs has on this occasion been admired, and might surely be excused; but a pious fraud is seldom produced by the cool conspiracy of many persons; and a voluntary impostor might depend on the support of the wise and the credulity of the people. Of the diocese of Marseilles, there was a priest of low cunning and loose manners, and his name was Peter Bartholemy. He presented himself at the door of the council-chamber to disclose an apparition of St. Andrew which had been thrice reiterated in his sleep, with a dreadful menace, if he presumed to suppress the commands of heaven. "At Antioch," said the apostle, "in the church of my brother St. Peter, near the high altar, is concealed the steel head of the lance that pierced the side of our Redeemer. In three days, that instrument of eternal, and now of temporal salvation, will be manifested to his disciples.



A NORMAN CRUSADER

Search and ye shall find; bear it aloft in battle, and that mystic weapon shall penetrate the souls of the miscreants." The pope's legate, the bishop of Puy, affected to listen with coldness and distrust; but the revelation was eagerly accepted by Count Raymond, whom his faithful subject, in the name of the apostle, had chosen for the guardian of the holy lance.

The experiment was resolved; and on the third day after a due preparation of prayer and fasting the priest of Marseilles introduced twelve trusty spectators, among whom were the count and his chaplain; and the church doors were barred against the impetuous multitude. The ground was opened in the appointed place; but the workmen, who relieved each other, dug to the depth of twelve feet without discovering the object of their search. In the evening, when Count Raymond had withdrawn to his post, and the weary assistants began to murmur, Bartholemy in his shirt, and without his shoes, boldly descended into the pit; the darkness of the

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hour and of the place enabled him to secrete and deposit the head of a Saracen lance; and the first gleam of the steel, was saluted with a devout rapture. The holy lance was drawn from its recess, wrapped in a veil of silk and gold, and exposed to the veneration of the crusaders; their anxious suspense burst forth in a general shout of joy and hope, and the desponding troops were again inflamed with the enthusiasm of valour. Next day the gates of Antioch were thrown open; the battle array was marshalled; the holy lance was carried by Raymond's chaplain; and the hosts of the enemy were annihilated or scattered.

In the season of danger and triumph, the revelation of Bartholemey of Marseilles was unanimously asserted; but as soon as the temporary service was accomplished, the personal dignity and liberal alms which the count of Toulouse derived from the custody of the holy lance provoked the envy, and awakened the reason, of his rivals. A Norman clerk presumed to sift, with a philosophic spirit, the truth of the legend, the circumstances of the discovery, and the character of the prophet; and the pious Bohemond ascribed their deliverance to the merits and intercession of Christ alone. For a while, the provincials defended their national palladium with clamours and arms; and new visions condemned to death and hell the profane sceptics who presumed to scrutinise the truth and merit of the discovery. The prevalence of incredulity compelled the author to submit his life and veracity to the judgment of God. A pile of dry fagots, four feet high, and fourteen long, was erected in the midst of the camp; the flames burned fiercely to the elevation of thirty cubits; and a narrow path of twelve inches was left for the perilous trial. The unfortunate priest of Marseilles traversed the fire with dexterity and speed; but his thighs and belly were scorched by the intense heat; he expired the next day; and the logic of believing minds will pay some regard to his dying protestations of innocence and truth. Some efforts were made by the provincials to substitute a cross, a ring, or a tabernacle, in the place of the holy lance, which soon vanished in contempt and oblivion.

The prudence or fortune of the Franks had delayed their invasion till the decline of the Turkish Empire. Under the manly government of the first three sultans, the kingdoms of Asia were united in peace and justice; and the innumerable armies which they led in person were equal in courage, and superior in discipline, to the barbarians of the West. But at the time of the crusade the inheritance of Malik Shah was disputed by his four sons. The twenty-eight emirs, who marched with the standard of Kerboga, were his rivals or enemies; their hasty levies were drawn from the towns and tents of Mesopotamia and Syria; and the Turkish veterans were employed or consumed in the civil wars beyond the Tigris. The caliph of Egypt embraced this opportunity of weakness and discord, to recover his ancient possessions; and his sultan Afdal besieged Jerusalem and Tyre, expelled the children of Ortok, and restored in Palestine the civil and ecclesiastical authority of the Fatimites. They heard with astonishment of the vast armies of Christians that had passed from Europe to Asia, and rejoiced in the sieges and battles which broke the power of the Turks, the adversaries of their sect and monarchy. But the same Christians were the enemies of the prophet; and from the overthrow of Nicæa and Antioch, the motive of their enterprise, which was gradually understood, would urge them forwards to the banks of the Jordan, or perhaps of the Nile. An intercourse of epistles and embassies, which rose and fell with the events of war, was maintained between the throne of Cairo and the camp of the Latins; and their

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adverse pride was the result of ignorance and enthusiasm. The ministers of Egypt declared in a haughty, or insinuated in a milder, tone, that their sovereign, the true and lawful commander of the faithful, had rescued Jerusalem from the Turkish yoke; and that the pilgrims, if they would divide their numbers, and lay aside their arms, should find a safe and hospitable reception at the sepulchre of Jesus. In either fortune the answer of the crusaders was firm and uniform; they disdained to inquire into the private claims or possessions of the followers of Mohammed; whatsoever was his name or nation, the usurper of Jerusalem was their enemy; and instead of prescribing the mode and terms of their pilgrimage, it was only by a timely surrender of the city and province, their sacred right, that he could deserve their alliance, or deprecate their impending and irresistible attack.

JERUSALEM BESIEGED

Yet this attack, when they were within the view and reach of their glorious prize, was suspended above ten months after the defeat of Kerboga. The zeal and courage of the crusaders were chilled in the moment of victory; and instead of marching to improve the consternation, they hastily dispersed to enjoy the luxury of Syria. The causes of this strange delay may be found in the want of strength and subordination. In the painful and various service of Antioch, the cavalry was annihilated; many thousands of every rank had been lost by famine, sickness, and desertion; the same abuse of plenty had been productive of a third famine; and the alternation of intemperance and distress had generated a pestilence, which swept away above fifty thousand of the pilgrims. Few were able to command, and none were willing to obey; and Count Raymond exhausted his troops and treasures in an idle expedition into the heart of Syria. The winter was consumed in discord and disorder. In the month of May, the relics of this mighty host proceeded from Antioch to Laodicea; about forty thousand Latins, of whom no more than fifteen hundred horse, and twenty thousand foot, were capable of immediate service. Their easy march was continued between Mount Libanus and the sea shore; their wants were liberally supplied by the coasting traders of Genoa and Pisa; and they drew large contributions from the emirs of Tripolis, Tyre, Sidon, Acre, and Cæsarea, who granted a free passage and promised to follow the example of Jerusalem. From Cæsarea they advanced into the midland country; their clerks recognised the sacred geography of Lydda, Ramla, Emmaus, and Bethlehem, and as soon as they descried the Holy City, the crusaders forgot their toils and claimed their reward.

Jerusalem has derived some reputation from the number and importance of her memorable sieges. It was not till after a long and obstinate contest that Babylon and Rome could prevail against the obstinacy of the people, the craggy ground that might supersede the necessity of fortifications, and the walls and towers that would have fortified the most accessible plain. By the experience of a recent siege, and a three years' possession, the Saracens of Egypt had been taught to discern, and in some degree to remedy, the defects of a place, which religion as well as honour forbade them to resign. Aladin, or Iftikhar, the caliph's lieutenant, was entrusted with the defence; his policy strove to restrain the native Christians by the dread of their own ruin and that of the Holy Sepulchre. His garrison is said to have consisted of forty thousand Turks and Arabians; and if he could muster twenty

thousand of the inhabitants, it must be confessed that the besieged were more numerous than the besieging army. Their siege was more reasonably directed against the northern and western sides of the city. Godfrey de Bouillon erected his standard on the first swell of Mount Calvary; to the left, as far as St. Stephen's gate, the line of attack was continued by Tancred and the two Roberts; and Count Raymond established his quarters from the citadel to the foot of Mount Zion, which was no longer included within the precincts of the city. On the fifth day, the crusaders made a general assault. By dint of brutal force, they burst the first barrier, but they were driven back with shame and slaughter to the camp; the influence of vision and prophecy was deadened by the too frequent abuse of those pious stratagems; and time and labour were found to be the only means of victory. The time of the siege was indeed fulfilled in forty days, but they were forty days of calamity and anguish. On a Friday, at three in the afternoon, the day and hour of the passion, Godfrey de Bouillon stood victorious on the walls of Jerusalem. His example was followed on every side by the emulation of valour; and about 460 years after the conquest of Omar, the Holy City was rescued from the Mohammedan yoke. In the pillage of public and private wealth, the adventurers had agreed to respect the exclusive property of the first occupant; and the spoils of the great mosque, seventy lamps and massy vases of gold and silver, rewarded the diligence, and displayed the generosity, of Tancred.

A bloody sacrifice was offered by his mistaken votaries to the God of the Christians; resistance might provoke, but neither age nor sex could mollify, their implacable rage; they indulged themselves three days in a promiscuous massacre; and the infection of the dead bodies produced an epidemical disease. After seventy thousand Moslems had been put to the sword, and the harmless Jews had been burned in their synagogue, they could still reserve a multitude of captives, whom interest or lassitude persuaded them to spare. Of these savage heroes of the cross, Tancred alone betrayed some sentiments of compassion; yet we may praise the more selfish lenity of Raymond, who granted a capitulation and safe conduct to the garrison of the citadel.

The Holy Sepulchre was now free; and the bloody victors prepared to accomplish their vow. Bareheaded and barefoot, with contrite hearts, and in a humble posture, they ascended the hill of Calvary, amidst the loud anthems of the clergy; kissed the stone which had covered the Saviour of the world, and bedewed with tears of joy and penitence the monument of their redemption.^b

THE ARAB ACCOUNT

It is well in a moment of such historic import as this to see how the other side accepts the crisis. The Arab historian Ibn Guzi^d wrote as follows: "The Franks, when they set out from Antioch, numbered one million men, of whom five hundred thousand were fit for war. The rest consisted of workmen and those employed on the swivel-guns and other instruments of war. They marched along the sea shore. Jerusalem at that time belonged to the Egyptians. Their commander was named Iftikhar ad-Daulah, or 'the glory of the empire.'

"The siege lasted forty days. The Franks built two towers to command the walls of the town, one in the direction of the gate of Sidon, the other in that of the gates of Asbat and Amud, or the gates of the Tribes and of

[1099 A.D.]

the Column. The besieged succeeded in burning the tower near the gate of Sidon ; the second was brought up close to the walls. Then the Franks set all their machines to work at the same time ; attacking like one single man, they put the Moslems to flight and entered the town by force. The inhabitants took refuge in the mosque Alacsa and its dependencies ; the Franks, following them there, killed it is said one hundred thousand persons, and made an equal number prisoners. They did not even spare the aged of both sexes.

"In this spot immense riches were stored. They found seventy lamps, twenty of which were of gold and the others of silver ; they also carried off a *tennair* or large silver lamp, weighing forty Syrian pounds. The Jews they shut up in their synagogue, and burned them there. Jerusalem had been in the power of Islam without a break since the reign of Caliph Omar, in the sixteenth year of the Hegira (637 A.D.)." A Moslem author named Ibn Zulak,^d thinking no doubt to give greater importance to this event, declares that at the moment when the Christians entered the Holy City the sun was eclipsed, the earth was hidden in darkness, and the stars appeared in broad daylight.^d

The Moslem poets describe the horrors of massacre in vehement terms, bewailing the butchery of the women and the children and the fate of their fathers who "but lately masters of Syria, now found no other refuge than the backs of swift camels or even the entrails of the vultures !"^a

GODFREY ELECTED KING (1099 A.D.)

Eight days after this memorable event, which Pope Urban did not live to hear, the Latin chiefs proceeded to the election of a king to guard and govern their conquest in Palestine. The jealousy and ambition of Raymond were condemned by his own followers ; and the free, the just, the unanimous voice of the army proclaimed Godfrey de Bouillon the first and most worthy of the champions of Christendom. His magnanimity accepted a trust as full of danger as of glory ; but in a city where his Saviour had been crowned with thorns, the devout pilgrim rejected the name and ensigns of royalty ; and the founder of the kingdom of Jerusalem contented himself with the modest title of Defender and Baron of the Holy Sepulchre. His government of a single year, too short for the public happiness, was interrupted in the first fortnight by a summons to the field by the approach of the vizir or sultan of Egypt, who had been too slow to prevent, but who was impatient to avenge, the loss of Jerusalem. His total overthrow in the battle of Askalon sealed the establishment of the Latins in Syria, and signalled the valour of the French princes, who in this action bade a long farewell to the holy wars.

After suspending before the Holy Sepulchre the sword and standard of the sultan, the new king (he deserves the title) embraced his departing companions, and could retain only, with the gallant Tancred, three hundred knights and two thousand foot soldiers, for the defence of Palestine. His sovereignty was soon attacked by a new enemy, the only one against whom Godfrey was a coward. Adhemar, bishop of Puy, who excelled both in council and action, had been swept away in the last plague of Antioch ; the remaining ecclesiastics preserved only the pride and avarice of their character ; and their seditious clamours had required that the choice of a bishop should precede that of a king. The revenue and jurisdiction of the lawful

[1099-1131 A.D.]

patriarch were usurped by the Latin clergy; the exclusion of the Greeks and Syrians was justified by the reproach of heresy or schism; and, under the iron yoke of their deliverers, the oriental Christians regretted the tolerating government of the Arabian caliphs. Daimbert, archbishop of Pisa, had long been trained in the secret policy of Rome; he brought a fleet of his countrymen to the succour of the Holy Land, and was installed, without a competitor, the spiritual and temporal head of the church. The new patriarch immediately grasped the sceptre which had been acquired by the toil and blood of the victorious pilgrims; and both Godfrey and Bohemond submitted to receive at his hands the investiture of their feudal possessions.



A CRUSADER

(From an effigy on a tomb in Florence)

Nor was this sufficient; Daimbert claimed the immediate property of Jerusalem and Joppa; instead of a firm and generous refusal, the hero negotiated with the priest; a quarter of either city was ceded to the church; and the modest bishop was satisfied with an eventual reversion of the rest, on the death of Godfrey without children, or on the future acquisition of a new seat at Cairo or Damascus.

Without this indulgence, the conqueror would have been almost stripped of his infant kingdom, which consisted only of Jerusalem and Joppa, with about twenty villages and towns of the adjacent country. Within this narrow verge, the Mohammedans were still lodged in some impregnable castles; and the husbandman, the trader, and the pilgrim were exposed to daily and domestic hostility. By the arms of Godfrey himself, and of the two Baldwins, his brother and cousin, who succeeded to the throne, the Latins breathed with more ease and safety; and at length they equalled, in the extent of their dominions, though not in the millions of their subjects,

[1099-1147 A.D.]

the ancient princes of Judah and Israel. After the reduction of the maritime cities of Laodicea, Tripolis, Tyre, and Askalon, which were powerfully assisted by the fleets of Venice, Genoa, and Pisa, and even of Flanders and Norway, the range of sea coast from Scanderoon to the borders of Egypt was possessed by the Christian pilgrims. If the prince of Antioch disclaimed his supremacy, the counts of Edessa and Tripolis owned themselves the vassals of the king of Jerusalem; the Latins reigned beyond the Euphrates; and the four cities of Hems, Hamah, Damascus, and Aleppo were the only relics of the Mohammedan conquests in Syria.

The laws and language, the manners and titles, of the French nation and Latin church, were introduced into these transmarine colonies. The whole legal militia of the kingdom could not exceed eleven thousand men, a slender defence against the surrounding myriads of Saracens and Turks. But the firmest bulwark of Jerusalem was founded on the knights of the Hospital of St. John, and of the Temple of Solomon; on the strange association of a monastic and military life, which fanaticism might suggest, but which policy must approve. The flower of the nobility of Europe aspired to wear the cross, and to profess the vows of these respectable orders; their spirit and discipline were immortal; and the speedy donation of twenty-eight thousand farms, or manors, enabled them to support a regular force of cavalry and infantry for the defence of Palestine. The austerity of the convent soon evaporated in the exercise of arms; the world was scandalised by the pride, avarice, and corruption of these Christian soldiers. But in their most dissolute period, the knights of the Hospital and Temple maintained their fearless and fanatic character; they neglected to live, but they were prepared to die, in the service of Christ; and the spirit of chivalry, the parent and offspring of the Crusades, has been transplanted by this institution from the Holy Sepulchre to the Isle of Malta.

No sooner had Godfrey de Bouillon accepted the office of supreme magistrate, than he solicited the public and private advice of the Latin pilgrims, who were the best skilled in the statutes and customs of Europe. From these materials, with the counsel and approbation of the patriarchs and barons of the clergy and laity, Godfrey composed the *Assize of Jerusalem* — a precious monument of feudal jurisprudence.

The justice and freedom of the constitution were maintained by two tribunals of unequal dignity, which were instituted by Godfrey de Bouillon after the conquest of Jerusalem. The king, in person, presided in the upper court, the court of the barons. Of those the four most conspicuous were the prince of Galilee, the lord of Sidon and Cæsarea, and the counts of Joppa and Tripolis, who, perhaps with the constable and marshal, were in a special manner the compeers and judges of each other. But all the nobles who held their lands immediately of the crown were entitled and bound to attend the king's court; and each baron exercised a similar jurisdiction in the subordinate assemblies of his own feudatories. The trial by battle was established in all criminal cases which affected the life, or limb, or honour, of any person; and in all civil transactions, of or above the value of one mark of silver.

Among the causes which enfranchised the plebeians from the yoke of feudal tyranny, the institution of cities and corporations is one of the most powerful; and if those of Palestine are coeval with the First Crusade, they may be ranked with the most ancient of the Latin world. Many of the pilgrims had escaped from their lords under the banner of the cross; and it was the policy of the French princes to tempt their stay by the assurance of

the rights and privileges of freemen. It is expressly declared in the *Assize of Jerusalem*, that after instituting, for his knights and barons, the court of peers, in which he presided himself, Godfrey de Bouillon established a second tribunal, in which his person was represented by his viscount. The jurisdiction of this inferior court extended over the burgesses of the kingdom; and it was composed of a select number of the most discreet and worthy citizens, who were sworn to judge, according to the laws, of the actions and fortunes of their equals. In the conquest and settlement of new cities, the example of Jerusalem was imitated by the kings and their great vassals; and above thirty similar corporations were founded before the loss of the Holy Land. Another class of subjects, the Syrians, or oriental Christians, were oppressed by the zeal of the clergy, and protected by the toleration of the state. Godfrey listened to their reasonable prayer, that they might be judged by their own national laws. A third court was instituted for their use, of limited and domestic jurisdiction; the sworn members were Syrians, in blood, language, and religion; but the office of the president (in Arabic, of the *rais*) was sometimes exercised by the viscount of the city. At an immeasurable distance below the nobles, the burgesses, and the strangers, the *Assize of Jerusalem* condescends to mention the villeins and slaves, the peasants of the land and the captives of war, who were almost equally considered as the objects of property. The relief or protection of these unhappy men was not esteemed worthy of the care of the legislator; but he diligently provides for the recovery, though not indeed for the punishment, of the fugitives. Like hounds, or hawks, which had strayed from the lawful owner, they might be lost and claimed; the slave and falcon were of the same value; but three slaves, or twelve oxen, were accumulated to equal the price of the war-horse; and a sum of three hundred pieces of gold was fixed, in the age of chivalry, as the equivalent of the more noble animal.^b

RESULTS OF THE FIRST CRUSADE

As if obeying the impetus it had received, the new state continued the spirit of conquest under Godfrey's first two successors—Baldwin I (1100-1118) and Baldwin II of Bourq (1118-1131). But after these two reigns decadence began in discord. The atabegs who ruled at Mosul and Damascus took Edessa and massacred its people in 1144. There needed nothing less than this bloody disaster, which left Palestine exposed, to drive Europe to the renewal of crusade.

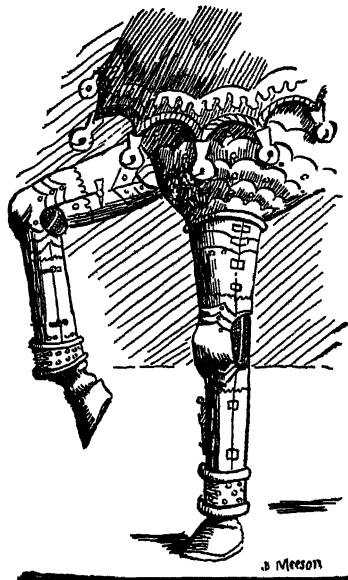
The First Crusade was very different from the seven others. It kindled all Europe, profoundly stirred the masses, both people and peers, and was the symptom of a great upheaval of sentiments and ideals. Those of the two following centuries had not the same motive. They were almost all conducted by kings who had kept aloof from the first; and even if faith were never absent, politics was often superior.

The Second Crusade felt still a vivid reflection of the spirit of devotion that animated the First; but it was no longer the work of the people but of princes—the emperor Conrad III and King Louis VII of France, who took the cross in spite of the prudent counsels of his minister, Abbé Suger. This Crusade was preached in France and Germany by St. Bernard; but already the zeal was somewhat chilled. A general tax levied on the whole kingdom of France, and on every class—nobles, priests, or peasants—roused much protest; at Sens the people killed the abbé of St. Pierre le Vif, ruler of

[1099-1147 A.D.]

part of their city, because of an impost he had wished to collect. "The king," said a contemporary, "started on his way in the midst of curses." St. Bernard had been offered the command of the expedition, but remembering Peter the Hermit, he refused.^e

This Peter the Hermit, who for all his meek and lowly manner had unhinged all Europe and led a huge rabble to the slaughter in Asia Minor, had received an address of thanks in Jerusalem when the city had been taken; and then retiring to his native France had built a monastery at Huy on the Maas, where he lived quietly and died obscurely in 1115, recking nothing of the series of bloody wars that were to follow as the aftermath of his perfervid oratory and fanatic frenzy.^a



HORSE ARMOUR OF THE THIRTEENTH
AND FOURTEENTH CENTURIES



CHAPTER III

THE SECOND CRUSADE

[1147-1189 A D]

Winged is each heart, and winged every heel ;
 They fly, yet notice not how fast they fly ;
 But by the time the dewless meads reveal
 The fervent sun's ascension in the sky,
 Lo, towered Jerusalem salutes the eye !
 A thousand pointing fingers tell the tale ;
 "Jerusalem !" a thousand voices cry,
 "All hail, Jerusalem !" hill, down, and dale
 Catch the glad sounds, and shout, "Jerusalem, all hail !" — Tasso (*Jerusalem*, Canto iii)

THE enthusiasm of the First Crusade is a natural and simple event, while hope was fresh, danger untried, and enterprise congenial to the spirit of the times. But the obstinate perseverance of Europe may indeed excite our pity and admiration : that no instruction should have been drawn from constant and adverse experience ; that the same confidence should have repeatedly grown from the same failures ; that six succeeding generations should have rushed headlong down the precipice that was open before them ; and that men of every condition should have staked their public and private fortunes on the desperate adventure of possessing or recovering a tombstone two thousand miles from their country. In a period of two centuries after the Council of Clermont, each spring and summer produced a new emigration of pilgrim warriors for the defence of the Holy Land ; but the seven great armaments or crusades were excited by some impending or recent calamity ; the nations were moved by the authority of their pontiffs and the example of their kings ; their zeal was kindled, and their reason was silenced, by the voice of their holy orators ; and among these, Bernard, the monk or the saint, may claim the most honourable place.

ST. BERNARD

About eight years before the first conquest of Jerusalem he was born of a noble family in Burgundy ; at the age of twenty-three he buried himself in the monastery of Citeaux, then in the primitive fervour of the institution ;

[1115-1147 A.D.]

at the end of two years he led forth her third colony, or daughter, to the valley of Clairvaux in Champagne; and was content till the hour of his death with the humble station of abbot of his own community. A philosophic age has abolished, with too liberal and indiscriminate disdain, the honours of these spiritual heroes. The meanest among them are distinguished by some energies of the mind; they were at least superior to their votaries and disciples; and in the race of superstition, they attained the prize for which such numbers contended. In speech, in writing, in action, Bernard stood high above his rivals and contemporaries; his compositions are not devoid of wit and eloquence; and he seems to have preserved as much reason and humanity as may be reconciled with the character of a saint. In a secular life he would have shared the seventh part of a private inheritance; by a vow of poverty and penance, by closing his eyes against the visible world, by the refusal of all ecclesiastical dignities, the abbot of Clairvaux became the oracle of Europe, and the founder of 160 convents. Princes and pontiffs trembled at the freedom of his apostolical censures; France, England, and Milan consulted and obeyed his judgment in a schism of the church; the debt was repaid by the gratitude of Innocent II; and his successor, Eugenius III, was the friend and disciple of the holy Bernard.

It was in the proclamation of the Second Crusade that he shone as the missionary and prophet of God, who called the nations to the defence of the Holy Sepulchre. At the parliament of Vézelay he spoke before the king; and Louis VII, with his nobles, received their crosses from his hand. The abbot of Clairvaux then marched to the less easy conquest of the emperor Conrad; a phlegmatic people, ignorant of his language, was transported by the pathetic vehemence of his tone and gestures; and his progress from Constance to Cologne was the triumph of eloquence and zeal. Bernard applauds his own success in the depopulation of Europe; affirms that cities and castles were emptied of their inhabitants; and computes that only one man was left behind for the consolation of seven widows. The blind fanatics were desirous of electing him for their general; but the example of the hermit Peter was before his eyes; and while he assured the crusaders of the divine favour, he prudently declined a military command in which failure and victory would have been almost equally disgraceful to his character.^b

In the consternation throughout Palestine which the fall of Edessa occasioned, all classes of people beckoned their compatriots in the West. The news of the loss of the eastern frontier of the Latin kingdom reached France at a time peculiarly favourable for foreign war. After having reduced his vassal the count of Champagne to obedience, Louis VII the French king exceeded the usual cruelty of conquerors, and instead of sheathing his sword, when the inhabitants of Vêtri submitted, he set fire to a church, to which more than thirteen hundred of them had fled for refuge. His sacrilegious barbarity excited the indignation of the clergy and laity. A fit of sickness calmed his passions; his conscience accused and condemned him, and he resolved to expiate his sins by a pilgrimage to Jerusalem. Louis VII was the first sovereign prince who engaged himself to fight under the banner of the cross. The news of the calamities in Palestine quickened his holy resolution, and like other men he was impetuously moved by the eloquence of St. Bernard, the great oracle of the age.

The wish of Louis for a crusade was applauded by Pope Eugenius III. His intention was pronounced to be holy; and Bernard was ordered to travel

through France and Germany, and preach a plenary indulgence to those who followed the royal example. Eugenius wrote to the faithful sons of the church, urging them to cross the seas to Palestine. The first crusaders had provoked the wrath of heaven by their dissoluteness and folly; but the new soldiers of Christ ought to travel simple in dress, and disdaining the luxury of falcons and dogs of the chase. As Peter had represented the scandal of suffering the sacred places to remain in the hands of the infidels, the eloquent Bernard thundered from the pulpit the disgrace of allowing a land which had been recovered from pollution again to sink into it. He was admitted to the thrones of princes, as well as to the pulpits of their churches; to public assemblies and to private meetings. In a parliament held at Vézelay, in the season of Easter, 1146, Louis was confirmed in his pious resolve; and having on his knees received the holy symbol, he joined with Bernard in moving the barons and knights to save the sanctuary of David from the hands of the Philistines. No house could contain the multitude; they assembled in the fields and Bernard addressed them from a lofty pulpit. As at the Council of Clermont, so on this occasion shouts of "*Deus id vult*" rent the skies; the crosses which the man of God had brought with him to the meeting fell far short of the number of enthusiasts; and he therefore tore his simple monkish garment into small pieces, and affixed them to the shoulders of his kneeling converts. The successful incendiary then crossed the Rhine; and every city and village from Constance to Carinthia echoed the call to war.

But the emperor Conrad III made a long and firm denial. As politics prevented the exercise of religious fervour, the preacher endeavoured to impress him with the belief that were he in arms for the kingdom of God, heaven would protect his kingdom in Europe. Still the emperor wanted faith; but when the holy orator, in a moment of peculiar energy, drew an animated picture of the proceedings of the day of judgment, of the punishments which would be inflicted on the idle, and the rewards which would be showered upon the Christians militant, then it was that conviction flashed across the mind of the royal auditor; and the profession was made that the lord of the Germans knew and would perform his duty to the church. Encouraged by this example, the barons and people flew to arms.¹

Mainz was the rendezvous of the French crusaders, and Ratisbon of those from Germany. The French levies were of priests, of people, and of soldiers; and of the last class the number of men armed with the helmet and coat of mail was seventy thousand. The civil wars of England had been closed by the weakness of all parties; but some of the nobility, restless when not engaged in deeds of blood, joined themselves to the force of Louis. Conrad had an army quite as large and formidable, with a due proportion of light-armed men, and simple pilgrims. The enthusiasm of the crusade realised the dreams of romancers, and heroines as well as heroes had prepared themselves to make war upon the paynim brethren. A considerable troop of women rode among the Germans; they were arrayed with the spear and

¹ Germany was not affected by the First Crusade in an equal degree with Lorraine, Flanders, France, and Italy. Saxo Grammaticus says that when the Germans saw the troops of men, women, and children, on horseback and on foot, passing through their country on their way to Greece, they laughed at them as mad for quitting their homes to run after imaginary good in the midst of certain dangers, renouncing their own property in search of that of other people. Ekkehard mentions the same circumstance, and adds that the cause of the want of enthusiasm in Germany was that the divisions between the emperor and the pope prevented the preaching of the Crusade in that country. Signs, however, in the heavens, and other wonderful things, made many Germans take the cross and join the armies in the course of their march.

[1148 A.D.]

shield, but (like Virgil's Camilla) some love of usual delights had mingled itself with the desire of great exploits, for they were remarkable by the splendour of their dress, and the bold leader was called "the golden-footed dame."¹ The emperor marched through Hungary and solicited the friendship of the Grecian court.

Manuel, the grandson of Alexius, was on the throne, and although like his ancestor he beheld with secret dread the armaments of Europe, yet for the protection of his subjects he entered into a treaty with Conrad for the regular purchase and sale of provisions. There was frequent matter of charge and recrimination between the Greeks and the Germans in the march of the latter to Constantinople; and circumstances occasioned many negotiations between the two emperors. But Conrad apprehended the duplicity of Manuel, and in indignation at the Grecian's infraction of the treaty relating to intercourse, he crossed the Bosphorus without meeting or conferring with the emperor.

Manuel received the king of France as an equal. He met him in the court of his palace, and after mutual embraces conducted him into an apartment, where they sat with equal dignity. In the midst of feasts and public rejoicings the French monarch learned that the emperor and the sultan of Iconium were in correspondence. The impatience of the barons and knights to visit Jerusalem overcame every suggestion to revenge, and made them think that the defence of the Holy Land, and not the destruction of the Greek Empire, was the object for which they had taken up arms. But there were not wanting men who urged that the time was arrived for removing the barrier between Europe and Asia.

DISASTERS OF THE GERMANS

The passage through Bithynia completed, Conrad entered Lycaonia, the heart of the dominions of the Seljuk Turks. The sultan had assembled from every quarter of his states all the troops that could possibly be brought into the field, and the number was so great that the rivers could not satisfy their thirst or the country furnish provisions. The imperial guides conducted the objects of their care either through deserts where the soldiers perished from hunger, or led them into the jaws of the Moslems. In their occasional transactions, the bread which the crusaders purchased was mixed with chalk, and various other cruel frauds were practised by the Greeks. The assaults of the Turks were incessant. The staff of the pilgrim was a poor defence from a scimitar, and the heavily armed Germans could not retreat from the activity of the Tatars. Only a tenth part of the soldiers and palmers that had left the banks of the Danube and the Rhine escaped the arrows of the Moslems, and with their commander secured their retreat to the French army. Louis had been lulled into security by the flattering assurances of Manuel that Conrad, so far from standing in need of succour, had even defeated the Turks and taken Iconium. The French king was lying in camp on the borders of the lake near Nicæa, when some wretched German fugitives arrived with news of the perfidy of the Greeks, and the triumph of the

¹ The ladies of the twelfth century did not merely thread pearls, and amuse themselves with other employments equally delicate and elegant. The sword, and not merely the tongue, decided their disputes. Of this practice Ordericus Vitalis, p. 687, has given a remarkable instance. The love of "brave gestes" was the passion of the ladies as well as of the knights of chivalry.

[1148 A.D.]

Moslems. The allied monarchs soon met and consulted on the road which the champions of the cross should take. They united their crusaders, turned aside from the path which had been trodden by the feudal princes of Europe, and marched in concert as far as Philadelphia in Lydia; but the Germans had lost their baggage, and on a prospect of new calamities, many returned to Constantinople, and near Ephesus (to which place the army directed its course) the emperor himself embarked, and went to Jerusalem by ship.



DUBBING A KNIGHT ON THE FIELD OF BATTLE

THE FRENCH FAILURE

The French recruited themselves on the shores of the Ægean Sea, and pursued their march in an easterly direction. They rejected with disdain an offer of Manuel of a protection from Moslem fury, and they gallantly kept up their course with the usual portion of suffering, till they arrived at the banks of the Mæander. They found there the Turks, who having safely deposited their spoils came to dispute with the Latins the passage of the river. The battle was not of long duration; the French made so great a slaughter of their foe, that the bones of the Moslems were conspicuous for years. The crusaders proceeded in good order and discipline through the town of Laodicea, into the barrier mountains between Phrygia and Pisidia. The vanguard of the army advanced beyond the appointed rendezvous. The rearguard, in which was the king, moved forwards with perfect confidence that the heights before them were in possession of their

friends. Their ravenous enemy, who always hovered round them, seized the moment when the ranks of the Christians were divided, and casting aside their bows and arrows, fell upon them with tumultuous rapidity, sword in hand. It was in a defile of the mountains that the Turkish tempest burst on the Latin troops. Rocks ascending to the clouds were above the crusaders, and fathomless precipices beneath them. The French could not recover from the shock and horror of the surprise. Men, horses, and baggage were cast into the abyss. The Turks were innumerable and irresistible. The life of the king was saved more by fortune than by skill. He escaped to an eminence with a few soldiers, and in the deep obscurity of the night made his way to the advanced guard. The snows of winter, deficiency of stores, and the refusal of the Greeks to trade with them, were the evils with which the French had to contend. They marched, or rather wandered, for they knew not the roads, and the discipline of the army was broken. They arrived at Attalia (Adalia),

[1148-1149 A.D.]

the metropolis of Pamphylia, seated on the sea shore near the mouth of the Cestrus. But the unchristian Greeks refused hospitality to the enemies of the infidel name.

Famine had so dreadfully thinned the ranks of the army, and so many horses and other beasts of burden had perished, that the most sage and prudent among the crusaders advised their companions to turn aside from scenes of desolation, and proceed by sea to Antioch. The king and his soldiers embarked for Antioch. The way-worn pilgrims and the sick were committed to the charge of Thierry, count of Flanders, who was to march with them to Cilicia. But when Louis quitted the harbour, the Turks fell upon the Christians who were left behind, and the escort was found to be feeble and ineffective. The people of Attalia not only declined to open their gates, but even murdered the sick. Every day the Turks killed hundreds of the pilgrims, and as it was evident that flight alone could save the remainder, Thierry escaped by sea. Seven thousand wretched votaries of the cross attempted to surmount the higher difficulties of the land journey to Jerusalem; but the Holy City never opened to their view, and in perishing under Moslem vengeance they thought that the loss of the completion of the pilgrimage was compensated by the glories of martyrdom.

The nobility, the clergy, and people of Antioch received the French king with every demonstration of respect; but no blandishments of persuasion or petulant threats of divorce from his wife Eleanora, could move Louis from his purpose of marching into Palestine. He repaired to the Holy City; entered it in religious procession, while crowds of ecclesiastics and laymen were singing the psalm, "Blessed is he that cometh in the name of the Lord." His arrival had been preceded by that of the emperor of Germany, the dukes of Saxony and Bavaria, and the ruined German band.

A council was held at Ptolemais, composed of the princes, barons, and prelates of Syria and Palestine, and the new commanders from Europe. The misfortunes of the Edessenes were forgotten, or yielded to higher feelings, for though the recapture of the principality of the Courtenais was the great object of the crusade, yet there were Moslem cities in Syria far more dangerous to Jerusalem than the remote city of Edessa. The decree for a march to Damascus was passed, and the emperor of Germany and the kings of France and Jerusalem brought their troops into the field; but the best disciplined parts of the army were the knights of the Temple and St. John. Eager to relieve Damascus from the yoke under which she had groaned for nearly five centuries, the champions of Christianity soon arrived under her walls. Numerous and of long continuance were the engagements between the Latins and the Syrians. The city was apparently in the power of the crusaders, and the people abandoned themselves to despair. But instead of taking possession of Damascus the Latins anticipated the event and thought only to whom the prize should be given. Much time was wasted in intrigues, and after sustaining for a short time the sallies of reinforcements, and rejecting in a council of war the advice of some unsubdued spirits for an attack on Askalon, the Christian army raised the siege of Damascus, and retrograded to Jerusalem in sorrow and in shame. Conrad soon returned to Europe with the shattered relics of the German host, and his steps were a year afterwards traced by the French king, the queen, and most of the French lords.

Among the few men whose virtues and abilities spread some rays of moral and intellectual light over the twelfth century was Suger, the abbot of the celebrated religious fraternity of St. Denis, in France. Strongly imbued with the superstition of his time, his fondest wish was for the overthrow of

the Moslems. As minister of Louis VII, however, he had exposed to his royal master the embarrassment of the state finances, the fierce and menacing aspect of the crown vassals, and other circumstances of a political nature, to deter him from quitting his dominions. But the spirit of romantic devotion in the heir of Charlemagne could not be quenched, and Louis well consulted the interests of his kingdom in delivering the sceptre to the charge of the abbot of St. Denis. After his return from Palestine, the king ardently wished to recross the seas, and by martial achievements to obliterate the memory of former disasters. When all thoughts of a crusade had apparently died away, France was astonished at the appearance of a martial missionary in the person of him who had opposed the second holy war. The clergy of the East implored Suger to restore the fortunes of the Holy Land, knowing that he possessed more credit in France than all the other princes and prelates, and that his piety equalled his authority. Papal benediction was bestowed upon him, though the pope was at first amazed at the enthusiasm of a man nearly seventy years of age; but his influence was exerted in vain. Angry at the timidity of his countrymen, his own courage rose; he resolved to conduct a small army to Palestine himself, and his reliance on the favour of heaven made him hope that the vassals of St. Denis alone would be more powerful than the congregated myriads of Europe. All aspirations for glory were humbled by a fever; he died at St. Denis, and his successor in the abbacy pursued the usual duties of his station without superadding those of a martial description.^c

THE FALL OF THE KINGDOM OF JERUSALEM

The very question that had proved a stumbling-block to the Germano-Roman world, namely, the right of women to succeed to the throne, also kept the knightly ecclesiastical colony of the kingdom of Jerusalem in perpetual unrest. War broke out between Melusina—who, assuming the management of public affairs at the death of her husband Fulk, gave great power into the hands of her cousin, the constable of Manassa—and her son, King Baldwin III, around whom rallied a number of barons, all ill-disposed to acknowledge the new rule. The feud was fought out by the mother and son near the Holy Sepulchre in 1152, with the result that Melusina was obliged to relinquish all her pretensions.

Hodierna, Melusina's sister, on the other hand, was given guardianship over her youngest son, after the murder of her husband, Raymond I of Tripolis. The remainder of the countship of Edessa passed to Greece, by reason of a pact which assured to the widowed countess and her children a considerable income; Jocelyn II was taken prisoner by the Turkomans and died in captivity. Raymond of Antioch had also been killed while bravely fighting in 1149, and his widow Constantia now became the object of the liveliest contention. It was at first feared that she would listen to the many proposals made to her by Greeks; but when she finally accepted the French knight, Rainald de Chatillon, a struggle broke out between him and the patriarchs, who had hitherto held the preponderance of power, laming the forces of both sides. Under such circumstances there could be as little thought of establishing one solid supremacy and power in the Orient as of accomplishing a like result in France at the same period.

The wonder was that there had actually risen to prominence on the side of the Abbasids and Seljuks, during the late struggles for the possession of

[1154-1163 A.D.]

Aleppo, Edessa, and Damascus, a well-consolidated might—that of the atabegs of Mosul, who disposed of a particularly warlike element in the Kurds, with whom their borders were overrun from the north. Nur ad-Din vigorously pursued the policy laid down by his father, Zenki. He was by far the more capable and enlightened of the two; since the days of the Omayyads, so historians tell us, there had been no prince so liberal and law-abiding, and there never reigned one more just. Four times each week he sat in judgment. He made no personal use of the state revenues, looking upon them as a sacred trust placed in his hands to be expended for the public good. He was equally zealous in the conduct of the holy war. All the dust that settled on his shoes and garments during his various battles against unbelievers, he caused to be collected in a sack which was to be placed under his head when he was dead. As already related, he conquered Damascus (1154), which was under the rule of a weak prince who had in vain sought safety on the side of the Christians, and took up his residence in the immediate neighbourhood of that kingdom. He was a brave and worthy representative of the Abbasid caliphate, which he had formerly served in the capacity of Emir al-Omara. At times the Christians rallied for a successful feat of arms, and under the sacred symbol of the cross, which after preliminary worship in the king's tent they gave into the keeping of the archbishop of Tyre, they even inflicted defeat on Nur ad-Din (1158). Also Baldwin III, who died in 1162 at the age of thirty-three, achieved some fame and several victories. He was brave and circumspect—in every way a fit man for the particular kind of warfare he was obliged to carry on. Still it was not in these battles alone that the real issue lay; the result was determined as much by the weakness of the Fatimites in Egypt as by the strength of the atabegs in Syria.

Neither had the power of the Ismailite doctrines, founded on those in circulation before the beginning of the Fatimite caliphate, suffered any diminution; rather it had recently taken on a new form in the most singular and hideous of all religious sects. Who has not heard of the Assassins and of their leader, the Old Man of the Mountain? Unlike the Sunnite caliphate which had been restored to power by the victories of the great Seljuk sultans, the sect founded by the Persian, Hassan, towards the end of the eleventh century, rose to prominence by reason of teachings based on the extremest Ismailite beliefs, and compounded of fanaticism, sensuality, and blind obedience, which raised up men to be assassins and general instruments of terror. Mainly by the agency of that Ridwan of Aleppo who fought with the crusaders before Antioch, and wavered in allegiance between the Abbasids and the Fatimites, there was planted in northwestern Syria a colony of Assassins which, under the rule of a certain sheikh, Al-Jebel, grew to occupy an important place in history—if such can be said of a purely destructive principle. It was by the Assassins that Raymond of Tripolis was slain. But their dagger struck Moslem as well as Christian, Shiite as well as Sunnite, since a foe of their nature lies outside all partisanship—is in fact beyond the pale of any human ordinance.

That the Fatimite caliphate profited nothing by this latest religious movement is apparent from the symptoms of decay that shortly afterward began to be manifest. The caliphs themselves were given over to a life of luxury and disorder, and vizirs, who bore the title of sultan, were constantly engaged in quarrels with each other, in which right was decided by might alone. The conditions were similar to those which preceded the fall of the Abbasid caliphate in the tenth century. In the year 1163 the sultan

[1163-1168 A.D.]

and vizir Shawer was deposed and supplanted by his rival Dargham, who enjoyed for some time the fruits of his usurpation. But Shawer eventually returned, and with him the emir and Kurd chieftain, Shirkuh, whom Nur ad-Din, regardless of religious differences, had sent to his assistance. Dargham was murdered and Shawer again assumed the sultanate, but he

could not reconcile himself to fulfilling the promise he had made the Kurds, that he would pay over to them one third of the revenues of Egypt. To protect himself more fully against his extortionate allies, he besought assistance of Almeric, king of Jerusalem, brother and successor of Baldwin III.

Inheriting the desire of Baldwin I for ascendancy in Egypt, Baldwin III had besieged and taken Askalon in 1153. The garrison had defended itself ably, even to the point of driving back a body of Templars that had penetrated within the walls, and the king had reason to believe that all was lost. But the support of the Jerusalem patriarchs enabled him to press the siege, and a successful sally on the part of the knights of St. John, who with their grand master had been particularly active, finally placed Askalon at his mercy. At this the inhabitants, in despair, having received no reinforcements from either Damascus or Egypt, called upon their military commander to surrender. Without doubt Almeric (1162-1173) was the most important of the later kings of Jerusalem. Like Louis VII he was tireless, despite his corpulence, in the hunt and in war, and



ITALIAN ARMOUR, TWELFTH AND THIRTEENTH CENTURIES

took no pleasure in any kind of diversion. In theological questions he often revealed an acuteness that brought his prelates to confusion; with a firm hand he held the troublesome barons in subjection, even giving precedence over them to certain newly arrived Franks — Milo de Plancy, for example.

It could escape no one that there was danger to the kingdom in allowing the Kurds of Nur ad-Din to become firmly established in Egypt. Losing no time in reflection, Almeric took decisive steps at once, and fortune so far favoured him that he succeeded in confining the Kurds within Pelusium (1164); he was obliged to grant them a free withdrawal, however, in consequence of domestic troubles that had befallen Nur ad-Din. A Christian knight addressed Shirkuh, who was striding with uplifted axe behind his followers: "Think you we do not mean to keep our pact with you?" "You dare not break it!" was the reply.

No sooner had they returned home than the Kurds began preparations for a second and greater expedition; Shirkuh incited the Sunnites to wrath against the perfidious caliph in Cairo, and in 1167 he set out for Egypt. Almeric also assembled his forces at the same time, and in Egypt

[1168 A.D.]

the native populations consolidated with the Pullanes in a formal alliance. That the caliph might be encouraged by the support of their presence, the Christian delegates were conducted into the palace. Scarcely could they repress their admiration and astonishment at the wonders that everywhere met their gaze. When they arrived in a splendid hall that was divided in the middle by a curtain embroidered in gold and pearls, the vizir prostrated himself and went through the form of taking a solemn oath; at the conclusion of this ceremony the curtain was drawn aside and the figure of the caliph was revealed. From his golden chair he extended his right hand to the Christian knights, but the hand was enveloped in a veil. Hugo of Cæsarea objected that in entering upon a pact both sides must act with perfect fairness and good faith; whereupon the caliph uncovered his hand, but with exceeding ill grace, as though his royal dignity had been affronted. To the Christian knights was entrusted the defence of the walls and towers of Cairo.

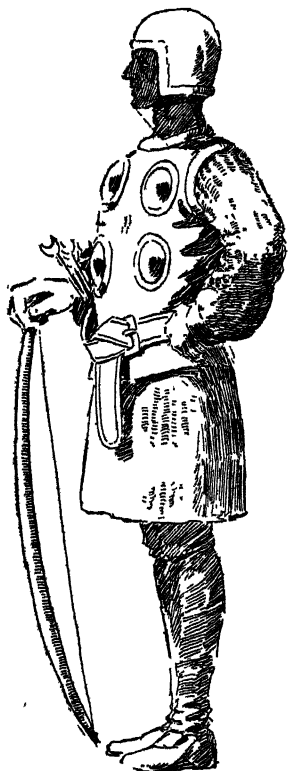
Compelled to abandon his position opposite Cairo on the left bank of the Nile, Shirkuh withdrew his forces in the direction of Upper Egypt. Almeric pursued him hotly at the head of a mixed band of Frankish and oriental troops, such as were never again brought together in that land until the time of Napoleon. The two armies met in the pass of Babein. Shirkuh was about to cross over to the other side of the river with the intention of fleeing into the regions beyond, when a mameluke of Nur ad-Din overtook him and exclaimed: "What, you who rejoice in all the blessings of Islam are about to fly from the enemy? Do you not know that the atabegs will take from the Kurds all the lands they may find on the other side?" Thus it came about that Shirkuh remained where he was, and taking up his position with a picked band of men on the right flank of the main body of his troops, he overcame the king while the latter was making an attack on the enfeebled centre. So hard was Almeric beset that he could scarcely cut his way back to his own forces. He retained sufficient power, however, to surround and harass Alexandria, which Shirkuh had left in the charge of his nephew, Saladin, the son of Eyyub. Shirkuh was induced to conclude a peace, according to the terms of which both sides, Christians as well as Kurds, were obliged to evacuate Egypt. As the price of this concession Shirkuh received from Shawer fifty thousand pieces of gold, while to the Christians, so Abulfeda tells us, were promised a special magistracy in Cairo and an important yearly revenue.

It is well to contemplate closely these events, as they offer not only the final standpoint from which to judge the kingdom of Jerusalem, but the highest and best from which to take cognisance of the entire Christian world of that time in its relation to Islam. The main fact derived by history is that the establishment of the Franks in the Orient was made possible only by the antagonism that subsisted between the Abbasid and Fatimite dynasties; so long as this antagonism continued the colonial kingdom could be upheld, but let it once subside and the whole structure would fall to the ground. At the period of which we write the Cairo caliphate had sunk into a state of impotency and demoralisation; in order to prevent its falling into the hands of the Mohammedans of Syria the kings of Jerusalem must either take forceful possession of Egypt themselves, or must sustain it in its present show of independence by the most rigid political conjunction. For the first course they were far too weak, as the sequel showed, and as might have been expected from a study of the circumstances by which they were surrounded; but for the second they possessed quite sufficient strength, as was evidenced by

the successes of Almeric. Indeed in all respects this was the better course to pursue, since by the exercise of a moderate degree of wisdom affairs would doubtless, even in the natural course of events, so have shaped themselves that to the Christian element would gradually fall a peaceful sovereignty over the whole realm of Egypt. What a position in the world would have been gained to the Latin races by such a solution! Entrance into all the Indian waters would have been open to the Italian sea powers, and it was furthermore to be expected that northern Africa, cut off entirely from the

powers of the East, would eventually fall into the hands of the Spaniards or of the Sicilian Normans.

It is not to be denied, however, that mankind at that period was not yet ripe to exercise complete ascendancy either over the Orient or over any other considerable portion of the world. The religions of both divisions of humanity permitted not the slightest compromise with unbelievers, and the very factors that had brought about the first amazing successes later acted as a check on the progress of their cause towards complete fulfilment. It seemed to be self-evident that no kind of serious alliance could ever permanently subsist between the crusaders and the caliphs; nay, there was something almost against nature in the thought of Christians defending the towers of Cairo on behalf of infidels in a struggle of Moslem against Moslem. Religious antagonism was stronger in the guardians of the Holy Sepulchre than loyalty and good faith.



A NORMAN ARCHER OF THE
TWELFTH CENTURY

Almeric united with Manuel of Byzantium,¹ who had already formed a league with the Lombards and the pope, and allowed himself to be drawn into a joint scheme of conquest in Egypt. This union between Greeks and Latins was the more easily effected inasmuch as the king had married a Greek and the emperor a Syrian princess. The idea of the expedition seems to have emanated from Manuel who, in his all-embracing policy, kept a constant watch on both East and West, in search of undertakings that

might promise him success. Influence was brought to bear on Almeric to gain his consent by the grand-master of the knights of St. John; but the Templars were strongly opposed to the project, seeing in it a shameful violation of the peace.

Without waiting for the arrival of the Greek forces, the Christians of Jerusalem opened the war in November, 1168. They took Pelusium, and advanced on Cairo—at a very slow rate of progress, to be sure, as they were awaiting ransom for a son of Shower, whom they had taken prisoner. The ransom was brought them, but at the same time they learned that the invincible Shirkuh had set out from his desert in their direction. Both Shower and the caliph had overcome their former repugnance and had

¹ [Gibbon says "The emperor of Constantinople either gave or promised a fleet to act with the armies of Syria, and the perfidious Christian [Almeric] unsatisfied with spoil and subsidy aspired to the conquest of Egypt."]

[1169-1174 A.D.]

addressed an appeal for aid to Nur ad-Din. Thus the supporters of the two caliphs came together in a coalition similar to that formed by the Greeks and Latins. The bravest and hardiest Turkomans composed the troops led by Shirkuh and Saladin. Almeric had courageously advanced into the desert to meet them, but Shirkuh passed him by; it was destined that the Franks should depart from Egypt in dishonour. And now fate hurried events on to the climax. Arrived in Jerusalem Shirkuh and Saladin opened hostilities with the sultan, Shawer, who was accused of having plotted to murder the Turkoman emirs. An opportunity was given Saladin to become possessed of the sultan's person on the occasion of a visit the latter made to the grave of a Moslem saint. The caliph gave his consent to the captive's execution, and was further persuaded to appoint Shirkuh his vizir.

On the death of Shirkuh, shortly after, Saladin acceded to the vacant post (1169). He looked upon himself as in truth the chief power under Nur ad-Din, who persistently urged him to overthrow the Fatimite caliphate. But Saladin shrewdly withheld compliance¹ until he had obtained complete possession of the capital and had rid himself of all his enemies, even delaying until the Fatimite Aladid, who was still young, fell sick unto death. He died in 1171 and Saladin, who had meanwhile repulsed an attack by Almeric and a Byzantine fleet from Damietta, and torn from the Franks the harbour of Ailah, on the Red Sea, took possession of the entire treasure of the Fatimites and became master over all Egypt.

A momentary advantage accrued to the Christians from this usurpation, inasmuch as a continuance of friendly relations between the new master of the Nile and his supreme chief, the atabeg in Damascus, was not to be thought of. Saladin immediately sought to cut himself loose from all allegiance to Nur ad-Din. That no hostages might be left in the hands of the atabeg ruler, he caused his entire family to come to him in Egypt, giving to his aged father, Eyyub, the post of guardian of his treasure. Nur ad-Din first conceived suspicions as to his subordinate's fealty when the latter refused to assist him in conquering certain Frankish settlements that guarded the route from Damascus to Egypt. He was stricken by death, however (1174), in the midst of preparations for an expedition that was to punish the faithless emir. Now Saladin's plans took on wider expansion, and his aspirations soared to greater heights. Nur ad-Din had left behind him but one minor son, Malik as-Salih, and it was his name that appeared on the coins Saladin at first caused to be struck off. But the Syrians were highly dissatisfied with the rule that had succeeded that of Nur ad-Din, and were inclined to welcome Saladin

¹ After the death of Shirkuh, several emirs of the Syrian army came forward to fill his place but the caliph chose Saladin and conferred on him the dignity of vizir, with the title of *malik nassir* or general protector. According to the atabeg historian, "what induced the caliph to choose Saladin in preference to the others, was both his youth and his weakness. He imagined that by choosing Saladin, a man without an army and without strength, he could keep him dependent on him and could do with him whatever he wished. He also hoped to win over one part of the Syrian army and to drive away the other, which would restore his power to him and at the same time put him in a position to resist Nur ad-Din and the Franks."

Ibn al-Atir makes the caliph's advisers speak in the following manner on this occasion: "Among all the emirs of the Syrian army, there is not one weaker or younger than Joseph. He is the one to choose. As for him, he will do what we please; we will place in the army men devoted to our cause; we will put ourselves in a state of defence, and then we will decide whether to seize Joseph or to banish him to Egypt."

But according to the remark of the atabeg historian, "God had decided differently," and the caliph was to meet his ruin where he had founded his hopes. Besides, continues the same author, Saladin at first resisted. Frightened at the high rank to which they wished to raise him, it was necessary to persuade him by all possible means, like those beings of whom it is said that "they must be dragged with chains to be made to enter paradise." At last he decided to go to the palace, and the caliph clothed him in the dress, cap, and other signs of the dignity of vizir.

[1174-1181 A.D.]

whenever he should present himself among them. Without drawing sword he entered Damascus in 1174, and Emesa, Hama, and Baalbek also fell into his power. Malik as-Salih was allowed to retain Aleppo on condition that he should withdraw from Damascus. At his death (1181) Saladin gained possession of Aleppo and little by little extended his territory as far as Mesopotamia; eventually the entire heritage of Nur ad-Din fell into his hands.

In this manner there arose in the course of a few years a might that, springing as it did from a union of Egypt and Syria, threatened great danger to the Christians, and even placed in question the further existence of the many Frankish colonies that were scattered about the Orient. The forces at the command of the consolidated power were trained to obey the slightest gesture of a single chief, and were saturated with the doctrines of a single religion. Of lateral religious branches there was no longer any question, save as they still survived in the sect of the Assassins of Lebanon, whose leader, the Old Man of the Mountain, occasionally instigated some fresh disturbance. Saladin himself was one day set upon by three assailants, but his strong arm successfully defended his life. He immediately thereafter started out to exterminate the Assassins, and devastated their entire domains, making his name a terror wherever he went. All Saladin's prowess and success was the outgrowth of a remarkable personality. Like Zenki and Nur ad-Din, he was a devout Mohammedan; it was even his custom to read the *Koran* to armies about to rush upon each other in battle. He scrupulously made up for all fasts that he missed, and never failed to say the five prayers through to the end. He drank nothing but water, wore garments of harsh wool, and allowed himself to be summoned before the bar of judgment. He personally instructed his children in the tenets of Islam; but his own close observance of religion did not prevent him from unlawfully usurping power. When fortune favoured him, as on the achievement of some brilliant victory, he delighted in exhibiting a certain careless magnanimity that greatly enhanced the majesty of his bearing. In misfortune he was steadfast and patient, never once turning aside from the aim he had in view. He was brave and crafty, contriving to win for himself supporters even among the ranks of his enemies, and he governed his subjects with justice and moderation. As a ruler he possessed all the qualities necessary to accomplish the building up of a state and its conservation in prosperity and power; and to a far greater degree than had the atabegs he became the hero of reconstructed Islam, the man of fate in the destinies of the kingdom of Jerusalem.

Had the Christians then but known how to make the most of the little, time that was left them, all might yet have been well; but it is not to be denied that simultaneously with the rise of the new oriental might occurred the rapid and shameful decay of the Christian administration in the East. The western laws of succession which had been transplanted in full force, and which secured the throne to the direct line of descent whether male or female, dealt the finishing blow to the tottering kingdom. In a community of which the head should be above all a military commander, where the commonweal could be secured only by holding the whole state in constant readiness for war, the rule frequently fell into the hands of feeble, incompetent youths, the whole question of succession was repeatedly and violently reopened by the marriages of female heirs to the throne; and regencies were successively established, disputed, and destroyed. There was no permanent, inflexible power to hold in check the inordinate ambition of the

[1173-1185 A.D.]

knights, and a general lawlessness prevailed that penetrated to every rank of political and religious life.

Almeric died before Nur ad-Din in 1173. He was succeeded by his thirteen-year-old son, Baldwin IV, who was a victim to the terrible disease of leprosy, and up to the time of his early death in 1185 never really came into possession of the rule. During the first part of his reign Raymond II of Tripolis, son of Hodierna, acted as vicegerent, and in 1175 he concluded a truce with Saladin by which he bound himself not to oppose the latter in any of his struggles for the succession of Nur ad-Din. It was this act that lost for Raymond all his authority in the realm. The knights now looked towards the West for a ruler more to their liking, and Longaspada, marquis of Montferrat, arrived among them in answer to their summons in October, 1176, shortly afterward marrying Sybilla, the eldest sister of the minor king. He had firmly established himself in the respect and confidence of all when his untimely death occurred (1177). His successor was Philip of Flanders and Vermandois, a former adversary of Henry II of England and an adherent of Becket, who was obliged to make this pilgrimage to Jerusalem in expiation of certain violent acts he had committed. There was some reluctance felt at placing the government in the hands of this prince, the general opinion being that only one who was bound by self-interest to the kingdom could effectually serve it. Philip was willing either to assume the authority himself or to relinquish it into the hands of the count of Bethune, provided the latter would cede to him certain possessions in the vicinity. The project had been formed of organising, in alliance with the Greeks, an expedition against Saladin; but Philip proved to be totally inadequate to the command of such an enterprise, and returned home without having performed a single act of moment.

A prince who fulfilled in all respects the requirements of the knights next assumed the vicegerency, Rainald of Chatillon, who had taken part in the siege of Askalon, and was afterwards chosen as husband and the guardian of her son by Constantia, widow of Raymond of Antioch. In this noble were represented all the warlike tendencies of the times. He defeated Saladin in November, 1178, near Askalon, as he had only a short time previously defeated Saladin's brother, Turan Shah, near Damascus. A breathing space fell to the kingdom after these victories that was utilised to construct near Paneas, on the Jordan, a citadel which was entrusted to the Templars to defend. Near this very place, however, Saladin achieved a victory over the Christians in a battle wherein fell the grand master of the Templars, Odo de St. Amand. On his death Saladin laid siege to the stronghold and carried it by storm. The defeated Templars sought death by remaining behind in the burning citadel, plunging into the waters of the Jordan, or precipitating themselves from the top of a steep cliff.

About this time the bishops of the oriental Latin church began to assume prominence in the Council of Lateran; among them being Archbishop William of Tyre, historian of the kingdom, who in chronicling the defeat of the Templars employed the language of the Bible: "The Lord, their God, departed from them." The eyes of all were now turned towards the West. Nothing would have so fully met the aspirations of Alexander III as another crusade, entered upon in the spirit that had marked that of Urban II; shortly before his death he even caused a petition to be drawn up urging the advisability of such an undertaking. It was then generally assumed that in case the two great western monarchs, the kings of England and France, should again decide to invade the Orient, they could count on the support

THE HISTORY OF THE CRUSADES

[1180-1183 A.D.]

and assistance of the emperor Manuel, who had maintained friendly relations with the Christians of Syria while engaging in fresh wars with the Seljuks of Asia Minor. Most reluctantly had he given up the expedition against Egypt, even after Saladin had made himself master of the land; he could not have been induced to do so at all, in fact, had not the knights of Jerusalem been so tardy in rendering aid. Unfortunately for the Christian cause he died in the year 1180; conditions in the West at that time were also

unfavourable to the undertaking of any important enterprise, Frederick I being deeply engaged in war with Henry the Lion and in negotiations for a treaty with the Lombards while the sons of Henry II kept France and England in a state of constant turmoil. Thus the kingdom of Jerusalem, being deprived of all hope of outside aid, was thrown completely on its own resources.

Life was not utterly intolerable there, nor was hope definitively abandoned so long as Saladin was kept from entering into possession of the entire inheritance of Nur ad-Din. The knights still gained an occasional victory over him, as in the plain of Belvoir and Ferbet in 1182; and he was compelled to raise the siege of Berytus at the approach of the Christian troops. The daring Rainald de Chatillon even succeeded in his bold attempt to reconquer the harbour of Ailah, on the Mediterranean sea. The Latin fleet proceeded thence to the coast of Arabia, where it threatened Mecca and Medina, but was finally overcome near Haura, and the knights fell as a sacrifice to the Arab prophet. By this defeat Ailah was again lost to Jerusalem. Brave to the point of foolhardiness as was Rainald de Chatillon in his undertakings against Saladin, and knightly as was the spirit by



A CRUSADER OF THE SECOND
CRUSADE

which he was moved, he failed to achieve any serious result for the cause to which he was devoted.

The affairs of the opposite side now took a decisive turn. In 1181 Malik as-Salih, prince of Aleppo and Nur ad-Din's son, had died, leaving no kinsman worthy to succeed him. Imad ad-Din had essayed to fill the difficult post of ruler, but was totally incompetent, and when Saladin marched against him in 1183 he surrendered Aleppo without a struggle, and made no attempt to regain any of the fortresses that had already been taken from him. Saladin made his formal entry into Aleppo in June, 1183. He was universally accepted as the bravest and mightiest warrior that had ever fought on the side of Islam, and religious fervour, once more risen to great height among the Mohammedans, further aided to smooth all difficulties from his path.

In contrast to this success disaster followed disaster in the Frankish camp. In 1185 Baldwin IV succumbed to his fatal malady, and was suc-



SALADIN

[1185-1187 A.D.]

ceeded by his nephew, Baldwin V, the son of Sybilla and of William Longaspada, who was but five years old. As if this misfortune were not enough, Sybilla espoused in second marriage, contrary to the wishes of all her advisers, a certain knight, Guy de Lusignan, of an ancient and noble family of Poitou, whom no one believed capable of successfully defending the kingdom in case of need.¹

At this juncture Raymond of Tripolis again assumed the vicegerency, and as before held a compact with Saladin to be the only means by which he could preserve authority over the realm. A truce was concluded on the only terms possible — the payment by Raymond of a certain tribute. A fresh disturbance arose when Sybilla gave the crown, which she had claimed for herself on the death of Baldwin V in 1186, over to her husband, Guy de Lusignan. This was done in direct opposition to Raymond, who had planned to usurp the crown himself, and endangered his newly concluded pact with Saladin. While Guy de Lusignan, at the head of the whole body of knighthood which had gone unhesitatingly over to the side of the rightful heirless, was preparing to attack Raymond at Tiberias, the latter appealed for aid to Saladin, who sent him a band of Turkish horsemen. It had come, then, to this, that a master Templar was obliged to fly to Saladin in his distress, and march out, at the head of an army of infidels, to do battle against his fellow Templars of Jerusalem! All bonds of honour and tradition were severed at a single blow. The clergy made itself particularly obnoxious at this crisis, being incited thereto by the patriarch Heraclius of Jerusalem. Thus, eaten up by corruption from within and left by its natural supporters in the West to face alone an enemy that was practically all-powerful, the kingdom that had once given such rich promise for the future was now tottering helplessly to its fall.

Saladin, standing ready to seize the first favourable opportunity, had some show of justice on his side in choosing the present crisis as the most suitable for attack, since Rainald de Chatillon, now in command of certain citadels on the other side of the Jordan, had recently, in flagrant breach of the truce, fallen upon and plundered a passing caravan in which was the mother of the sultan. After in vain demanding indemnity of Rainald, Saladin rallied all his forces for another great sacred war, and at head of countless warriors made forcible irruption into Galilee.

As on many previous occasions the Christian army again assembled near the spring of Saffuria. The grand master of the Templars had contributed an important sum, sent him by Henry II of England, toward the preparations for war, and Count Raymond of Tripolis was present in person. Once



A CROSSBOW MAN OF THE
SECOND CRUSADE

[¹ "Such," says Gibbon, "were the guardians of the Holy City, a leper, a child, a woman, a coward, and a traitor; yet its fate was delayed twelve years by some supplies from Europe, by the valour of the military orders, and by the distant or domestic avocations of their great enemy."]

more the holy cross of Jerusalem was worshipped by the Christian army on the eve of battle. The very first day's operations were disastrous, however, as the army, impelled by the knights, hurried to the relief of beleaguered Tiberias. On the evening of July 4th, 1187, after a battle that brought victory to neither side, Saladin's light horse drove the Christians back to a parched and arid eminence in the neighbourhood of Hittin, named by tradition as the scene of Christ's sermon on the mount. Here, at the close of a torrid summer day, they were obliged to pass the night in the tortures of thirst. On July 5th Saladin resumed his attack on the enfeebled, exhausted Christians, of whom very few survived the battle that ensued. Count Raymond escaped, thanks to the clemency of the Saracens, who opened their ranks before him and his body of knights, as before one who had once been their friend. King Guy and as many of his followers as had not been slain, together with the holy cross, fell into the hands of Saladin, who this time knew no mercy. All the captured Templars and knights of St. John were put to death, while with his own hand the angry monarch struck down Rainald de Chatillon, the perjured violator of the truce.^d

MOSLEM ACCOUNTS OF THE BATTLE OF TIBERIAS

Imad ad-Din, the Moslem historian, who took part in the battle, remarks with astonishment that as long as the Christians kept in the saddle they were unharmed, for they were covered from head to foot with a protecting mail woven of iron rings; but when the horse fell, the rider was lost. "That battle," adds the writer, "took place on a Saturday. The Christians, like lions at the beginning of the fray, were as scattered lambs at the end. Of many thousands, but a small number survived. The battle-field was covered with the dead and dying. I myself walked over Mount Hittin; it was a horrible spectacle. I saw all that a happy nation had done to a miserable people. I saw the condition of their leader—who could describe it? I saw severed heads; dull, dead eyes; dust-covered bodies, twisted limbs; severed arms; crushed bones; gashed and bloody necks; broken thighs; feet no longer joined to the leg; bodies in two pieces; torn lips and split foreheads. On seeing their faces strewn over the ground and covered with blood and wounds, I recalled these words of the *Koran*: "The infidel shall say 'What am I but dust!' What sweet odour is exhaled from this victory!"

After these reflections, which show well the Arab taste, the writer presents another picture: "The tent ropes," he says, "did not suffice to bind the prisoners. I saw thirty or forty men bound by the same rope; I saw one or two hundred of them placed together and guarded by a single man. These warriors, who formerly exhibited extraordinary prowess and enjoyed might and power, now with lowered brows and naked bodies were indeed a miserable sight. Counts and Christian lords had become the prey of the hunter, the knights that of the lion. Those who had humiliated others were humbled in their turn; the free man was in irons. Those who accused the truth of falsehood and treated the *Koran* as imposture had fallen into the hands of the true believers."

After the battle Saladin retired to his tent and caused King Guy and the principal prisoners to be brought before him. It was his will that the king be seated at his side; and as the prince was suffering from thirst he had melted snow brought to him. The king, after drinking, offered the cup to

[1187 A.D.]

Rainald, but Saladin cried: "It is not I who have asked that wretched man to drink; I am in no way bound to him." In fact, according to Imad ad-Din's statement, it was the custom with the Arabs never to kill a prisoner to whom drink or food had been offered. Now Saladin had on two occasions vowed to kill Rainald did the lord of Karak ever fall into his hands — the first, when the knight planned to attack Mecca and Medina; the second, when he captured a caravan in times of peace. The sultan turned to Rainald and in terrible tones reproached him with these two deeds; then rushed upon him with uplifted sword. Following his example the emirs threw themselves upon Rainald and severed head from body. The trunk rolled to the feet of the king, who at the sight trembled in great fear; but Saladin hastened to reassure him and promised to respect his life.

Imad ad-Din relates later that what had most angered Saladin against Rainald was that on the occasion of the above-mentioned seizure of the Moslem caravan he called in jest to his captives to invoke Mohammed to see whether the prophet would come to their assistance, and that before killing him the sultan said to him: "Well, how does it seem to thee? Have I not sufficiently avenged Mohammed for thy outrages?" Finally, adds Imad ad-Din, he proposed to Rainald to become a Mohammedan; the latter refused, saying that he preferred to die. Imad ad-Din relates on his own side that when Saladin reproached Rainald with his perfidies and bad faith, the lord replied by interpreter that such was the custom of princes and that he in this respect had but followed the beaten path.

Finally the sultan had the king brought to Damascus, the captive lords with him. With regard to the Templars and Hospitallers, Ibn al-Atir relates that the sultan collected all he had in one place and cut off their heads. He ordered also all those in his army who had any belonging to these religious orders in their hands to put them to death; then judging that the soldiers would not be sufficiently generous to make this sacrifice, he offered fifty pieces of gold for each Templar or Hospitaller surrendered to him. Two hundred of these warriors who were brought to him were at once decapitated. What led the sultan to these extreme measures was that the Templars and Hospitallers made war by profession upon Islam and were its most cruel enemies. Thus Abul-Faraj in his *Syrian Chronicle* puts on this occasion these words into Saladin's mouth: "Since killing when it can be turned to the good of their religion seems to them so sweet a thing, let us kill them in their turn." Saladin sent also to his lieutenant in Damascus ordering to be put to death all the knights held in that city, whether they were his own property or that of others; and this was done.

We read in Imad ad-Din, an eye-witness, that during the massacre of the knights Saladin looked on with smiling countenance and that the victims were sunk in hopeless despair. The Moslem army was drawn up in battle array, the emirs in two rows. Some of the executioners performed their duty, adds the author, with a degree of skill that brought deserved praises; some, however, refused to act and left it to their companions. Before beheading, a proposition was made to the prisoners to embrace Islamism but the opportunity was taken by a very small number.

Such is the manner in which the Arabian chroniclers describe the battle of Tiberias. The compiler of *The Two Gardens* gives several letters written on that occasion. We read in one of them, sent to Baghdad, that of the forty-five thousand men composing the Christian army scarcely one thousand survived, and since one poor Mohammedan soldier, having taken a prisoner, exchanged him for a pair of sandals, posterity may know that the

number of prisoners was so great that they were sold for footgear. Imad ad-Din says in another place that all Islam rejoiced in this victory which was but the prelude to the conquest of Jerusalem and the source of greater triumphs.^e

THE FALL OF JERUSALEM

A panic terror now overspread the land, and under its resistless impulse all hastened to place themselves in subjection to the conqueror. Even the most strongly fortified coast towns fell one after the other; Tyre, Tripolis, and Antioch alone upheld their independence. Askalon demanded as the price of its surrender the release of the captive king. Jerusalem held out in its own defence a few days longer; but what could the few knights that remained avail against an enemy so mighty? On the 2nd of October, 1187, Saladin took formal possession of the Christian capital, to shouts of "*Allah akbar!*" instead of the "Christ victorious!" that had been heard in former times.^d

Jerusalem became the refuge for such of the Christians as had escaped the swords or the chains of the Turks. One hundred thousand people are said to have been in the place; but so few were the soldiers, and so feeble was the government of the queen, that the Holy City was no object of terror. Saladin declared his unwillingness to stain with human blood a spot which even the Turks held in reverence, as having been sanctified by the presence of many of God's messengers. He offered the people, on condition of the surrender of the city, money and settlements in Syria. Prudence suggested the acceptance of this offer, but, clinging to that feeling of superstition which had given birth to the holy wars, the Christians declared that they would not resign to the infidels the place where the Saviour had died. Saladin was indignant at this rejection of his kindness, and swore to enter the place sword in hand, and retaliate the dreadful carnage which the Franks had made in the days of Godfrey de Bouillon. The people cast their eyes on Balian of Ibelin as their commander. The veteran organised the forces, and put arms into the hands of the citizens.

During fourteen days there were various engagements; but the Christians, though brave to desperation, could never destroy the military engines of the Moslems. At the end of fourteen days the Latins discovered that the walls near the gate of St. Stephen's were undermined. From that moment the defence of the city was abandoned; the clergy prayed for the miraculous protection of heaven, the soldiers threw down their arms and crowded into the churches. The consternation was augmented by the discovery of a correspondence between some Greeks that were in the place and the Moslems. The Latins then recollected the proffered clemency of Saladin, and a deputation of them implored a renewal of it. But he urged the force of the oath which he had taken, and that it was ridiculous to capitulate for a fallen town. "But," said he, "if you will surrender the city to me, I will behave to you with mercy, and allow you to redeem the inhabitants."

After some deliberation, the Christians resolved to trust the generosity of the conqueror. Saladin stipulated that the military and nobles should be escorted to Tyre, and that the Latin population should become slaves, if they were not ransomed at the rate of ten crowns of gold for a man, five for a woman, and one for a child. After four days had been consumed by the miserable inhabitants in weeping over and embracing the Holy Sepulchre and other sacred places, the Latins left the city and passed through

[1187-1188 A.D.]

the enemy's camp. Children of all ages clung round their mothers, and the strength of the fathers was used in bearing away some little portion of their household furniture. In solemn procession the clergy, the queen, and her retinue of ladies followed. Saladin advanced to meet them, and his heart melted with compassion, when they approached him in the attitude and with the air of suppliants. The softened warrior uttered some words of pity, and the women, encouraged by his sympathising tenderness, declared that one word of his would remove their distress.

It is the generous remark of an enemy that Saladin was in nothing a barbarian but in name. With courteous clemency he released all the prisoners whom the women requested, and loaded them with presents. This action, worthy of a gentle and Christian knight, was not the consequence of a transient feeling of humanity; for when he entered the city of Jerusalem, and heard of the tender care with which the military friars of St. John treated the sick, he allowed ten of the order to remain in their hospital till they could complete their work of humanity.

The infidels were once more established in Jerusalem. The great cross was taken down from the church of the sepulchre, and for two days dragged through the mire of the streets. The bells of the churches were melted, and the floors and walls of the mosque of Omar were purified with Damascene rose-water. Prayers and thanksgivings were offered to heaven for the victory; all individual merit was forgotten, and the conquest of Jerusalem was attributed to the bounty of God, and his desire for the universal influence of Islamism. Askalon, Laodicea, Gabala, Sidon, Nazareth, Bethlehem—all those places and their territories fell when their great support was gone, and Tyre was almost the only town of consequence which remained to the Christians.

Saladin attacked it with all his efforts, but the spirit of freedom triumphed over the thirst of conquest, and the Moslems were necessitated to raise the siege. Some time after the capitulation of Askalon, Guy de Lusignan, the grand master of the Templars, and others obtained their liberty; and the husband of Sybilla solemnly renounced to Saladin his title to the kingdom of Jerusalem. The unprincipled Guy took the road for Tyre, and announced his resolve to enter the city as sovereign lord.

After the fall of Jerusalem, Saladin carried his conquering army into the principality of Antioch. Five and twenty towns submitted, and Antioch itself became tributary to the Moslems. The victories of Saladin and the loss of Jerusalem were melancholy contrasts to those hopes of the triumphs of Christianity over Islamism which the Council of Clermont had held out to Europe. In the eighty-eight years that the crusaders possessed the Holy City, peace seldom dwelt about her walls; surrounded by numerous hostile nations, she was in a continual siege, and as great a number of her wars were undertaken for the maintenance of her existence as for the purposes of conquest. In the time of Godfrey de Bouillon, Asia was in a state of more than usual imbecility. The Arabian and Tatarian storms were spent, the caliphs were pontiffs rather than sovereign princes, and the great empire of their predecessors was dismembered and scattered.

But states which are formed by arms, not by policy, are as quick in their rise as rapid in their decay, and ruin and disorder are the scenes of ambition. The passions and abilities of the enterprising lords of Syria raised several powerful governments; the hostile aspect of the Moslems increased in terror when the imperial and royal crowns of Germany and France were broken; and the crescent triumphed over the cross when Saladin united and led the

Moslem nations to the conquest of Jerusalem. In the strength of body, and personal and military prowess, the Turks and the Franks were equal; but the Turks were in multitudes, the Franks were few; and as the twelfth century was an age of war rather than of policy, the Latins did not by intellectual superiority raise themselves above their enemies. The Christians scrupled not to break treaties¹ with the Moslems; they never attempted to conciliate the foe, or to live in terms of large and liberal intercourse. Except in the case of Egypt, they allowed the Saraceman nations to unite, without making any endeavour to break their force; and they were too proud and too ignorant to win any members to their cause from the great confederacy of atabegs. Conciliation could only be the result of weakness; a tender pitying forbearance of error was held a criminal indifference by armed saints. The Moslem contempt of infidels was not more sincere than was the hatred which the Christians felt for the supposed enemies of God.^c

¹ It was impossible that any respect could be entertained for people like the Latins, who were not only cruel invaders and sanguinary persecutors, but common robbers. At one time Baldwin III gave the Moslems liberty of pasturage round Paneas. As soon as the ground was covered with flocks of sheep, the Christian soldiers broke into the country, carried away the animals, and murdered their keepers. The principle of not keeping faith with infidels seems consequent on a dogma in the Decretals "*Juramentum contra utilitatem ecclesiasticam præstitum non tenet*." Tancred and St. Louis were almost the only two eminent crusaders who distinguished themselves for preferring honesty and truth to utility and convenience.



CHAPTER IV

THE THIRD CRUSADE

[1189-1193 A.D.]

King Richard shall warrant,
There is no flesh so nourissant
Unto an Englishman,
Partridge, plover, haron, ne swan,
Cow ne ox, sheep ne swine,
As the head of a Sarezyn.
There he is fat and thereto tender;
And my men be lean and slender.

While any Saracen quick be,
Livand now in this Syrie;
For meat will we nothing care,
Abouten fast we shall fare,
And every day we shall eat
All so many as we may get.
To England will we nought gon,
Till they be eaten every one

— *Old Romance of Richard Cœur de Lion.*

EUROPE rang with invectives against the holy Bernard, when the thousands of men whom his eloquence and miracles had roused to arms perished in the rocks of Cilicia. A general or a statesman would have pointed out errors in the policy or conduct of the crusaders; but the preacher sheltered himself under the usual defence of impostors, and declared that the sins of the people had merited divine punishment, and that the men of his day resembled in morals the Hebrews of old, who perished in the journey from Egypt to the Promised Land. This language was justly felt to be cruel and insulting; it did not exculpate the saint in the opinion of the world, and the nations of the West were not again disposed to make religious wars the common concern of Christendom. In the third council of the Lateran, which met twenty years after the return to Europe of Louis and Conrad, the policy of King Almeric had been applauded; Egypt was more dreaded than Syria, and the possession of Damietta was held out as the object to which all the efforts of the Christians should tend.¹ The clergy called on the world to arm, but the recollection of misery was too fresh, and the decrees of the council were heard of with sullenness and discontent. Louis, however, always cherished the hope of returning to the Holy Land, and of reviving his faded glory; and at length he found his wishes met by a brother sovereign. Since virtue was his policy as well as his duty, Henry II in the height of his disputes with Thomas à Becket had professed great sanctity;

¹ Among the causes of the First Crusade we mentioned the influence of the spirit of commerce on the love of pilgrimages. That spirit was afterwards mingled with the desire of conquest, particularly in the case of the Egyptian politics. Situated between the Red Sea and the Mediterranean, Egypt was the communication between Europe and the Indies; and the possession of that country would have rendered the Europeans masters of commerce.

[1177-1188 A.D.]

and following the example of the French king, he and his barons commanded that for one year a tax of two-pence, and for four subsequent years a tax of a penny in the pound should be levied on the movables of the people of England. Among the deeds of virtue which washed from Henry the guilt of Becket's murder was the supporting of two hundred knights Templar in Palestine for a year, and an agreement with the pope to go and fight the infidels in Asia, or in Spain, for thrice that time if his holiness should require it. In the year 1177, Henry and Louis agreed to travel together to the Holy Land. But the English monarch was prudent and fond of peace, and the illness and subsequent death of the French king terminated the project.

The count of Tripolis, while regent of Jerusalem, endeavoured to strengthen his kingdom by new draughts of men from Europe. The importance of the embassy which he sent to the West was apparent from the dignity of the legates, for they were the patriarch of Jerusalem and the grand masters of the Templars and Hospitallers.

While fanaticism was rekindling the torch of religious war, news arrived in the West of the fall of Jerusalem into the hands of the infidels. The event was felt as a calamity from one end of Europe to the other. Nothing could exceed the terror which seized the court of Rome. In the moment of weakness and humiliation, the cardinals acknowledged the dignity and the force of virtue. They resolved to take no bribes in the administration of justice, to abstain from all luxury of living and splendour of dress, to go to Jerusalem with the scrip and staff of simple pilgrims, and never to ride on horseback while the ground of their Saviour was trodden under the feet of the pagans. Pope Urban III died about this period; and his death, like every direful event of the time, was attributed to grief at the intelligence of the Saracenian victories. William, archbishop of Tyre, our great guide in history, was one of the messengers of the news; and his friend, Gregory VIII, successor of Urban, not only endeavoured to deprecate the wrath of heaven by ordaining fasting and prayer throughout Christendom, but issued a bull for a new crusade, with the usual privileges to the crusaders.

The emperor, Frederick Barbarossa, summoned a council at Mainz for the purpose of considering the general propriety of a new crusade. Prelates and barons were unanimous in the wish for it, and William of Tyre, and Henry, bishop of Albano, legates of the papacy, arrived at the assembly in time to confirm and approve its holy resolve. The emperor, and his son the duke of Swabia, the dukes of Austria and Moravia, and sixty-eight temporal and spiritual lords, were fired with the same enthusiasm.

At the solicitation of the archbishop of Tyre, Philip Augustus, king of France, and Henry II, king of England, met at a place between Trie and Gisors, in Normandy, February, 1188, in order to deliberate on the political state of the times. The prelate of the eastern Latin church appeared, and pleaded the cause of religion before the two monarchs. So pathetic was his description of the miseries of the Latins in Syria, so touching were his reflections on those who engaged in petty national wars, when even the stones of the temple called on all people to avenge the cause of God, that Philip and Henry wept, embraced, and vowed to go together to the Holy Land. They received the cross from the hands of the archbishop. The count of Flanders entered into their intentions. They agreed that the French crusaders should wear red crosses, the English should be indicated by white ones, and the Flemish by green.

[1188-1190 A.D.]

THE SALADIN TITHE

One opinion and one feeling influenced every breast ; and, by universal consent, a tax similar everywhere in name and in nature was imposed on those who would not be crossed. This imposition was called the Saladin tithe ; it was to last for one year ; and it extended both to movable and unmovable property. Persons who actually assumed the cross were not only exempted, but were even allowed to take the fiscal part of their tenants' property. If the collectors of the tithe were dissatisfied with what a man offered to pay, they were authorised to appoint four or six men of his parish to make an assessment. The crusaders, too, might mortgage their land for three years, and the mortgagee should receive the rents even to the prejudice of former creditors. The English council forbade the pilgrims from sensual pleasures,¹ from all manner of gaming, and from the luxury of dressing in ermine and sables. Henry wrote to the king of Hungary and the emperor of Constantinople requesting a safe passage for his troops. The request was granted.

Though ships continually sailed from England and France, bearing martial pilgrims to the Holy Land, the ambition and restlessness of Philip Augustus, and of Prince Richard, diverted the government and the great body of the people from the salvation of Palestine. The ignominious peace which England was compelled to make with France, and his mental agony at the rebellion and ingratitude of his sons, brought on the death of the English monarch (July, 1189). The love of military honour inflamed the French king, and the bold, ardent, and valiant Richard Cœur de Lion had more of the warlike spirit than of the religious feelings of the age. None of the principles which originally caused the Crusades influenced the actions of either.

So eager was Richard to equip a large military force, that he sold the crown lands, and offices of trust and dignity were no longer to be acquired by desert or favour. The king of Scotland obtained for ten thousand marks Richard's renunciation of the fortresses of Roxburgh and Berwick, and of the claims of England on the allegiance of Scotland. Richard crossed the channel in December, and soon after Christmas met his brother sovereign. The monarchs renewed their protestations of perpetual friendship, and swore that in case of necessity they would defend each others' territories with all the warmth of self-interest. If either of the princes should die during the Crusade, the survivor was to use his men and money for the accomplishment of the great design. The period of departure was deferred from Easter to the ensuing midsummer. During his stay in Normandy, Richard made some singular laws for regulating the conduct of the pilgrims in their passage by sea. Murder was to be punished by casting into the water the deceased person, with the murderer tied to him. He that drew his sword in anger should lose his hand. If a man gave another a blow, he was to be thrice immersed ; an ounce of silver was the penalty for using opprobrious language. A thief was to have boiling pitch and feathers put upon his head, and was to be set on shore at the first opportunity.

Philip Augustus received the staff and scrip at St. Denis, and Richard at Tours (June, 1190). They joined their forces at Vézelay ; the number was computed at one hundred thousand soldiers, and the march to Lyons was

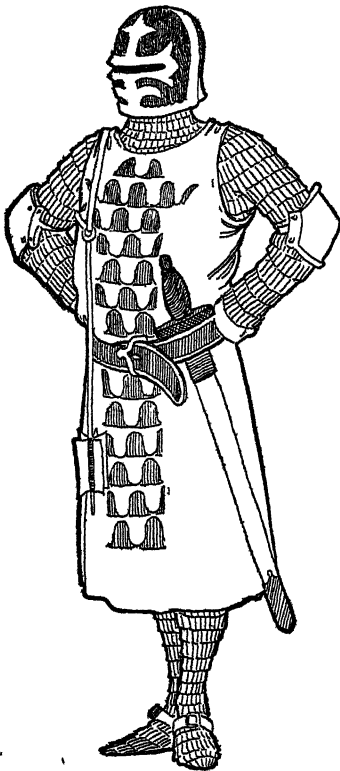
¹ There was a decree in these statutes forbidding a crusader to take any woman with him, except a laundress on foot of good character. This qualification of the exception was necessary ; for in the Middle Ages the words "lotrix" and "meretrix" were synonymous.

conducted in union and with harmony. At that city the monarchs parted; the lord of France pursued the Genoese road; his noble compeer that of Marseilles, and Sicily was named as the rendezvous.

BARBAROSSA'S CRUSADE AND DEATH

The heroic Frederick Barbarossa was among the first of those whose grief rose into indignation after the fall of Jerusalem. In his letters to the sacrilegious Saladin, he demanded restitution of the city, and threatened him in the event of non-compliance to pour into Asia all the military force of the German states. But the triumphant infidel replied that he would oppose his Turkomans, his Bedouins, and Syrians to the German hordes. Tyre, Tripolis, and Antioch, he continued, were the only places which at that time belonged to the Christians, and if those cities were resigned to him, he would restore the true cross, and permit the people of the West to visit Jerusalem as pilgrims. Germany was indignant at this haughty reply; all the powers took up arms against the man who had defied them; but in prudent remembrance of the disorders and calamities which popular impatience had occasioned in the First and Second Crusades, an imperial edict was issued, that no one should go who could not furnish his own viaticum for a twelvemonth. The consecrated standards of the German princes were surrounded by innumerable hosts of crusaders, drawn out of every class of life, from honourable knighthood down to the meanest vassalage. Their emperor conducted them from Ratisbon, their rendezvous, through the friendly Hungarian states; but when he reached the territories of the great lord of the East, he had to encounter the hostility of a violent yet timid foe.

The emperor Isaac Angelus displayed both enmity and cowardice. He did not deny the Germans the liberty to purchase provisions, but in his communications with Frederick he carefully avoided giving him imperial titles; and the Greek governors were perplexed by one day receiving orders to preserve the fortifications of their towns, and at another time by commands for their destruction, lest they should become stations of the Germans. Barbarossa marched with prudence and humanity. In his indignation at the haughtiness and duplicity of Isaac, he generally spared the people, and passed the Hellespont without having deigned to enter the imperial city. He entered the territories of the Mussulmans in triumph, and not only defeated the Turks in a general engagement, but took Iconium. The sultan then repented of his perfidy, and with the independent emirs of Asia Minor, deprecated the further vengeance of the Germans. They continued their march with more honour and dignity



A CRUSADER OF THE THIRD
CRUSADE

[1189-1191 A.D.]

than had ever accompanied the early crusaders, but they were deprived by death of their venerable hero. It was in the spring of the year that they passed the Isaurian mountains, from which issues the small river of the Calycadnus. In this stream Frederick bathed, but his aged frame could not sustain the shock.¹ His son, the duke of Swabia, was a brave and experienced general, yet the death of the emperor so much revived the courage of the Saracens, that the course of the Christians was continually harassed. Saladin had been compelled to withdraw most of his soldiers from Antioch, and the Germans had little difficulty in renewing a Christian government in that city.

In the autumn of 1190, the duke of Swabia arrived at Acre, and importance was given to the German force by the formation of a Teutonic order of knighthood. The Vatican confirmed the establishment; Pope Celestine III gave it the rule of St. Augustine for its general law, and accorded to it the privileges which distinguished the other military fraternities. The service of the poor and sick, and the defence of the holy places, were the great objects which the pope commanded them to regard; and their domestic economy was to be preserved by chastity and equal participation of property. They were divided into three classes, knights, priests, and serving brothers. All the members were to be Germans, and those of the first class could only be men of noble birth and extraction. The order of the Teutonic knights of the house of St. Mary in Jerusalem was their title, and their dress was a white mantle with a black cross, embroidered with gold.

THE SIEGE OF ACRE OR PTOLEMAIS (1189-1191 A.D.)

While the kings of England and France were marshalling their hosts for a foreign war, the Christians in the Holy Land slowly recovered from their panic, and joined Lusignan. Greeks, Latins, Syrians, Templars, and Hospitallers, emerged from their places of secrecy, burning for revenge on the infidel spoliators. Acre had opened its gates to the conqueror a few days after the battle of Tiberias, and that city, by reason of its situation and magnitude, was worthy the bravest efforts of its former lords. The sea washed its fortifications on the north and west; a noble pier defended the port from the storms and the enemy; and the city on the land side was fortified by double walls, ditches, and towers.^b

GEOFFREY DE VINSANF'S ACCOUNT OF ACRE

If a ten-years' war made Troy celebrated; if the triumph of the Christians made Antioch more illustrious, Acre will certainly obtain eternal fame, as a city for which the whole world contended. In the form of a triangle, it is narrow on the western side, while it extends in a wider range towards the east, and full a third part of it is washed by the ocean on the south and west. The port, which is not so convenient as it should be, often deceives and proves fatal to the vessels which winter there; for the rock which lies

¹ It will not be worth while to inquire whether the emperor bathed in the Cydnus or the Calycadnus: "If he went in to wash himself, he neither consulted with his health nor honour. Some say, his horse foundered under him as he passed the water, others, that he fell from him. But these several relations, as variety of instruments, make a doleful concert in this, that there he lost his life, and no wonder, if the cold water quickly quenched those few sparks of natural heat left in him at seventy years of age" — FULLER.

[1189-1191 A.D.]

over against the shore, to which it runs parallel, is too short to protect them from the fury of the storm. And because this rock appeared a suitable place for washing away the entrails, the ancients used it as a place for offering up sacrifices, and on account of the flies which followed the sacrificial flesh, the tower which stands above it was called the Tower of Flies.

There is also a tower called the Cursed, situated on the wall which surrounds the city; and if we are to credit common report, it received its name because it is said that the pieces of silver for which Judas betrayed his Lord, were made there. The city, then named Ptolemais, was formerly situate upon Mount Turon, which is close to the city, whence, by an error of antiquity, some call Acre Ptolemais. There is a hill called the Mosque, near Mount Turon, where the ancients say is the sepulchre of Memnon; but by whose kind offices he was brought thither, we have learned neither by writing nor by hearsay. The river which flows by the city is named Belus, and although its bed is narrow, and not deep, Solinus has rendered it celebrated by numbering it amongst the wonders of the world as being enriched with glassy sand. For there was a certain sandy foss, the sand of which supplied materials for making glass; these, if taken out, were altogether useless; but, if let in, from the secret virtue of the place assumed a glassy nature.

Not far from the river is pointed out a low rock near the city, at which it is said that the three divisions of the world, Asia, Europe, and Africa meet; and though it contains separately the other parts of the world, the place itself, dependent on none, is distinct from and independent of all three. Mount Carmel rises aloft on the southern side of the city, where Elijah the Tishbite is known to have had a habitation of modest cost, as his cave still testifies; but although we are often wont in a description to wander away to the pleasant parts of the circuit, we must at present overlook the attractions of the surrounding places, while we turn our attention to the course of the war.⁹

When Richard and Philip Augustus reached the Holy Land, the siege of Acre had lasted twenty-two months. The most patient attention would be exhausted by a minute detail of the operations of that period, and a liberal curiosity will be satisfied by a notice of the chief and characteristic circumstances.

So perfect was the self-security of Saladin, that he did not attempt to overwhelm the foe; and when he at length found the necessity of personally attempting the relief of his city, the force of the king of Jerusalem was appallingly numerous. The people of France and England could not wait the tardy march of their organised armies; they answered with impatience the signals of distress which Palestine hung out; indeed every country of Europe poured forth its population with disorderly rapidity, and Lusignan was at one time the commander of one hundred thousand soldiers. The Christians were encamped on the plain to the south of Acre, and the general station of Saladin was near the town and mountain of Kharuba, still further to the south. Among the bravest of the Christian lords were the count of Champagne, the duke of Gelderland, the landgraf of Thuringia, and James d'Avesnes. Many of the clergy wore the casque and the cuirass; the archbishops of Pisa and Ravenna, the bishops of Salisbury, Beauvais, Cambray, Acre, and Bethlehem, deserved the honour of ecclesiastical knighthood; and on one occasion the valour of Baldwin, archbishop of Canterbury, saved the camp. The Christians plied the battering-rams and mangonels against the walls, and they only ceased from their labour when Saladin called them to battle on the plain.

[1189-1191 A.D.]

The engagements were as sanguinary and obstinate as any which had marked the holy wars. If the Latins at any time prevailed, they speedily lost their advantages, by abandoning themselves to plunder, and allowing the vigilant enemy to collect his broken battalions. When the Saracens conquered, the Christians kept within the shelter of their fortified camp,¹ and did not again take the field till pressed to action by some new bands of crusaders. The conflicts between the Moslems and Christians were by sea as well as by land; but the naval forces were so equally balanced, that the Latins could not finally prevent the Egyptians from succouring Acre, and Europe kept up its communications with the camp. In the last year of the siege the deaths by famine and pestilence exceeded the destruction which former battles had occasioned. Both armies were wasted by a swift decay, for the presence of such numbers had exhausted the Mussulman as well as the Christian neighbourhood. At the siege of Acre, as well as at the old siege of Antioch, the morals of the holy warriors were as depraved as their condition was miserable. Yet an appearance of holiness pervaded the camp. Religious exercises were performed, and vice was repressed. The crusaders were seemingly devout, but in reality were dissolute,² and compromised for personal excesses by pharisaical scrupulosity and uncharitableness.

Conrad, marquis of Tyre, had joined, and afterwards left his friends, and to his departure all the miseries of the Christians from famine were attributed. But his own principality was his most important charge, and he could not furnish provisions for his people and for the whole of the army at the same time. Disease reached and destroyed princes as well as plebeians; and when Queen Sybilla and her two young children died, Guy de Lusignan lost his principal political support. New competitors appeared for the visionary kingdom. Isabel, the sister of Sybilla, had been married at the early age of eight years to Humphry lord of Thoron; but when the warm passions of youth succeeded the indifference of infancy, the gallantry and knightly accomplishments of Conrad, marquis of Tyre, gained her affections. In the Middle Ages consanguinity or some canonical impediment was always discovered, when disgust or ambition urged the dissolution of the marriage contract; and when the will is resolved the mind is not scrupulous in its choice of arguments of justification. The church terminated the union of Humphry and Isabel, and the day after the proclamation of the divorce the bishop of Beauvais married the amorous fair one to the marquis of Tyre. As husband of the princess, Conrad claimed the honours of respect which were due to the king of Jerusalem; Humphry was too prudent to contend for an empty distinction, but Lusignan, who had once enjoyed the crown would not forego the hope of recovering it. The Christian cause was scandalised and injured by these divisions among the chiefs, but the candidates for the pageant sceptre were obliged to submit to the general opinion of the army, and reserve the decision of their claims for the judgment of the French and English monarchs.

¹ The Christian camp was so well fortified, that the Saracens used to say, "not even a bird can enter it."

² Thus, as has often been the case, the extreme of misery produced the effects of the extreme of luxury. Pagans and Christians considering God as the author of temporal good and evil only, and observing that the virtuous suffered as much as the wicked, concluded that moral conduct was disregarded by heaven. Unbounded licentiousness followed. No laws of God limited the people: the laws of man were equally inefficacious, because the criminal thought that he might die before the day of trial, or if he should live to that time, those who would have been his accusers might have perished in the general calamity. Compare Thucydides' account of the plague at Athens.

RICHARD'S VOYAGE

Richard's fleet had not arrived at Marseilles at the appointed time; and so great was his impatience that after waiting for it only eight days he hired some galleys and put to sea. He went to Genoa, and conferred with the French king, whose illness had kept him in that city. He then made a brief stay at Pisa, and shortly afterwards an accident which happened to his vessel compelled him to enter the Tiber.

He made some stay in Naples, and then travelled on horseback to Salerno, where he resolved to wait till he should hear of the arrival of his navy in the Mediterranean. The English fleet had been dispersed off Portugal by a violent storm, but the ships finally reached Lisbon, and circumstances enabled them to pay their obligation of gratitude. The Moors of Spain and Africa were menacing Portugal, five hundred English soldiers joined the

king and marched to Santarem. Their warlike aspect awed the Saracens, and the fortunate death at this juncture of the Moorish commander broke the union of the enemy, and the country was saved. The English fleet coasted Portugal, and the southern part of Spain, and arrived at Marseilles. It then set sail for Messina, and reached that place a few days before the arrival of Philip and the French.

Richard left Salerno on the 13th of September, and on the 21st reached Miletto. He then pursued his journey, accompanied only by one knight. He assembled all the English ships, and entered the harbour of Messina with so much splendour and such clangour of horns and trumpets that the Sicilians and French were astonished and alarmed. Tancred, the illegitimate son of Roger, duke of Apulia, was at that period the king of the island.



A KNIGHT OF THE THIRD CRUSADE

Among the precautions which Tancred took for the establishing of his authority was the imprisonment of the widow of William the Good, his immediate predecessor. She was the sister of Richard, king of England, but on the arrival of that monarch in Sicily, the usurper restored her to freedom. But her dowry was still withheld, and her brother was resolved to avenge her wrongs. In all his measures he was violent and unjust. He placed her in a fortress which he seized from the Sicilians, and drove out the religious inhabitants of a monastery in order that it might contain his stores. Those circumstances and the dissoluteness of his people were the occasion of much altercation between the natives and the strangers. Philip Augustus had favoured the Sicilians' cause, and the English monarch, therefore, regarded him as an enemy, and planted his standard on the quarters of the French. The mediation of the barons prevented a war between Philip and Richard, and the latter showed his goodwill to his royal companion by delivering Messina to the soldiers of the military orders till Tancred should equitably settle the claims of his sister. Peace was then concluded. Richard

[1190-1191 A.D.]

renounced all claims on Sicily. Messina was given to the French king, and Richard encamped without the walls. Various regulations were made for intercourse between the different nations during the winter months. Merchants were not to purchase bread or corn in the army for the purpose of re-sale, and the profits on their general transactions were restricted to one denarius in ten. Gaming was permitted to the knights and clergy, to the exclusion of the rest of the army. No individual, however, was to lose more than twenty shillings in one day or night. For some time there was a frequent interchange of good offices between the French and English. Richard gave Philip several ships, and was so prodigal of his money among the soldiers that it was commonly said he was more bountiful in a month than his father had been in a year. But the disputes at Messina had rankled in the mind of Philip, and contemporary English historians have charged him with offering his assistance to Tancred for the expulsion of Richard.

THE FRENCH SAIL TO ACRE

In the month of March, 1191, Philip left Sicily and sailed to Acre. His appearance was regarded as a divine blessing; in the moment of elation the attacks were renewed; but orders were soon given for suspending them till the arrival of Richard, and it is more rational to think that the improbability of success without him was Philip's motive, and not the specious reason that as the cause was common, the victory should be common also. Before his departure from Sicily, Richard avowed that he would lead a life of virtue, and with all humility submitted his back to the scourges of his clergy. He was detained for a short time on account of the expected arrival of his mother Eleanor with the princess Berengaria of Navarre, to whom he had been affianced, long before his treaty with Philip gave him liberty of marriage.

About a fortnight after the departure of his rival, the English monarch set sail. In the absence of numerical statements concerning the strength of his army, we can conjecture that it was formidable from the fact that his soldiers, horses, and stores filled two hundred ships of various sizes. A storm dispersed his fleet, and he heard at Rhodes that two of his vessels had been stranded on the shores of Cyprus, and that the people of the island had plundered and imprisoned such of the crews as had survived shipwreck. The vessel which carried the dowager queen of Sicily had been refused entrance into port. The English therefore landed on the shores of Cyprus; the archers as usual preceded to clear the way; their barbed arrows fell like showers of rain on the meadows, and supported by the heavily armed soldiers they drove the emperor and his Greeks into the interior of the island. The ruler of Cyprus was of the race of Comnenus, but he had changed his government into a kingdom. Isaac was taken; the king of England became lord of Cyprus; he taxed the people to the dreadful amount of the half of their movables, and then accorded to them the rights they had enjoyed under the dominion of the Byzantine emperors.

Richard reposed himself from the toil of conquest by celebrating his marriage with Berengaria. But in a few weeks he roused himself to arms. His fleet left Cyprus; a large troop ship¹ of Saladin crossed his way; the

[¹ Richard of Devizes calls her "a wonderful ship, a ship than which, with the exception of Noah's ark, we do not read of any being greater." He says the Turks "fought fiercely because 'the only hope for the conquered is to have nothing to hope for.'"]

light galleys surrounded and attacked her, but the lofty sides of the Turk could not be mounted. "I will crucify all my soldiers if she should escape," exclaimed Richard. His men, more in dread of their sovereign's wrath than the swords of the foe, impelled the sharp beaks of their vessels against the enemy; some of the soldiers dived into the sea, and seized the rudder; and others came to close combat with the Saracens. In order to make the capture an unprofitable one, the emir commanded his troops to cut through the sides of their ship till the waters should rush in. They then leaped on the decks of the English galleys. But the sanguinary and ungenerous Richard killed or cast overboard his defenceless enemies, or, with an avarice equally detestable, saved the commanders for the sake of their ransom.

Shouts of warm and gratulatory acclamations saluted the English on their arrival at Acre. The brilliant scene before them was calculated to excite all the animating feelings of warriors. The martial youth of Europe were assembled on the plain in all the pride and pomp of chivalry. The splendid tents, the gorgeous ensigns, the glittering weapons, the armorial cognisances, displayed the varieties of individual fancy and national peculiarities. On the eminences in the distance the thick embattled squadrons of the sultan were encamped. The mameluke Tatar was armed with his bow; the people of the higher Egypt with their flails and scourges; and the Bedouins with their spears and small round shields. The brazen drum sounded the note of war; and the black banner of Saladin was raised in proud defiance of the crimson standard of the cross.

DISSENSION BETWEEN THE FRENCH AND ENGLISH KINGS

The joy with which the French regarded the English was soon changed for the bitter feelings of military envy and national hatred. The religious objects of the war appeared to be forgotten. The Genoese and Templars sided with Philip; and the Pisans and Hospitallers with Richard. The king of France prepared his soldiers and their battering engines for a vigorous and general assault on the walls of Acre; and murmured revenge when his martial competitor declined co-operation on the ground of illness. The choicest part of the French troops marched to the walls, eager to shame the English.

But high as was the valour of the assailants, their numbers were not adequate; and they were repulsed in every point. When Saladin, however, attempted to carry destruction into the army and camp of his baffled foes, he was driven back with loss. The French reappeared as assailants; but once again displayed their imprudent spirit. In sickness and in convalescence Richard was carried to his military engines on a mattress, and was so active in making and using his *petrariae*, that he soon destroyed half of one of the Turkish towers. He preserved his machines from the Greek fire of the city; and he rewarded his ballistarii for every stone which they removed from the walls. The ditch was filled up; the tower was completely levelled; and the English heroes, particularly the earl of Leicester and the bishop of Salisbury, prepared to enter the breach. The conflict was close and sanguinary. The Pisans came to the assistance of the English, but the fury of the Turks was irresistible and the walls were cleared of the enemy.

The failure of the ambitious attempts of each of the monarchs at the capture of Acre without the aid of his rival, evinced the necessity of their

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co-operation.¹ A reconciliation in consequence was effected between Richard and Philip : and they determined that one should attack the walls, while the other guarded the camp from the approaches of Saladin. But Acre had suffered so dreadfully from a two years' siege, that the inhabitants were reduced to the melancholy necessity of resolving to desist from defence. Saladin endeavoured to infuse his own invincible spirit into the minds of his people, and revived for a moment their languid courage, by directing their hopes to succour from Egypt. The expected aid from Cairo did not arrive ; and the citizens wrung from Saladin his permission for them to capitulate. Their safety was accordingly purchased by their agreeing to deliver unto the two kings the city itself, and five hundred Christian prisoners who were in it. The true cross was to be resigned, and one thousand other captives, and two hundred knights selected by the allies from those who were in the hands of Saladin ; and unless the Mussulmans paid to Richard and Philip the sum of two hundred thousand pieces of gold within forty days, the inhabitants of Acre should be at the mercy of the conquerors.

These conditions were assented to, and, before the city changed its lords, a proclamation was made in the French and English camps that no one should injure or insult such of the Turks as quitted the place. The Christians entered Acre ; the banners of the two kings floated on the ramparts ; but precedence seems to have been given to Richard, for he and his wife and sister inhabited the royal palace, while Philip occupied the house of the Templars. They could not refuse the justice of their soldiers' claim, founded on the principle that those who had shared the labours should divide the reward ; but payment was so long deferred, that many persons were forced by poverty to sell their military equipments, and return to Europe. The kings were divided in opinion respecting the title to the sovereignty over Palestine. The English monarch was persuaded to espouse the cause of the weak and miserable Lusignan. The disputes were sometimes heard of during the siege ; but after the capture they raged with violence. Negotiations however were entered into, and the agreement reached that Lusignan should be styled king of Jerusalem, and lord of Joppa and Askalon ; yet that if Conrad should be the survivor, he and his heirs were to have perpetual sovereignty. The English monarch afterwards generously surrendered the isle of Cyprus to Lusignan.



A KNIGHT OF THE THIRD CRUSADE

[¹ On the other hand Richard of Devizes quotes Saladin's brother as saying, "Thanks be to God, Richard was burdened with the king of the French and hindered by him like a cat with a hammer tied to its tail."]

A few weeks after the capitulation of Acre, and before the time had elapsed for the performance of all the conditions of the treaty, Philip Augustus expressed his wish of returning to Europe. The duke of Burgundy, and the largest portion of the French army, it was stipulated, were to remain in Syria under the command of Richard. Philip Augustus went to Tyre, gave to the marquis of that city his moiety, both of Acre and of the Turkish prisoners, and then set sail for Europe.^b

REVIEW OF THE SIEGE

Such was the confusion of this famous siege, which lasted nearly three years, and in which the crusaders shed more blood and exhibited more bravery than ought to have sufficed for the subjugation of the whole of Asia. More than a hundred skirmishes and nine great battles were fought before the walls of the city; several flourishing armies came to recruit armies nearly annihilated, and were in their turn replaced by fresh armies. The bravest nobility of Europe perished in this siege, swept away by the sword or disease. Among the illustrious victims of this war, history points out Philip, count of Flanders, Guy de Chatillon, Bernard de St. Vallery, Vautrier de Mory, Raoul de Fougères, Eudes de Gonesse, Renaud de Maguy, Geoffroi d'Aumale, viscount de Châtellerault, Josselin de Montmorency, and Raoul de Marle; the archbishops of Besançon and Canterbury; with many other ecclesiastics and knights whose piety and exploits were the admiration of Europe.

In this war both parties were animated by religion; each side boasted of its miracles, its saints, and its prophets. Bishops and imams equally promised the soldiers remission of their sins and the crown of martyrdom. Whilst the king of Jerusalem caused the Book of the Evangelists to be borne before him, Saladin would often pause on the field of battle to offer up a prayer or read a chapter from the *Koran*. The Franks and the Saracens mutually accused each other of ignorance of the true God and of outraging him by their ceremonies. The Christians rushed upon their enemies crying, "It is the will of God! It is the will of God!" and the Saracens answered by their war-cry, "Islam! Islam!"

Fanaticism frequently augmented the fury of slaughter. The Mussulmans from the heights of their towers insulted the religious ceremonies of the Christians. They raised crosses on their ramparts, beat them with rods, covered them with dust, mud, and filth, and broke them into a thousand pieces before the eyes of the besiegers. At this spectacle the Christians swore to avenge their outraged worship, and menaced the Saracens with the destruction of every Mohammedan pulpit. In the heat of this religious animosity, the Mussulmans often massacred disarmed captives; and in more than one battle they burned their Christian prisoners in the very field of conflict. The crusaders but too closely imitated the barbarity of their enemies; funeral piles lighted up by fanatical rage were often extinguished in rivers of blood.

The Mussulman and Christian warriors provoked each other during single combats, and were as lavish of abuse as the heroes of Homer. Heroines often appeared in the mêlée, and disputed the prize of strength and courage with the bravest of the Saracens. Children came from the city to fight with the children of the Christians in the presence of the two armies. But sometimes the furies of war gave place to the amenities of peace, and Franks

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and Saracens would for a moment forget the hatred that had led them to take up arms. During the course of the siege several tournaments were held in the plain of Acre, to which the Mussulmans were invited. The champions of the two parties harangued each other before entering the lists; the conqueror was borne in triumph, and the conquered ransomed like a prisoner of war. In these warlike festivities, which brought the two nations together, the Franks often danced to the sound of Arabian instruments, and their minstrels afterwards played or sang to the dancing of the Saracens.

Most of the Mussulman emirs, after the example of Saladin, affected an austere simplicity in their vestments and manners. An Arabian author compares the sultan, in his court, surrounded by his sons and brothers, to the star of night which sheds a sombre light amidst the other stars. The principal leaders of the crusade did not entertain the same love of simplicity, but endeavoured to excel each other in splendour and magnificence. As in the First Crusade, the princes and barons were followed into Asia by their hunting and fishing appointments, and the luxuries of their palaces and castles. When Philip Augustus arrived before Acre, all eyes were for a moment turned upon the falcons he had brought with him. One of these having escaped from the hands of his keeper, perched upon the ramparts of the city, and the whole Christian army was excited by endeavours to recapture the fugitive bird. As it was caught by the Mussulmans, and carried to Saladin, Philip sent an ambassador to the sultan to recover it, offering a sum of gold that would have been quite sufficient for the ransom of many Christian warriors.

The misery which so often visited the crusaders, did not at all prevent a great number of them from indulging in excesses of license and debauchery. All the vices of Europe and Asia were met together on one spot. If an Arabian author may be believed, at the very moment in which the Franks were a prey to famine and contagious diseases, a troop of three hundred women from Cyprus and the neighbouring islands arrived in the camp. These three hundred women, whose presence in the Christian army was a scandal in the eyes of the Saracens, prostituted themselves among the soldiers of the cross, and stood in no need of employing the enchantments of the Armida of Tasso to corrupt them.

Nevertheless, the clergy were unremitting in their exhortations to the pilgrims to lead them back to the morals of the Gospel. Churches, surmounted by wooden steeples, were erected in the camp, in which the faithful were every day called together. Not unfrequently the Saracens took advantage of the moment at which the soldiers left their entrenchments unguarded to attend mass, and made flying but annoying incursions. Amidst general corruption, the siege of Acre presented many subjects of edification. In the camp, or in the field of battle, charity hovered constantly around the Christian soldier, to soothe his misery, to watch his sick pallet, or dress his wounds. During the siege the warriors from the north were in the greatest distress, and could gain little assistance from other nations. Some pilgrims from Lubeck and Bremen came to their aid, formed tents of the sails of their vessels to shelter their poor countrymen, and ministered to their wants and tended their diseases. Forty German nobles took part in this generous enterprise, and their association was the origin of the hospitable and military order of the Teutonic knights.

When the crusaders entered Acre, they shared the sovereignty of it amongst them, each nation taking possession of one of the quarters of the city, which had soon as many masters as it had had enemies. The king of

Jerusalem was the only leader that obtained nothing in the division of the first reconquered place of his kingdom.

The capitulation remained unexecuted; Saladin, under various pretexts, deferring the completion of the conditions. Richard, irritated by a delay which appeared to him a breach of faith, revenged himself upon the prisoners that were in his hands. Without pity for disarmed enemies, or for the Christians he exposed to sanguinary reprisals, he massacred five thousand Mussulmans before the city they had so valiantly defended, and within sight of Saladin, who shared the disgrace of this barbarity by thus abandoning his bravest and most faithful warriors.¹

This action, which excited the regret of the whole Christian army, sufficiently exposed the character of Richard, and showed what was to be dreaded from his violence; a barbarous and implacable enemy could not become a generous rival. On the day of the surrender of Acre, he committed a gross outrage upon Leopold, duke of Austria, by ordering the standard of that prince, which had been planted on one of the towers, to be cast into the ditch. Leopold dissembled his resentment, but swore to avenge this insult whenever he should find an opportunity.²

THE CRUSADERS MOVE ON JERUSALEM

It was with difficulty that the soldiers would leave the pleasures of Acre. A historian tells us that the wine in the city had already changed the complexion of the gravest Christian knights, and, for the preservation of discipline, women were prohibited from marching with the army. The largesses of Richard to the duke of Austria, the count of Champagne, and others, kept them from following Philip to Europe, and Plantagenet was at the head of nearly thirty thousand French, German, and English soldiers. These holy warriors left Acre and marched in a southerly direction, generally within sight of their ships, which coasted along the shores, bearing forage and provisions, and military necessities. Clouds of Turks overhung and burst on the advancing army; the Red Cross knights in the van, and the military friars in the rear, frequently broke the violence of the storm; but the safety of the crusaders was principally owing to the indissoluble firmness of their columns, and their resolute forbearance.²

Near Azotus a general engagement could no longer be avoided by Richard. The right of his line was commanded by that heroic and hardy champion of the cross, James d'Avesnes. The duke of Burgundy, a man of doubtful virtue, headed the left; and Plantagenet himself was the stay and bulwark of the centre. The hosts of Syria and Egypt, led by Saladin, made a general and impetuous charge on their foe. The right wing of the Christians was repulsed; the left drove back the Saracens, but it was drawn by the enemy far from the other divisions of the army. Richard hastened with a select

[¹ The Arab historian Imad ad-Din *â* speaks thus concerning the prisoners put to death by Richard. "After the retreat of the Christians into the town, we found the Mussulman martyrs exposed quite naked on the sands. We went to inspect them. They recognised their friends and related what they had suffered for God's cause, what honours they had received, what benefits they had acquired by martyrdom, what felicity they enjoyed at the price of their blood"]

² Defensive war was so completely the object of the crusaders, that each man was covered with pieces of cloth, united together by rings, on which he received without injury the enemy's arrows. Boha ad-Din *f* (who narrates this curious circumstance) adds, that he himself saw several of the Christians who had not one or two, but ten arrows adhering to their backs, and yet who marched forwards with a quiet step, and without trepidation. "So close did they march, that if an apple had been thrown, it must have struck either a man or a horse," says Vinsauf. *g*

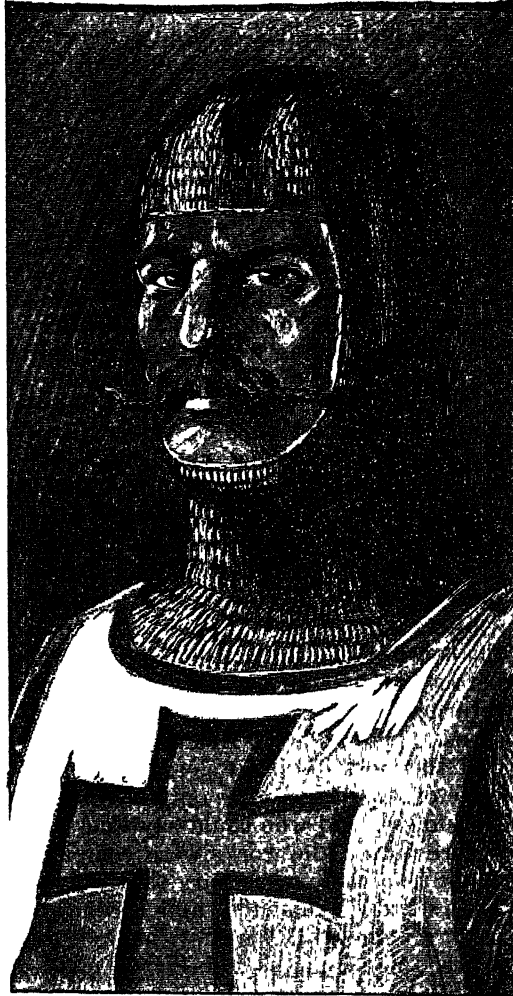
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band to the aid of the duke of Burgundy, and Saladin, in his endeavour to strengthen his right wing, removed the weight of hostility from James d'Avesnes. No deep impression had been made on the English lines. The personal bravery of Richard achieved wonders; his countenance, his gestures, his invocations to St. George, seconded the ardour of his troops, and the Turks were driven back with great slaughter to Azotus. The loss of the Christians, though not numerous, was severe, for James d'Avesnes perished, and his death was justly regretted by the king as the loss of a great pillar of the Christian cause.

The progress of Cœur de Lion was no longer molested, and he quickly arrived at Joppa. That city was now without fortifications; for when the tide of victory turned from the Mussulmans at Azotus, Saladin commanded the dismantling of all his fortresses in Palestine. It was policy to keep his enemies perpetually in the field, and to exhaust them by ceaseless skirmishes and engagements. As the road to Askalon was open, Richard wished to press his advantages; but the spirit of faction renewed its baneful influence, and the French barons insisted on the necessity of restoring the works of Joppa. Their opinion was in unfortunate accordance with the inclinations of an army already attenuated by incessant marching, and who thought with regret on the pleasures which had been for a while familiarised and endeared to them at Acre. It was resolved, therefore, that Joppa should be re-fortified. Plantagenet, alive to every duty of a general, urged the completion of the works. The soldiers, however, gradually sunk into that state of luxury and idleness, from which they had been with such difficulty recovered by Richard. The Mussulmans roused them-

selves from the distress and panic of their late defeat at Azotus; they began to collect in the vicinity of Joppa, and their military appearance awoke the English and French from their disgraceful sleep of licentiousness.

Vinsauf tells how Richard, as ardent in pleasure as in war, enjoyed the amusement of falconry, heedless of the enemy. On one occasion the royal party would have paid dearly for their temerity, if a Provençal gentleman, named William de Pratelles, had not cried aloud, "I am the king"; and



RICHARD THE LION-HEARTED

by this noble lie the attention of the Saracens was drawn upon himself, while the real sovereign escaped. Shortly afterwards a body of Templars fell into an ambuscade of the Turks. Richard sent the earl of Leicester to the aid of the brave but exhausted knights, and promised to follow straight. Before he could buckle on his coat of steel, he heard that the enemy had triumphed. Despising all personal solicitude, and generously declaring he should not deserve the name of king if he abandoned those whom he had vowed to succour, he flew to the place of combat, plunged into the thickest of the fight, and his impetuosity received its usual reward of success.

The fortifications of Joppa were at length restored, a vigorous renewal of the war was determined on, and Plantagenet declared to the Saracens that the only way of averting his wrath would be to surrender to him the kingdom of Jerusalem, as it existed in the reign of Baldwin the leper. Saladin did not reject this proposal with disdain, but made a modification of the terms, in offering to yield Palestine from the Jordan to the sea. The negotiation lasted for some time. Richard was deceived and cajoled by the presents and blandishments of Saphedin [Saif ad-Din], who was the brother of Saladin, and the Christians were ashamed that their leader should be so friendly with an infidel. The barons soon saw, and compelled their royal lord to see, the artifice of the Turks, who resumed their attacks, and the negotiation was broken off. But the Templars, Hospitallers, and Pisans, dissuaded the king from attacking Jerusalem, on the argument that even if it should be taken they would immediately have to fight with the Turks in the neighbourhood. Richard commanded a retreat, and the army fell back upon Ramula, and then continued its retrogression to Askalon, a city of high consequence in the judgment of the Latins, because it was the link between the Turks in Jerusalem and the Turks in Egypt.

Until the return of the Spring, all commerce between Askalon and other countries was cut off, and the army endured therefore the hardships of famine in addition to the usual severities of the climate. The impatient duke of Burgundy deserted the standard of Richard; some of the French soldiers went to Acre and Joppa; and others found a welcome reception at the court of the marquis of Tyre. But discontent gave place for a while to better feelings; and, at the solicitation of Plantagenet, most of the deserters returned to their duty. But Conrad disdained an answer to the royal summons. The walls of Askalon were soon repaired, for the proudest nobles and the most dignified clergy worked like the meanest of the people. The duke of Austria was the only distinguished man who was wrapped in haughty selfishness, and who could say that he was neither a carpenter nor a mason. Before indeed the works were completed, Richard lost the aid of his French allies, who, more mercenary than chivalric, retired to Acre, because the royal coffers were exhausted, and the king could not give them their stipulated pay. Commercial jealousy, as well as military envy, obstructed the Crusades. The Genoese and Pisans made Acre the theatre of their animosities; and an appearance of dignity and disinterestedness was given to their feuds, when they fought in the name and for the interests of their respective friends, Conrad and Guy. The marquis of Tyre joined his troops to the Genoese, and the civil war would have spread through all the Christian powers, if Plantagenet had not marched from Askalon to Acre. Conrad prudently retraced his steps, and by the address of the English king the breach between the republicans was closed. Richard endeavoured to conciliate the marquis; but the young nobleman aspired to independence and sovereign power, drew seven hundred French soldiers from Askalon to Tyre, and allied

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himself with Saladin. When Richard had retired from Jerusalem, and his army became broken, Saladin had dismissed many of his troops to their families and homes; but when he heard of the defection of Conrad, he thought that the moment of active hostility was arrived, and he accordingly spread his standard, and summoned his hosts.

Richard was cool and undismayed at the military port of his enemy, but political disturbances in England demanded the presence of the monarch, and he was compelled to yield to his necessities, and solicit his generous foe to terminate the war. He declared that he required only the possession of the sacred city, and of the true cross. But the Mussulman replied that Jerusalem was as dear to the Moslem as to the Christian world, and that he would never be guilty of conniving at idolatry by permitting the worship of a piece of wood. Thwarted by the religious principles of his enemies, Richard endeavoured to win upon their softer affections. He proposed a consolidation of the Christian and Mohammedan interests, the establishment of a government at Jerusalem, partly European and partly Asiatic; and these schemes of policy were to be carried into effect by the marriage of Saphedin with the widow of William king of Sicily. The Mussulman princes would have acceded to these terms; but the marriage was thought to be so scandalous to religion, that the imams and the priests raised a storm of clamour, and Richard and Saladin, powerful as they were, submitted to popular opinion.¹

The necessity of Richard's return to England grew stronger, and the only cause of his delay was the choice of a military commander of the Christians. The imbecile Guy had but few partisans, and the public voice was in favour of the valiant Conrad; Richard generously overlooked the circumstance, that the prince of Tyre was his enemy, and the friend of Saladin, and consented to the public wish. But while preparations were making for the coronation, Conrad was slain by two of the Assassins. In the first moments of indignation, the French declared that Richard had instigated the murderers. They demanded from the widow of Conrad the resignation of Tyre, but she was too politic to encounter the anger of the king. Count Henry of Champagne appeared in the midst of the tumult; he took the throne upon the invitation of the people, and following the approved precedent, he secured himself from opposition by marrying the widow of Conrad. Richard confirmed the election of the people, and the civil war was closed. The duke of Burgundy and the count of Champagne joined Richard.

Disregarding the calls from England, the king led his English and Normans to the fortress of Darum, reduced it, and gave it to the French, whose preparations for the attack had been rendered needless by the superior activity of their allies. Some new messengers from England brought fresh accounts of the increasing power of Prince John, and the treachery of Philip Augustus. The army continued its march towards Jerusalem, and encamped in the valley of Hebron. The generals and soldiers vowed that they would not quit Palestine without having redeemed the sepulchre. Everything wore the face of

¹ According to Boha ad-Din and Abulfeda, in all these negotiations, the people of the two armies lived in friendly intercourse, and mingled in the tournament and dance. More than this, through the whole of the war, Saladin and Richard emulated each other as much in the reciprocation of courtesy, as in military exploits. If ever the king of England chanced to be ill, Saladin sent him presents of Damascene pears, peaches, and other fruits. The same liberal hand gave the luxury of snow, in the hot seasons, according to Hoveden.² Saladin could not but have felt some kindness for gallant warriors, whether Christians or Mussulmans, if it be true, that as soon as he was old enough to bear arms, he had requested and received the honour of knighthood from a French cavalier, named Humphrey de Thoron. See Vinsauf.

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joy when this resolution was adopted ; Richard participated in the feeling, and although he thought that his presence in England would be the only means of restoring affairs there, yet he professed to the duke of Burgundy, and the count of Champagne, that no solicitation from Europe should prevail with him to leave the allies until after the following Easter. Hymns and thanksgivings testified the popular joy at this resolution.

The nearer the approach of the Christians the greater was the terror of the Mussulmans in Jerusalem ; many of them prepared to leave the city, and even Saladin was alarmed for its safety. The crusaders were at Bethlehem ; the French nobility in the council were as clamorous as the people without to press forward ; but the mind of Richard vacillated, and he avowed his doubts of the policy of the measure, as his force was not adequate to a siege, and to the keeping up of communications with its stores on the coast. He proposed that they should march to Berytus, to Cairo, or Damascus ; but as the barons of Syria, the Templars, and Hospitallers, had a perfect knowledge of Palestine, he thought that their decision should regulate the proceedings of the army.

THE ENTERPRISE ABANDONED

A council of twenty was accordingly appointed from the military orders, the lords of the Holy Land, and also the French knights. They learned that the Turks had destroyed all the cisterns, which were within two miles of the city ; they felt that the heats of summer had begun ; and for these reasons it was decided that the siege of Jerusalem should be deferred, and that the army should march to some other conquest. As a general, Richard was fully aware of the impolicy of advancing against the sacred city, yet he was unable to suppress his bitter feelings of mortification at a decision which would probably blast the proud hopes that he had indulged in redeeming the sepulchre. A friend led him to a hill which commanded a view of Jerusalem ; but, covering his face with a shield, he declared that he was not worthy to behold a city which he could not conquer. The French soldiers uttered invectives and complaints against the decision of the council ; Cœur de Lion offered them provisions, ships, and money, if they would obey its decree, and march to Cairo ; and although they acquiesced, yet as they were not zealous, Richard remained in inactivity and indecision.

Active hostility against the Saracens was abandoned by the Christians for the fiercer employment of civil rancour and dissensions ; and if a retreat had not been commanded, the army would have been totally destroyed by Saladin. Richard could preserve but little order and discipline among the soldiers. Some retired to Joppa, but Acre was the rendezvous of most of the army.

By the quickest marches Saladin reached Joppa, and so vigorous was his siege of it that in a few days one of the gates was broken down, and such of the people as could not defend themselves in the great tower, or escape by sea, were destroyed. Before the morning, however, the brave Plantagenet reached Joppa. Abandoning the hope of rescuing the Holy Land from infidel subjection, he was on the point of quitting Acre and of returning to Europe, when the precipitancy of his Moslem rival opened again all his visions of glory and conquest. The French refused to march ; but the Templars and Hospitallers, the Pisans and Genoese, the earl of Leicester and the other English nobles, vowed to save their friends. Richard and some of his troops went by sea to Joppa ; other soldiers took the land course, but were badly distressed by those impediments which Saladin, in anticipation

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of their approach, cast in their way. Plantagenet was the first who leaped on shore, and the most active with his deadly sword.^b

There have been few feats of arms more renowned than this all-day fight of Richard, and the old chronicler, Geoffrey de Vinsauf, has written of it in such a strain of enthusiasm that we cannot forbear quoting the splendid pictures, whose hyperbole is its own explanation and excuse.^c

VINSAUF'S ACCOUNT OF RICHARD AT JOPPA

The king hearing of the danger to which the besieged were exposed and pitying their condition interrupted the messengers.

"As God lives," said he, "I will be with them, and give them all the assistance in my power!" The words were hardly out of his mouth, before a proclamation was made that the army should be got ready. But the French would not vouchsafe even to honour the king with an answer, exclaiming proudly that they should never again march under his command; and in this they were not disappointed, for they never again marched under anybody's command, for in a short time they all miserably perished. Meanwhile, however, the soldiers of all nations, whose hearts God had touched, and the sufferings of their fellow-creatures excited to compassion, hastened to set out with the king; namely, the Templars, the Hospitallers, and several other valiant knights, all of whom marched by land to Cæsarea; but the noble king trusting for his safety to his own valour, embarked on board his fleet of galleys, which were equipped with everything that could be necessary. A contrary wind arose, which detained the king's ships three days at Caiphaz, where they had put in.

The king, vexed at this delay, exclaimed aloud, "O Lord God, why dost thou detain us here? consider, I pray thee, the urgency of the case, and the devoutness of our wishes." No sooner had he prayed thus than God caused a favourable wind to spring up, which wafted his fleet before it into the harbour of Joppa, in the midst of the night of Friday immediately preceding the Saturday on which they had agreed to surrender, and all of them would have been given over to destruction. They fled up the fortress as far as they were able, and there awaited the stroke of martyrdom, shedding tears, and supplicating the mercy of the Almighty who at length was appeased, and deigned to listen to their petition; their deliverer was already come, his fleet was riding in the harbour, and his soldiers were eager to land for their rescue!

The Turks, discovering the arrival of the king's fleet, sallied down to the seaside with sword and shield, and sent forth showers of arrows: the shore was so thronged with their multitude that there was hardly a foot of ground to spare. Neither did they confine themselves to acting on the defensive, for they shot their arrows at the crews of the ships, and the cavalry spurred their horses into the sea to prevent the king's men from landing. The king, gathering his ships together, consulted with his officers what was the best step to take.

"Shall we," said he, "push on against this rabble multitude who occupy the shore, or shall we value our lives more than the lives of those poor fellows who are exposed to destruction for want of our assistance?" Some of them replied that further attempts were useless, for it was by no means certain that anyone remained alive to be saved, and how could they land in the face of so large a multitude?

The king looked around thoughtfully, and at that moment saw a priest plunge into the water and swim toward the royal galley. When he was received on board, he addressed the king with palpitating heart and spirits almost failing him. "Most noble king, the remnant of our people, waiting for your arrival, are exposed like sheep to be slain, unless the divine grace shall bring you to their rescue." "Are any of them still alive, then?" asked the king, "and if so, where are they?" "There are still some of them alive," said the priest, "and hemmed in and at the last extremity in front of yonder tower." "Please God, then," replied the king, "by whose guidance we have come, we will die with our brave brothers in arms, and a curse light on him who hesitates."

The word was forthwith given, the galleys were pushed to land; the king dashed forward into the waves with his thighs unprotected by armour, and up to his middle in the water; he soon gained firm footing on the dry strand; behind him followed Geoffrey du Bois and Peter de Pratelles, and in the rear came all the others rushing through the waves. The Turks stood to defend the shore, which was covered with their numerous troops. The king, with an arbalest which he held in his hand, drove them back right and left; his companions pressed upon the recoiling enemy, whose courage quailed when they saw it was the king, and they no longer dared to meet him. The king brandished his fierce sword, which allowed them no time to resist, but they yielded before his fiery blows and were driven in confusion with blood and havoc by the king's men until the shore was entirely cleared of them.

The king then, by a winding stair, which he had remarked in the house of the Templars, was the first to enter the town, where he found more than three thousand of the Turks turning over everything in the houses, and carrying away the spoil. The brave king had no sooner entered the town than he caused his banners to be hoisted on an eminence, that they might be seen by the Christians in the tower, who, taking courage at the sight, rushed forth in arms from the tower to meet the king, and at the report thereof the Turks were thrown into confusion. The king, meanwhile, with brandished sword, still pursued and slaughtered the enemy, who were thus enclosed between the two bodies of the Christians, and filled the streets with their slain. All were slain, except such as took to flight in time; and thus those who had before been victorious were now defeated and received condign punishment, whilst the king still continued the pursuit, showing no mercy to the enemies of Christ's cross, whom God had given into his hands; for there never was a man on earth who so abominated cowardice as he.

But the king had only three horses with him, and what were three among so many? If we examine the deeds of the ancients, and all the records left us by former historians, we shall find that there never was a man who so distinguished himself in battle as King Richard did this day. When the Turks leaving the town saw his banners floating in the air, a cry was raised on right and left as he sallied forth upon them, and no hail-storm or tempest ever so densely concealed the sky, as it was then darkened by the flying arrows of the Turks. Saladin, hearing of the king's arrival, and of his brilliant contest with the Turks, of whom he had slain all who opposed him, was seized with sudden fear, and like that timid animal, the hare, put spurs to his horse and fled from before his face. The king, with his men, still continued the pursuit, slaying and destroying, whilst his arbalesters made such havoc of the horses that for two miles the traces of their flight were visible. He now therefore pitched his tent in the same place where those

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of Saladin had been, and thus by the divine grace so small a body of men had defeated this large army of the Turks. It was then given out among the Turks what a reproach it was to them, and lasting scandal, that so large an army and so many thousands of the Turks had been defeated by so small an army, and that Joppa had been recovered from them by force of arms. In this manner they murmured to one another at what had taken place, and trembled with confusion.

Meanwhile a certain depraved set of men among the Saracens, called Menelones of Aleppo and Cordivi, an active race, met together to consult what should be done in the existing state of things. They spoke of the scandal which lay against them, that so small an army, without horses, had driven them out of Joppa, and they reproached themselves with cowardice and shameful laziness, and arrogantly made a compact among themselves that they would seize King Richard in his tent, and bring him before Saladin, from whom they would receive a most munificent reward. But now, by the providence of God, who had decreed that his holy champion should not be seized whilst asleep by the infidels, a certain Genoese was led by the divine impulse to go out early in the morning into the fields, where he was alarmed at the noise of men and horses advancing, and returned speedily, but just had time to see helmets reflecting back the light which now fell upon them. He immediately rushed with speed into the camp, calling out "To arms! to arms!" The king was awakened by the noise, and leaping startled from his bed, put on his impenetrable coat of mail, and summoned his men to the rescue.

God of all virtues! lives there a man who would not be shaken by such a sudden alarm? The enemy rushed unawares, armed against unarmed, many against few, for our men had no time to arm, or even to dress themselves. The king himself therefore, and many others with him, on the urgency of the moment, proceeded without their cuishes to the fight, some even without their breeches, and they armed themselves in the best manner they could, though they were going to fight the whole day. Whilst our men were thus arming in haste, the Turks drew near, and the king mounted his horse with only ten other knights. These alone had horses, and some even of those they had were base and impotent horses unused to arms; the common men were skilfully drawn out in ranks and troops, with each a captain to command them. Oh, who could fully relate the terrible attacks of the infidels? The Turks at first rushed on with horrid yells, hurling their javelins and shooting their arrows. The king ran along the ranks and exhorted every man to be firm and not to flinch. The Turks came on like a whirlwind, again and again, making the appearance of an attack, that our men might be induced to give way, and when they were close up, they turned their horses off in another direction. The king and his knights, who were on horseback, perceiving this, put spurs to their horses and charged into the middle of the enemy, upsetting them right and left, and piercing a large number through the body with their lances; at last they pulled up their horses, because they found that they had penetrated entirely through the Turkish lines.

The king now looking about him, saw the noble earl of Leicester fallen from his horse, and fighting bravely on foot. No sooner did he see this than he rushed to his rescue, snatched him out of the hands of the enemy, and replaced him on his horse. What a terrible combat was then waged! A multitude of Turks advanced, and used every exertion to destroy our small army; vexed at our success, they rushed towards the royal standard of a lion, for they would rather have slain the king than a thousand others.

In the midst of the *mêlée* the king saw Ralph de Mauleon dragged off prisoner by the Turks, and spurring his horse to speed, in a moment released him from their hands, and restored him to the army; for the king was a very giant in the battle, and was everywhere in the field — now here, now there, wherever the attacks of the Turks raged the hottest. So bravely did he fight, that there was no one, however gallant, that would not readily and deservedly yield to him the pre-eminence.

On that day he performed the most gallant deeds on the furious army of the Turks, and slew numbers with his sword, which shone like lightning; some of them were cloven in two from their helmet to their teeth, whilst others lost their heads, arms, and other members, which were lopped off at a single blow. While the king was thus labouring with incredible exertions in the fight, a Turk advanced towards him, mounted on a foaming steed. He had been sent by Saphedin of Archadia, brother to Saladin, a liberal and munificent man, if he had not rejected the Christian faith. This man now sent to the king, as a token of his well-known honourable character, two noble horses, requesting him earnestly to accept them, and make use of them, and if he returned safe and sound out of that battle, to remember the gift and recompense it in any manner he pleased. The king readily received the present, and afterwards nobly recompensed the giver. Such is bravery, cognisable even in an enemy; since a Turk, who was our bitter foe, thus honoured the king for his distinguished valour.

The king, especially at such a moment of need, protested that he would have taken any number of horses equally good from anyone, even more a foe than Saphedin, so necessary were they to him at that moment. Fierce now raged the fight, when such numbers attacked so few; the whole earth was covered with the javelins and arrows of the unbelievers; they threw them several at a time against our men, of whom many were wounded. Thus the weight of the battle fell heavier upon us than before, and the galley-men withdrew in the galleys which brought them, and so, in their anxiety to be safe, they sacrificed their character for bravery. Meanwhile a shout was raised by the Turks, as they strove who should first occupy the town, hoping to slay those of our men whom they should find within.

The king, hearing the clamour, taking with him only two knights and two crossbow men, met three Turks, nobly caparisoned, in one of the principal streets. Rushing bravely upon them, he slew the riders in his own royal fashion, and made booty of two horses. The rest of the Turks who were found in the town were put to the rout in spite of their resistance, and dispersing in different directions, sought to make their escape even where there was no regular road. The king also commanded the parts of the walls which were broken down to be made good, and placed sentinels to keep watch lest the town should be again attacked. These matters settled, the king went down to the shore, where many of our men had taken refuge on board the galleys. These the king exhorted by the most cogent arguments to return to the battle and share with the rest whatever might befall them. Leaving five men as guards on board each galley, the king led back the rest to assist his hard-pressed army; and he no sooner arrived, than with all his fury he fell upon the thickest ranks of the enemy, driving them back and routing them, so that even those who were at a distance and untouched by him, were overwhelmed by the throng of the troops as they retreated.

Never was there such an attack made by an individual. He pierced into the middle of the hostile army, and performed the deeds of a brave and distinguished warrior. The Turks at once closed upon him and tried to

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overwhelm him. in the meantime our men, losing sight of the king, were fearful lest he should have been slain, and when one of them proposed that they should advance to find him, our lines could hardly contain themselves. But if by any chance the disposition of our troops had been broken, without doubt they would all have been destroyed. What however was to be thought of the king who was hemmed in by the enemy, a single man opposed to so many thousands?

The hand of the writer faints to tell it, and the mind of the reader to hear it. Who ever heard of such a man? His bravery was ever of the highest order, no adverse storm could sink it; his valour was ever blooming. Why then do we speak of the valour of Antæus, who regained his strength every time he touched his mother earth, for Antæus perished when he was lifted up from earth in the long wrestling match. The body of Achilles also, who slew Hector, was invulnerable, because he was dipped in the Stygian waves; yet Achilles was mortally wounded in the very part by which he was held when they dipped him. Likewise Alexander, the Macedonian, who was stimulated by ambition to subjugate the whole world, undertook a most difficult enterprise, and with a handful of choice soldiers fought many celebrated battles, but the chief part of his valour consisted in the excellence of his soldiers. In the same manner, the brave Judas Maccabæus, of whose wars all the world discoursed, performed many wonderful deeds worthy forever to be remembered, but when he was abandoned by his soldiers in the midst of a battle, with thousands of enemies to oppose him, he was slain, together with his brothers.

But King Richard, inured to battle from his tenderest years, and to whom even famous Roland could not be considered equal, remained invincible even in the midst of the enemy, and his body, as if it were made of brass, was impenetrable to any kind of weapon. In his right hand he brandished his sword, which in its rapid descent broke the ranks on either side of him. Such was his energy amid that host of Turks that, fearing nothing, he destroyed all around him, mowing men down with his sword as reapers mow down the corn with their sickles. Who could describe his deeds? Whoever felt one of his blows, had no need of a second. Such was the energy of his courage, that it seemed to rejoice at having found an occasion to display itself. The sword wielded by his powerful hand, cut down men and horses alike, cleaving them to the middle.

The Turks were terror-struck at the sight, and giving way on all sides, scarcely dared to shoot at him from a distance with their arrows. The king now returned safe and unhurt to his friends, and encouraged them more



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than ever with the hope of victory. How were their minds raised from despair when they saw him coming safe out of the enemy's ranks ! They knew not what had happened to him, but they knew that without him all the hopes of the Christian army would be in vain. The king's person was stuck all over with javelins, like a deer pierced by the hunters, and the trappings of his horse were thickly covered with arrows. Thus, like a brave soldier, he returned from the contest, and a bitter contest it was, for it had lasted from the morning sun to the setting sun. It may seem indeed wonderful and even incredible that so small a body of men endured so long a conflict ; but by God's mercy we cannot doubt the truth of it, for in that battle only one or two of our men were slain. But the number of the Turkish horses which lay dead on the fields is said to have exceeded fifteen hundred ; and of the Turks themselves more than seven hundred were killed, and yet they did not carry back King Richard, as they had boasted, as a present to Saladin ; but, on the contrary, he and his brave followers performed so many deeds of valour in the sight of the Turks, that the enemy themselves shuddered to behold them. In the meantime, our men having by God's grace escaped destruction, the Turkish army returned to Saladin, who is said to have ridiculed them by asking where Melek Richard was, for they had promised to bring him a prisoner ? " Which of you," continued he, " first seized him, and where is he ? Why is he not produced ? " To whom one of the Turks that came from the farthest countries of the earth replied ; " In truth, my lord, Melek Richard, about whom you ask, is not here ; we have never heard since the beginning of the world that there ever was such a knight so brave and so experienced in arms. In every deed at arms, he is ever the foremost ; in deeds, he is without a rival, the first to advance and the last to retreat ; we did our best to seize him, but in vain, for no one can escape from his sword ; his attack is dreadful ; to engage with him is fatal, and his deeds are beyond human nature."

From the toil and exertion of the battle, King Richard and several others who had exerted themselves the most, fell ill, not only from the fatigue of the battle, but the smell of the corpses, which so corrupted the neighbourhood, that they all nearly died.

PEACE BETWEEN THE KINGS

Richard now wished for peace, and Saladin, exhausted by wars, submitted to necessity. They exchanged expressions of esteem, and as the former avowed his contempt of the vulgar obligation of oaths, they only grasped each other's hands in pledge of fidelity. A truce was agreed upon for three years and eight months ; the fort of Askalon was to be destroyed ; but Joppa and Tyre, with the country between them, were to be surrendered to the Christians. The people of the West were also at liberty to make their pilgrimages to Jerusalem, exempt from the taxes which the Saracenian princes had in former times imposed.

The French soldiers at Acre prepared to return to Europe ; but wished first to behold the sepulchre which was so dear and sacred to the Christians. But Richard was indignant at the audacity of men who claimed the benefit of a treaty which no efforts of their own had procured. They had lost the laurel of holy warriors, and they deserved not to bear the pilgrim's palm. The rest of the army visited the hallowed places, and Saladin, alive to every honourable obligation, prevented his subjects from injuring the persons and

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insulting the feelings of the devout palmers. In a familiar conversation with the bishop of Salisbury Saladin expressed his admiration of the bravery of Plantagenet, but thought that the skill of the general did not equal the valour of the knight. The courteous prelate complimented the Mussulman by replying that there were not two such warriors in the world as the English and the Syrian monarchs. Often have we had occasion to observe the generosity of Saladin in the moment of victory. At the solicitation of the bishop he allowed establishments of Latin priests in the Holy Sepulchre, and in the churches of Bethlehem and Nazareth. He had pity, too, on the different barons whom his conquests had dispossessed. He gave to the lord of Sajateta a handsome town near Tyre; to Belian of Ibelin a castle, four miles from Acre; and he restored Caiphas, Cæsarea, and Azotus to their respective lords. Count Henry of Champagne became master of Joppa.

The loss of many thousand soldiers on the plains of Acre, and the bravery and conduct of the English monarch, had prevented some of the anticipated issues of the battle of Tiberias; Palestine did not become a Mussulman colony; and so much of the sea coast was in the hands of the Christians, and so enfeebled were the enemy, that fresh hostilities could safely be commenced whenever Europe should again pour forth her religious fanatics, and military adventurers. Richard gained more honour in Palestine than any of the emperors of Germany and kings of France who had sought renown in foreign war; and although these distant ages may censure his conduct as unprofitable to his country, yet his actions were in unison with that spirit of the times which looked



RICHARD THE LION-HEARTED AS A CRUSADER

upon valour as more important than empire, and esteemed achievements in battle more highly than the consequences of victory. In the month of October, Richard, with his queen, the English soldiers, and pilgrims, set sail for England. But storms of violence, uncommon even for the boisterous season of autumn, soon scattered the fleet. Many of the vessels were wrecked on hostile shores, and the warriors of England, now penniless, naked, and famished, were led into Saracen prisons. Other ships fortunately reached friendly ports, and in time returned to Britain.^b

END AND REVIEW OF THE THIRD CRUSADE

Thus finished this Third Crusade, in which all the western powers in arms obtained no greater advantages than the taking of Ptolemais and the demolition of Askalon; in it Germany lost, without glory, one of the greatest of its emperors and the finest of its armies. If we may believe Arabian authors, six hundred thousand crusaders appeared before Ptolemais, and scarcely one hundred thousand of these warriors saw their native country again. Europe had the greater reason to deplore the losses of this year, from the fact of her armies having been so much better composed than in preceding expeditions; criminals, adventurers, and vagabonds had been strictly excluded from the ranks. All that the West could boast of the most noble and illustrious of its warriors had taken up arms.

The crusaders that contended with Saladin were better armed and better disciplined than any that preceded them in Palestine; the foot-soldiers employed the cross-bow, which had been neglected or prohibited in the Second Crusade. Their cuirasses, and their bucklers covered with thick leather, defied the arrows of the Saracens; and on the field of battle, soldiers were often seen bristling with arrows and darts, whom the Arabs compared to porcupines, still keeping their ranks and fighting bravely. The Saracens had likewise made some progress in the art of war, and began to resume the use of the lance, which they did not employ when the first crusaders arrived in Syria. The Mussulman armies were not confused multitudes; they remained longer under their banners, and fought with less disorder. The Kurds and Turks surpassed the Franks in the art of attacking and defending cities and castles. The Mussulmans had, besides, more than one advantage over the crusaders: they made war upon their own territories and in their own climate; they were under the command of one single leader, who communicated the same spirit to all, and only presented to them one cause to defend.

In this crusade the Franks appeared to be more polished than they had been till that time. Great monarchs making war against each other without ceasing to give evidences of mutual esteem and generous feeling, was a new spectacle for the world. Subjects followed the example of their princes, and lost beneath the tent much of their barbarism. The crusaders were sometimes admitted to the table of Saladin, and emirs received at that of Richard. By thus mingling together, Saracens and Christians might make a happy exchange of usages, manners, knowledge, and even virtues. The Christians, rather more enlightened than during the first Crusades, stood in less need of excitement from the visions of fanaticism. The passion for glory was for them almost as powerful a principle as religious enthusiasm. Chivalry also made great progress in this crusade; it was held in such honour, and the title of knight was so glorious, even in the eyes of the infidels, that Saladin did not disdain to be decorated with it.

In this crusade, in which so many knights rendered themselves illustrious, two men acquired an immortal glory, one by a useless bravery and qualities more brilliant than solid, the other by real successes and virtues that might have served as models to Christians. The name of Richard remained during a century the terror of the East, and the Saracens and Turks celebrated him in their proverbs a long time after the Crusades. He cultivated letters and merited a place among the troubadours; but the arts did not at all soften his character; it was his ferocity as well as his courage that procured him the surname of Cœur de Lion. Carried away by the

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inconstancy of his inclinations, he often changed his projects, his affections, and his principles of action; he sometimes braved religion, and very often devoted himself to its service. Sometimes incredulous, as often superstitious; measureless in his hatred as in his friendship, he was extravagant in everything, and only showed himself constant in his love for war. The passions which animated him scarcely ever permitted his ambition to have an aim or a determinate object. His imprudence, his presumption, and the unsteadiness of his plans, made him lose the fruits of his exploits. In a word, the hero of this Crusade is more calculated to excite surprise than to create esteem, and appears to belong less to history than to the romances of chivalry.

With less rashness and bravery than Richard, Saladin possessed a more firm character, one far better calculated to carry on a religious war. He paid more attention to the results of his enterprises; more master of himself, he was more fit to command others. When mounting the throne of the atabegs, Saladin obeyed rather his destiny than his inclinations; but when once firmly seated, he was governed by only two passions — that of reigning, and that of securing the triumph of the *Koran*. On all other subjects he was moderate, and when a kingdom or the glory of the prophet was not in question, the son of Eyyub was admired as the most just and mild of Mussulmans. We may add that the stern devotion¹ and ardent fanaticism that made him take up arms against the Christians, only rendered him cruel and barbarous in one single instance. He displayed the virtues of peace amidst the horrors of war. “From the bosom of camps,” says an oriental poet, “he covered the nations with the wings of his justice, and poured upon his cities the plenteous showers of his liberality.” The Mussulmans, always governed by fear, were astonished that a sovereign could inspire them with so much love, and followed him with joy to battle. His generosity, his clemency, and particularly his respect for an oath, were often the subjects of admiration to the Christians, whom he rendered so miserable by his victories, and of whose power in Asia he had completed the overthrow.

The Third Crusade, which was so glorious for Saladin, was not entirely without advantages for Europe. Many crusaders, on the way to Palestine, stopped in Spain, and by their victories over the Moors, prepared the deliverance of the kingdoms situated beyond the Pyrenees. A great number of Germans, as in the Second Crusade, prevailed upon by the solicitations of the pope, made war upon the barbarous inhabitants of the shores of the Baltic, and thus, by useful exploits, extended the limits of the Christian republic in the West. As in this war the greater part of the crusaders went to Palestine by sea, the art of navigation made a sensible advance; the maritime nations of Europe acquired an accession of prosperity, their fleets became more formidable, and they were able, with glory, to dispute the empire of the sea with the Saracens.

In several states of Europe, commerce, and the spirit of the holy wars contributed to the enfranchisement of the lower classes. Many serfs, upon becoming free, took up arms. It was not one of the least interesting spectacles of this crusade, to see the standards of several cities of France and Germany floating in the Christian army amongst the banners of lords and barons. This crusade was particularly beneficial to France, from which it banished both civil and foreign wars. By prolonging the absence of the

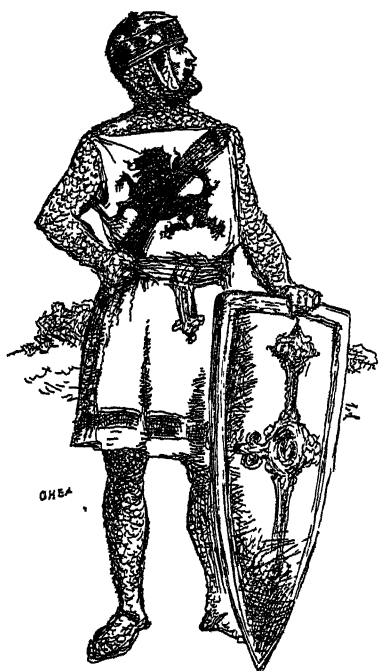
¹ Saladin had but little indulgence in religious matters. The abbé Renaudot, in his manuscript history, relates that he caused a philosopher to be strangled who ventured to preach new doctrines in the city of Aleppo.

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great vassals and the enemies of the kingdom, it weakened their power, and gave Philip Augustus authority to levy imposts, even upon the clergy. It afforded him an opportunity of surrounding his throne with a faithful guard, to keep up regular armies, and prepare, though at a distance, that victory of Bouvines which proved so fatal to the enemies of France.

A long captivity awaited Richard on his return to Europe. The vessel in which he embarked was shipwrecked on the coast of Italy, and fearing to pass through France, he took the route of Germany, concealed under the habit of a simple pilgrim. His liberality betrayed the monarch, and as he had enemies everywhere, he was seized by the soldiers of the duke of Austria. Leopold had not sufficient generosity to forget the outrages received from Richard at the siege of Ptolemais, and detained him prisoner.¹ The duke of Austria did not dare to detain his redoubtable captive in his own hands, and gave him up to the emperor of Germany. Henry VI, who had likewise insults

to revenge, was rejoiced to get Richard in his power, and kept him in chains, as if he had made him a prisoner in the field of battle. The hero of the crusade, who had filled the world with his renown, was cast into a dark dungeon, and remained a long time a victim to the vengeance of his enemies — and they were Christian princes. He was brought before the German diet, assembled at Worms, where he was accused of all the crimes that hatred and envy could invent. But the spectacle of a king in chains was so affecting, that no one durst condemn Richard, and when he offered his justification, the bishops and nobles melted into tears, and besought Henry to treat him with less injustice and rigour.



AN ENGLISH CRUSAIDER, THIRD
CRUSADE

Queen Eleanor implored all the powers of Europe for the release of her son. The complaints and tears of a mother touched the heart of Celestine, who had recently ascended the chair of St. Peter. The pope several times demanded the liberty of the king of England, and even excommunicated the duke of Austria and the emperor; but the thunders of the church had so often been launched against the thrones of Germany, that they no longer inspired fear. Henry braved the

anathemas of the holy see; the captivity of Richard lasted another year; and he only obtained his liberty after engaging to pay a considerable ransom. His kingdom, which he had ruined at his departure for the Holy Land, exhausted itself to hasten his return; and England gave up even her sacred vases to break the chains of her monarch. He was received with enthusiasm by the English; his adventures, which drew tears, obliterated the remembrance of his cruelties, and Europe only recollected his exploits and his misfortunes.^c

[¹ The well-known story of the discovery of Richard in Leopold's hands, by Blondel, through the singing of a song which king and minstrel had composed together, is now believed to be apocryphal and quite fabulous.]

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DEATH OF SALADIN; ARAB EULOGIES

In the year 589 (1193 A.D.), after the departure of the king of England, Saladin having no longer anything to fear from the Christians, resolved to pass some time at Damascus. This was always a favourite place of sojourn, and he hoped there to recover his health, for he was feeling severely the strain of so arduous a war. His plan, after resting a while in Damascus, was to go to Egypt, which he had not visited for ten years. He left Jerusalem and paid visits en route to Nablus, Tiberias, and other scenes of his recent conquests. At Berytus, Bohemond, prince of Antioch, came to pay allegiance. What most touched the sultan was that Bohemond came of his own accord, without distrust, without escort, without even having requested a safe conduct. As evidence of his satisfaction the sultan gave him a splendid welcome, and granted him several fiefs contiguous to his own principality. The lords who came with him also received presents. Saladin finally arrived in Damascus amid the acclamations of the populace. Great was the rejoicing, and poets exercised their art for the occasion. The sultan immediately took in hand the welfare of the inhabitants and reformed several abuses. In the meanwhile he betook himself with his brother Malik Adil to the pleasures of the chase. He was away a fortnight; his health seemed restored, and already he began to believe himself beyond all danger, when suddenly he fell ill of a bilious fever of which he died on the thirteenth day, March 5, 1193. Boha ad-Din, who at the time of Saladin's death was in the city, relates that grief was universal. "That day," he says, "was the most terrible that had ever dawned on Islam. The castle of Damascus, the city, the whole universe was struck with a sorrow that God alone could measure."

Saladin was born at Tekrit, on the Tigris, and died at the age of fifty-seven lunar years, after having reigned twenty-four years over Egypt and nineteen over Syria. Arabian historians represent him as a most generous prince, who would ever willingly deprive himself of the necessities of life. Boha ad-Din avows that finally his steward felt obliged, unknown to him, to put aside money in order to meet future emergencies; at his death they found in his treasury forty-seven silver pieces and one of gold. "This," adds Boha ad-Din, "was all that remained of the revenues of Egypt, Arabia, Syria, and a part of Mesopotamia."

It always happened that when Saladin took possession of a new province he performed deeds of great generosity in order to win over the people. When he entered Damascus after the death of Nur ad-Din, he did not take for himself any of this prince's treasures, but distributed everything among the emirs. "Saladin," says Abulfeda, "had gentle manners, he bore contradiction easily, and showed great indulgence to those who served him. If anything wounded his feelings he did not exhibit it. He was reserved in speech; and his example inspired the same thing in others. No one dared attack his neighbour's honour in the sultan's presence."

"He never could see an orphan without being moved. If one of its parents were still alive he gave it into this parent's keeping, but himself provided for the child's maintenance and kept watch over its education. Whenever he met an aged person he wept tenderly and bestowed some token of generosity. Such was his manner of life until God called him to his merciful bosom."

Saladin was not insensible to domestic affection. He loved to spend his time with his family, surrounded by his children, and taking part in their

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sports. He was sincerely devoted to his religion and brought up his children in the same way. Boha ad-Din has preserved for us the sultan's speech, a short time before his death, on the occasion of the departure of his son Dhahir to the post of governor of Aleppo. "O my son," the sultan said, "I recommend to thee the fear of God, source of all goodness. Do what God asks, and thou shalt find in that thy salvation. Hold always the sight of blood in horror. Take care not to shed or stain thyself with it, for the mark is never washed away. Look to the well-being of thy subjects and inform thyself as to their needs. Thou art for them God's minister as well/as mine. Take care to please the emirs, the great men of the land, and the people of high estate. It is by my righteous ways that I have reached this degree of power. Bear no malice towards anyone whoever he may be, for we are all mortal. Be attentive to thy duty to others, for in giving them satisfaction thou obtainest the forgiveness of God better than looking to thy own account with him, for repentance to cure all; for the Lord is good and merciful."

He loved to read the *Koran* and he had the book read to his servitors and all those around him. Noticing one day a little child reading the *Koran* to his father, he was touched to tears by the sight and gave money and land to both father and son. He admitted unreservedly all that religion teaches, and hated philosophers and heretics. He once imprisoned and put to death at Aleppo a young man named Sahraverdi, who mocked at and insulted religion.

Boha ad-Din relates again: "Saladin was a great lover of justice; not only was he strict on its being given, but he dispensed it himself as far as his affairs would admit. He heard cases twice a week, Mondays and Thursdays, assisted by cadis and people of the law. Great and small, everyone found the door open. He did the same on his journeys as in his capital, receiving all petitions presented to him, and rejecting no demands. When a case demanded a great amount of attention he examined it at leisure, sometimes in the day, sometimes at night, and judged it as God prompted him. Never was his sense of justice invoked in vain; it was the same for the princes of his family as for his other subjects, for he made exception of no one."

There would be no end were one to transcribe all that the Arab chroniclers, particularly Boha ad-Din, relate concerning Saladin's justice and piety. The latter is especially devoted to bringing out these virtues of his hero, and purposely omits to speak of the vices that stained them. In the whole course of his reign Saladin encountered no great opposition except on the part of the Christians, and especially those of the West. So he had come to believe in no enemies but the Franks. These he treated as enemies of God, and called the war they brought upon him, "the holy war."

"When God shall have put into my hands the other Christian cities," he told Boha ad-Din, "I shall share my states with my children, leave them my last instructions, and bidding them farewell, embark upon that sea to subdue the western isles and lands. I shall never lay down my arms while there remains a single infidel upon the earth, at least if from here to there I am not stopped by death."

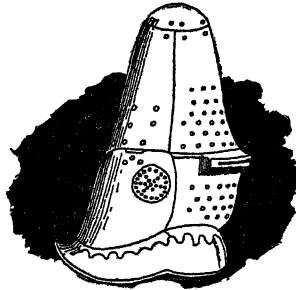
Thus Saladin's ambitions reached as far as the conquest of France, Italy, and the other Christian countries. And lest one should believe the words reported by Boha ad-Din to be a vain threat, we find the same idea in the sultan's reply to a letter from the emperor Barbarossa. What is more singular is that the hate of Saladin was directed towards the Christians only as a body of nations. Once in his power, he looked at them through different

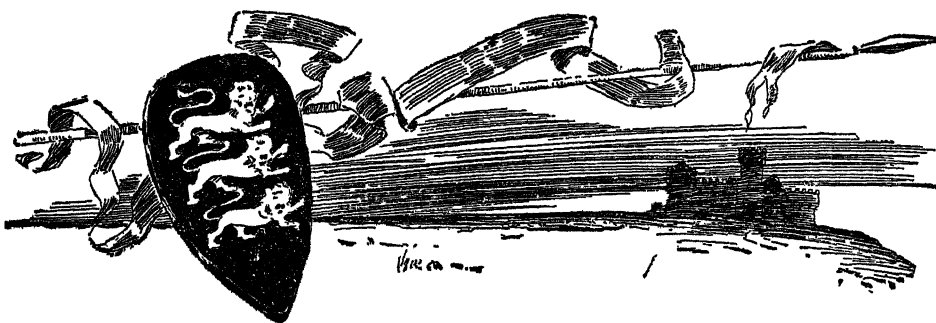
[1193 A.D.]

eyes. Thus we can explain the magnificent and even exaggerated eulogies of certain contemporary Christian and especially Italian writers, eulogies which perhaps no Mohammedan writer has exceeded. For example, there is the following passage in the Arab history of the patriarchs of Alexandria, whose author was one of the Coptic Christians :

"Saladin in all the surrenders he had from the Franks was faithful to his word. When a town capitulated he left the inhabitants their liberty, with their wives, their children, and their belongings. As to their Mohammedan captives, Saladin offered to buy them back, and mentioned a sum greater than their value. If the Franks refused this he let them keep their prisoners, saying, 'I don't want to interfere with your captives ; only treat them well, as I treat your people.' Whenever his policy would permit it Saladin sought to please everybody. 'I much prefer,' he said, speaking of the Christians, 'that they should remain contented and happy.'"

Saladin's two most glorious achievements in the eye of the majority of the Mohammedan historians were the taking of Jerusalem and Palestine from the Christians, and the destruction of the Fatimite caliphate in Egypt. The Chinese relate most of the titles and phrases in which they refer to him and which may be found on many monuments of the period. "With Saladin," says Imad ad-Din, his secretary, "the great men perished, with him disappeared people of true worth ; good deeds diminished, and bad ones increased ; life became difficult, and earth was covered with shadows ; the century had its phoenix to deplore, and Islam lost its support." ²





CHAPTER V

THE FOURTH TO THE SIXTH CRUSADES

[1195-1229 A.D.]

Bound for Holy Palestune,
Nimble we brush'd the level brine,
All in azure steel array'd ;
O'er the wave our weapons play'd,
And made the dancing billows glow ;
High upon the trophied prow,
Many a warrior-minstrel swung
His sounding harp, and boldly sung.

— WARTON, *The Crusade*.

WARS and rebellions had filled all the thoughts of Saladin, and he had established no principles of succession. Three of his numerous progeny became sovereigns of Aleppo, Damascus, and Egypt; others had smaller possessions, and the emirs and atabegs of Syria again struggled for independence. The soldiers of the late sultan rallied round his brother Saphedin [Saif ad-Din] whose wisdom and valour were familiar to them. Both by stratagem and liberal policy he reared a large fabric of empire in Syria, and he was the most powerful of all the Moslem princes, when the time for the expiration of the peace arrived. The Saracenic power was, however, palsied for a while by a dreadful famine in Egypt, and the Latins in Palestine suffered also from the miserable state of this general granary.

The knights of St. John cast their regards towards Europe, and particularly to England, for succour, and entreated that new armies would march to Palestine, and destroy the exhausted Moslems.

POPE CELESTINE III PROMOTES A CRUSADE (1195 A.D.)

Two years before this favourable moment, the daring and ambitious pope Celestine III had again sounded the trumpet of war. France had not revived from its losses in the Third Crusade, and Philip Augustus heard the appeal with indifference. Many of the people of England enrolled their names as holy warriors, obtained spiritual absolution, and then abandoned their pious resolves. The pope hurled his thunders against those who

[1195-1196 A.D.]

deserted their profession, except for some legitimate cause; but all thoughts of a crusade gradually died away in England, for the king was too much occupied in political concerns to encourage it. But wild schemes of war were occasionally in his mind, and the early writers have ascribed to his dauntless spirit the vast design of conquering Egypt and, after having gained the Holy Land, of possessing himself of the throne of Constantinople.

Designs equally ambitious were entertained by the emperor Henry, the enemy of Plantagenet. Seconded by imperial influence, the clergy successfully preached the crusade through all the German states. The emperor declared that he would provide a passage for both rich and poor who wished to go. But, though influenced, he was not absorbed by the love of barren glory, and when the possession of Sicily seemed an easy achievement, he postponed the gathering of laurels in Palestine till he had added a great state to his empire in Europe. Tancred, prince of Sicily, had lately died, and Henry, in right of his wife Constanza, put in his claims. This defection from the holy war was declared to be in accordance with the opinions of his wisest princes and lords, and it did not quench the spirit of fanaticism and romance.

THE FOURTH (OR GERMAN) CRUSADE (1195-1198 A.D.)

From the north to the south of Germany the frenzy of crusading had spread, and it had infected the bishops of Bremen, Wurzburg, Passau, and Ratisbon; the dukes of Saxony, Brabant, Bavaria, and the son of the duke of Austria; the marquis of Brandenburg and Moravia; the landgraf of Thuringia; the count Palatine, and the counts of Habsburg and Schwembourg. The son of Henry duke of Limburg and the archbishop of Mainz led the vanguard of the holy warriors; and in the passage through Hungary they were joined by Margaret, sister of the French king and queen of Hungary, who, as one mode of consolation for the loss of her husband, had vowed to pass the remainder of her life in the pains of pilgrimage. Though the time of peace, as settled by the treaty between Richard and Saladin, had expired, yet the Christians and Mussulmans continued to live in amity. When the new champions of the cross arrived at Acre, no remonstrances of the Latins against fresh wars, no suggestions that all new crusaders ought to be obedient to the discretion of the residents in the Holy Land could abate the furious desire of the Germans for hostility.

Their aggressions were quickly returned by the Mussulmans, civil feuds were hushed, and Saphedin again headed the veteran forces of Syria and of Egypt. The important city of Joppa was taken by him before the Christian army from Acre could relieve it. The care and expense of Richard were dissipated in a moment; the fortifications were destroyed, and several thousands of the people of Joppa were put to the sword. In these unhappy moments another portion of the German force, under the command of the dukes of the lower Lorraine and Saxony, arrived at Acre. They had made the voyage from the northern ports of Germany, and in their route had chastised the Moors of Portugal. Confident in their strength, the united forces of Europe and Palestine, led by the duke of Saxony, directed their march towards the city of Berytus; but Saphedin, ever observant of events, quitted the vicinity of Joppa, and overtook his foes between Tyre and Sidon. The close columns of the duke of Saxony's army were impenetrable to his vigorous and continual attacks. The victory of the Christians appeared to be decisive, the enemy's force was scattered, and so extensive

was the panic that the Saracens abandoned Laodicea, Gabala, Joppa, Sidon, and Berytus. Nine thousand prisoners were redeemed without ransom; and the statement that there were three years' provisions for the inhabitants of Berytus in the storehouses of that town shows the importance of the day of Sidon. The exultation of the crusaders was still further advanced by the arrival of a third body of friends, headed by Conrad, bishop of Hildesheim and chancellor of the German Empire. By the usual process of ambitious princes Henry had subjugated Sicily; and now, devoted to the conquest of the Holy Land, he sent his third army as his immediate precursors.

It seemed that the hour was now at hand when Europe would receive the reward of her invincible heroism. All the sea coast of Palestine was already in the possession of the Christians: and even they who had generally most desponded were now elevated with the conviction that the cross must ere long surmount the walls of Jerusalem. But in their march from Tyre towards the Holy City they made a fatal halt at the fortress of Thoron. The lofty and solid pile of stones withstood the attacks of the common engines of violence. But by a month's labour of some Saxon miners the rock itself which supported the fortress was pierced through; and the battlements tottered to their foundation. The Saracens were now at the feet of the Christians sung for clemency. A free passage into the Moslem territories was all that they asked, and the fort might then be at the disposal of the crusaders. After much time had been passed in balancing considerations of revenge or mercy, a treaty founded on these terms was signed; but although just principles of war prevailed with the majority, yet the smaller party, who breathed nothing but slaughter, impressed their menaces so deeply on the minds of the Saracens that the latter vowed to submit to the last extremity, rather than confide in the agreements and oaths of champions of the cross.

They gained resolution from despair; they met their foes in the passages which had been mined in the rocks; and in every encounter the Moslem scimitar reeked with Christian blood. Fictious contentions disordered the Latin council; insubordination and vice raged in the camp; and, to crown their miseries, the crusaders heard that the infidel world had recovered from its defeat at Sidon, and that the sultans of Egypt and Syria were concentrating their levies. Daunted at the rumour of their march, the German princes deserted their posts in the middle of the night, and fled to Tyre. In the morning their flight was discovered by the soldiers, and horror and despair seized every breast. The camp was deserted by those who had strength to move; the feeble left their property, the cowardly their arms behind them. The road to Tyre was filled with soldiers and baggage in indiscriminate confusion; but so exhausted was the state of the Mussulmans in Thoron, that the Christians were not molested in their retreat by any accidents except those which their own imprudence and precipitation occasioned (1197).

When the fragments of the army were collected, and the soldiers were at a distance from danger, everyone reproached the other as the cause of the late disgraceful event. The Germans accused the Latins of cowardice; and the barons of the Holy Land declared that they would not submit to the domineering pride of the Germans. All the quarrels were conducted in scriptural language. Treachery was the crime of which each party accused the other; for the case of Judas was in the minds of all. Conrad and his soldiers went to Joppa, and resolved to repair its fortifications and to await the moment for revenge on the Latins of Syria. Saphedin marched against them,

[1198 A.D.]

and the Germans did not decline the combat. Victory was on the side of the Christians; but it was bought by the death of many brave warriors, particularly of the duke of Saxony, and of the son of the duke of Austria. But the Germans did not profit by this success, for news arrived from Europe that the great support of the Crusade, Henry VI, was dead. The archbishop of Mainz, and all those princes who had an interest in the election of a German sovereign, deserted the Holy Land. The queen of Hungary was the only individual of consequence whose fanaticism was stronger than worldly considerations. The remnants, and they were more than twenty thousand, of this once powerful host fortified themselves in Joppa. But a new storm arose in the Turkish states. It swept over Berytus and the land of the Christians; and, on the 11th of November, while the Germans were celebrating the feast of St. Martin, the Moslems entered the city of Joppa and slew every individual whom they found.

Old Fuller^f says, "At this time, the spring-tide of their mirth so drowned their souls that the Turks, coming in upon them, cut every one of their throats to the number of twenty thousand; and quickly they were stabbed with the sword that were cup-shot before. A day which the Dutch (the Germans) may well write in their calendars in red letters dyed with their own blood, when the camp was their shambles, the Turks their butchers, and themselves the Martinmasse beeves, from which the beastly drunkards differ but a little."

About the time of the massacre at Joppa, Henry, count of Champagne, the acknowledged king of Jerusalem, died. The grand master of the Hospitalers represented to Isabella the propriety of her marriage with Almeric de Lusignan, king of Cyprus, who had lately succeeded his brother Guy. It was thought that Acre and its vicinity could not remain in the hands of the Latins unless they were governed by a king, and that, in every circumstance, Cyprus, as a place of succour and retreat, would be a valuable ally to Jerusalem. With equal truth it might have been argued that, if there were a powerful king in Palestine, faction, the great foe of the state, could not raise its head. Familiarised to the joys of royalty and love, the widowed queen embraced with rapture new prospects of happiness, and in her eyes Almeric was as estimable as she had found her divorced husband Humphry, or her deceased lords Conrad and Henry. The union was approved of by the clergy and barons, it was celebrated at Acre, and Almeric and Isabella were proclaimed king and queen of Cyprus and Jerusalem.

THE FIFTH CRUSADE (1201-1204 A.D.)

The Third and Fourth Crusades were created by the ordinary influence of papal power and royal authority; but the Fifth sprang from genuine fanaticism. At the close of the twelfth century a hero arose in France, worthy of companionship with Bernard. Fulk, of the town of Neuilly, near Paris, was distinguished by the vehemence and ability of his preaching, and as in early life he had drank deeply of the cup of pleasure he was well qualified to describe the different states of the sinner and the saint. He did not involve himself in the speculative absurdities of the day, but declaimed against the prevailing vices of usury and prostitution. For two years he preached without success, but after that time "heaven lent its aid to the efforts of the preacher, in order that his words, like arrows from a powerful bow, might penetrate the depraved hearts of men." Accordingly, miracles

attested celestial approbation, and his sermons were received as oracles. With the extension of his fame his wishes for religious good increased, and his soul was inflamed with the desire of accomplishing the great aim of Christendom. He accordingly assumed the cross, and war with the infidels became the copious matter of his sermons.^c

The Fifth Crusade was an individual enterprise. Since the failure of the Third, Jerusalem was forgotten and wars between kings and Christian peoples took the place of the pious expeditions. England, Germany, and France, once united for the recovery of the Holy Sepulchre, were now armed one against the other. The emperor Otto IV was excommunicated; Philip



THIRTEENTH CENTURY CRUSADER

Augustus had been, John was to be. All these excommunicants gave little thought to the Holy Land. The great pope Innocent III wanted to bring it back to their minds and caused a new crusade to be preached, promising the remission of all sins to those who served God for one year. Fulk the curé was the pope's mouthpiece. He visited a tournament that was being held in Champagne, and his burning words made all the princes and knights assembled there assume the cross. This time, as on the first, the kings held aloof, and the people did also. Knighthood alone took part, and rather to show strength of arms than any deep piety, for the affair was nothing more, or little

more, than a plundering expedition. Baldwin IX, count of Flanders, and Boniface II, count of Montferrat, were at its head. As it had been previously proved that the sea route was much preferable to the land, the crusaders sought ships at Venice.

That city was even then the Queen of the Adriatic. Driven by Attila's invasion to the lagoons, the people from the mainland had prospered in that most remarkable situation in the world. None of the invasions that passed over Italy had reached them. Their trade had extended, and the islands and shores of Istria and Illyria recognised their superiority. When the crusaders appeared, the Venetians encouraged them not only through piety but the spirit of gain as well. The Mohammedans and Greeks were their rivals in the eastern Mediterranean and they found this a good opportunity to dispossess them. The interested services rendered the crusaders in 1180 had brought the Venetians the privilege of opening in each town of the new kingdom of Jerusalem a quarter exclusively their own, and at the same time they took possession of the Greek islands of Rhodes, Samos, Scio, Mytilene, and Andros. In 1173 Venice had made its dogeship elective, and established with its grand council that aristocratic government which kept its power through many ages.

Such was Venice when the crusaders put in an appearance. Geoffrey de Villehardouin, seneschal to the court of Champagne, himself narrates the mission in which he took part. It was a curious sight—that of the feudal lords obliged, kneeling and in tears, to beg the people humbly for ships. "We will grant them; we will grant them," replied the sovereign people. City of merchants and seamen, Venice could not but sell such a service, and demanded 85,000 marks or 20,230 kilograms of silver, which to-day would be equal to about £161,840 or \$809,200, but in those days was worth

[1201-1204 A.D.]

much more. The knights could not produce such a sum, and in place of cash the Venetians offered to take in payment a hostile city if the crusaders would capture it for them. They had already taken from the Greeks the principal cities of the Dalmatian coast — Spalato, Ragusa, and Sebenico. One alone remained to prevent their complete dominion over the Adriatic — Zara, still occupied by the king of Hungary. In vain did Innocent III thunder against this detour from the crusade; the Venetians got Zara and Doge Dandolo, ninety years old, assumed the cross (1202).

The little account settled, they could go; but whither? The set-backs of the last Crusades showed that it was necessary to have some point of support in order to operate successfully in Palestine, and this point must be either Egypt or the Greek Empire. The Venetians persuaded their allies that the keys of Jerusalem were either at Cairo or Constantinople. There was some truth in this idea, but there was much more commercial interest. The possession of Cairo would give the Venetians the route to India; that of Constantinople would assure them the commerce of the Black Sea and the whole Grecian archipelago. The crusaders decided on Constantinople, whither a young Greek prince, Alexius, offered to lead them provided they would re-establish on the throne his father Isaac Angelus who had been deposed (1203).

The account of the assault on Constantinople, given more fully in the history of the Byzantine Empire, may be briefly sketched here. When the French came in sight of Constantinople, saw its high walls, its innumerable churches whose gilded domes glistened in the sun, and their glances wandered, as Villehardouin says, "over the length and breadth of the city, sovereign of all others, there was none so brave whose heart did not tremble, and each one looked at the arms which he would soon need." Along the shore there was lined up a magnificent army of sixty thousand men. The crusaders counted on a terrible battle. Barges brought them fully armed to the shore. Before even touching the strand "the knights jumped into the water up to their waists, fully armed, the lance men, the sword bearers, the good archers, and the good sergeants, and the good cross-bowmen. And the Greeks made much pretext to stop them. And when the crusaders came with lowered lances, the Greeks turned their backs and fled, leaving them the shore. And know that nothing more glorious ever took place." The 18th of July (1203) the city was carried by assault; the old emperor was brought from his cell and put back on the throne. Alexius had made the crusaders the most glowing promises; to keep them he imposed new taxes and so angered the weakened people that they strangled their emperor, set up another, Mourzoufle, and shut the city's gates. The crusaders attacked at once. Three days sufficed to get them in again (March, 1204); this time they put it to the sack. One whole quarter, a square league of territory, was burned. And what works of art perished! Four hundred thousand marks were collected in a church for distribution.¹

Then they divided the empire up. Baldwin IX, count of Flanders, was elected emperor of Romania. He won against his opponents, Dandolo and Boniface of Montferrat. The Venetians did not like the idea of seeing their doge on the imperial throne. They took (which pleased them better) a portion of Constantinople with the shore of the Bosphorus and the Propontus,

[¹ It will be well to refer back to the earlier account of the sack of Constantinople in Vol. 7, Chap. 11, p. 352. It is noteworthy how much more atrocious was the barbarity of the crusaders to these their own people, than was that of the Moslems themselves when they took the same city in 1453.]

and a majority of the Archipelago islands, Candia, etc., and dubbed themselves lords of a quarter and a half of the Eastern Empire. The marquis of Montferrat was elected king of Macedonia; Villehardouin, marshal of Romania, and his nephew, prince of Romania. The count of Blois received the Asiatic provinces. There were dukes of Athens and Naxos, counts of Cephalonia, and lords of Thebes and of Corinth. A new France, with all its feudal customs, arose at the eastern end of Europe. Members of the Comnenus family, however, managed to keep several portions which they divided into principalities — Trebizond, Napoli of Argolis, Epirus and Nicæa. But the crusaders were too few to hold their conquest long. In 1261 this Latin Empire fell to pieces. But, up to the end of the Middle Ages and the conquests of the Turks, there still subsisted in certain parts of Greece remnants of the feudal principalities so strangely established by the French in the ancient land of Miltiades and Leonidas.^b

The establishment of the Latins in Constantinople was the important though unlooked-for issue of the Fifth Crusade; but their dominion lasted only fifty-seven years. The history of that period forms a part of the annals of the Lower Empire, and not of the holy wars. But we may remark, generally, that in a very few years fortune ceased to smile on the conquerors. Their arrogant and encroaching temper awakened the jealousy of the king of Bulgaria. The fierce mountaineers, who had so often insulted the majesty of the Roman Empire, now redeemed themselves from the sin of rebellion, by ceaseless war on the usurpers of their former master's throne. The change of the Greek ritual into the service of the Latin church, was a subject of perpetual murmur and discontent. The feudal code of the kingdom of Jerusalem was violently imposed on the people, in utter contempt of their manners and opinions. The Greeks, too, were not admitted into any places of confidence in the government, and the nobility gradually retired from Constantinople, and associated themselves with the princes of the deposed royal family. Several of those princes formed states out of the ruins of the empire, and Manuel Palæologus, the emperor of Nicæa, descendant of Lascaris, son-in-law of the usurper Alexius, had the glory of recovering the throne of the Cæsars, and of finally expelling the usurpers from Constantinople. On the Asiatic side of the Bosphorus the Latins never had much power.

The jealousy which Genoa entertained of her great rival, Venice, was one of the most active causes of the fall of the Latin Empire. In the eleventh and twelfth centuries, commercial concessions had often purchased for Constantinople the military and naval aid of the sovereign of the Adriatic; and at the time of the Fifth Crusade, the empire appeared to acknowledge the equality of the republic. The imperial throne gained the friendship of other Italian princes, and the Pisans as well as the Venetians had almost unlimited commerce with the Grecian states. Each of these allies had its church and its exchange in Constantinople; its consuls decided the causes of their respective citizens, and both nations enjoyed the rare and blessed privilege of exemption from payment of public taxes. In the middle of the twelfth century, Genoa had obtained commercial immunities; but it does not appear that they were so extensive as those which had been acceded to the Venetians and Pisans. When the crusaders captured Constantinople, the commerce of the Black Sea was open to the Venetians, a commerce, which before that event had only been slightly enjoyed by the Italians. The Genoese, alarmed at the maritime progress of the Venetians, took up arms against them: fortune befriended the inferior power, and in the year 1215

[1204-1261 A.D.]

a treaty was concluded, whereby the Genoese were confirmed in the commercial privileges which they had enjoyed under the Greek emperor. But the political situation of the Venetians continued a great source of superiority, and their rivals incited and assisted the Greeks to throw off the Latin yoke, and recapture Byzantium.^c

RESULTS OF THE FIFTH CRUSADE

An old empire which moulders away, a new empire ready to sink into ruins — such are the pictures that this crusade presents to us ; never did any epoch offer greater exploits for admiration, or greater troubles for commiseration. The Greeks, a degenerate nation, honoured their misfortunes by no virtue ; they had neither sufficient courage to prevent the reverses of war, nor sufficient resignation to support them. When reduced to despair, they showed some little valour ; but that valour was imprudent and blind ; it precipitated them into new calamities, and procured them masters much more barbarous than those whose yoke they were so eager to shake off. They had no leader able to govern or guide them ; no sentiment of patriotism strong enough to rally them ; deplorable example of a nation left to itself, which has lost its morals, and has no confidence in its laws or its government ! The Franks had just the same advantages over their enemies that the barbarians of the north had over the Romans of the Lower Empire. In this terrible conflict, simplicity of manners, the energy of a new people for civilisation, the ardour for pillage, and the pride of victory, were sure to prevail over the love of luxury, habits formed amidst corruption, and vanity which attaches importance to the most frivolous things, and only preserves a gaudy resemblance of true grandeur.

This spirit of conquest, which appeared so general among the knights, might favour the expedition to Constantinople ; but it was injurious to the holy war, by turning the crusaders aside from the essential object of the crusade. The heroes of this war did nothing for the deliverance of Jerusalem, of which they constantly spoke in their letters to the pope. The conquest of Byzantium, very far from being, as the knights believed, the road to the land of Christ, was but a new obstacle to the taking of the Holy City ; their imprudent exploits placed the Christian colonies in greater peril, and only ended in completely subverting, without replacing it, a power which might have served as a barrier against the Saracens. To recapitulate in a few words our opinion of the events and consequences of this crusade, we must say that the spirit of chivalry and the spirit of conquest at first gave birth to wonders, but that they did not suffice to maintain the crusaders in their possessions. The crusaders evinced a profound contempt for the Greeks, whose alliance and support they ought to have been anxious to seek ; they wished to reform manners and alter opinions, a much more difficult task than the conquest of an empire, and only met with enemies in a country that might have furnished them with useful allies.

We may add that the policy of the holy see, which at first undertook to divert the Latin warriors from the expedition to Constantinople, became, in the end, one of the greatest obstacles to the preservation of their conquests. The counts and barons, who reproached themselves with having failed in obedience to the sovereign pontiff, at length followed scrupulously his instructions to procure by their arms the submission of the Greek church, the only condition on which the holy father would pardon a war commenced

in opposition to his commands. To obtain his forgiveness and approbation, they employed violence against schism and heresy, and lost their conquest by endeavouring to justify it in the eyes of the sovereign pontiff. The pope himself did not obtain that which he so ardently desired. The union of the Greek and Roman churches could not possibly be effected amidst the terrors of victory and the evils of war; the arms of the conquerors had less power than the anathemas of the church, to bring back the Greeks to the worship of the Latins. Violence only served to irritate men's minds, and consummated the rupture, instead of putting an end to it. The remembrance of persecutions and outrages, a reciprocal contempt, an implacable hatred arose and became implanted between the two creeds, and separated them forever.

History cannot affirm that this crusade made great progress in the civilisation of Europe. The Greeks had preserved the jurisprudence of Justinian; the empire possessed wise regulations upon the levying of imposts and the administration of the public revenues; but the Latins disdained these monuments of human wisdom and of the experience of many ages; they coveted nothing the Greeks possessed but their territories and their wealth. Most of the knights took a pride in their ignorance, and amongst the spoils of Constantinople, attached no value to the ingenious productions of Greece. Amidst the conflagrations that consumed the mansions and palaces of the capital, they beheld with indifference large and valuable libraries given up to the flames. We may add that the necessity for both conquerors and conquered of intercommunication must have contributed to the spreading of the Latin language among the Greeks, and that of the Greeks among the Latins.

The crusaders, however, profited by several useful inventions, and transmitted them to their compatriots; and the fields and gardens of Italy and France were enriched by some plants till that time unknown in the West. Boniface sent into his marquisate some seeds of maize, which had never before been cultivated in Italy; a public document, which still exists, attests the gratitude of the people of Montferrat. The magistrates received the innocent fruits of victory with great solemnity, and, upon their altars, called down a blessing upon a production of Greece, that would one day constitute the wealth of the plains of Italy.

Flanders, Champagne, and most of the provinces of France, which had sent their bravest warriors to the crusade, fruitlessly lavished their population and their treasures upon the conquest of Byzantium. We may say that these intrepid fighters gained nothing by this wonderful war, but the glory of having given, for a moment, masters to Constantinople, and lords to Greece. And yet these distant conquests, and this new empire, which drew from France its turbulent and ambitious princes, must have been favourable to the French monarchy. Philip Augustus must have been pleased by the absence of the great vassals of the crown, and had reason to learn with joy that the count of Flanders, a troublesome neighbour, and a not very submissive vassal, had obtained an empire in the East. The French monarchy thus derived some advantage from this crusade; but the republic of Venice profited much more by it. This republic, which scarcely possessed a population of two hundred thousand souls, and had not the power to make its authority respected on the continent, in the first place, made use of the arms of the crusaders, to subdue cities, of which, without their assistance, she could never have made herself mistress. By the conquest of Constantinople, she enlarged her credit and her commerce in the East, and brought under her laws some of the richest possessions of the Greek emperors. She increased the reputation of her navy, and raised herself above all the

[1212 A.D.]

maritime nations of Europe. The Venetians never neglected the interests or glory of their own country, whilst the French knights scarcely ever fought for any object but personal glory and their own ambition. Of her new possessions in the East, Venice only retained such as she judged necessary to the prosperity of her commerce, or the maintenance of her marine.^d

THE CHILDREN'S CRUSADE (1212 A.D.)

Some of the best witnesses for the history of the Middle Ages affirm that, seduced by the preaching of fanatics, the children of France and Germany, about the year 1212, thought themselves authorised by heaven to attempt the rescue of the Sepulchre, and ran about the country, crying, "Lord Jesus Christ, restore thy cross to us." Boys and girls stole from their homes, "no bolts, no bars, no fear of fathers or love of mothers, could hold them back," and the number of youthful converts was thirty thousand. They were organised by some fanatical wretches, one of whom was taken and hanged at Cologne. The children drove across France, and over the Alps; those who survived thirst, hunger, and heat, presented themselves at the gates of the seaports of Italy and the south of France. Many were driven back to their homes; but seven large ships full of them went from Marseilles; two of the vessels were wrecked on the isle of St. Peter, the rest of the ships went to Bougie and Alexandria, and the masters sold the children to slavery. These singular events are mentioned by four contemporary writers.

(1) Alberic, monk of Trois Fontaines, in his chronicle. (2) Godfrey of St. Pantaleon, in his annals. The editor cites in his margin a Belgic chronicle as a testimony.

(3) Sicard, bishop of Cremona. (4) M. Paris. Roger Bacon, who flourished in the middle of the thirteenth century, thus speaks of the Crusade of Children: "*For-*

san vidistis aut audistis pro certo quod pueri de regno Franciæ semel occurrebant in infinita multitudine post quondam malignum hominem, ita quod nec a patribus, nec a matribus, nec amicis poterant detineri,

et positi sunt in navibus et Saracenis redditi, et non sunt adhuc 64 anni."

Honest Fuller says: "This crusade was done by the instinct of the devil, who, as it were, desired a cordial of children's blood, to comfort his weak stomach, long cloyed with murdering of men."^e

This expedition beyond the seas, undertaken about 1212, and composed entirely of children, if not one of the most striking events of the Crusades,



A GERMAN NOBLE, THIRTEENTH CENTURY

certainly appears not one of the least extraordinary. Whoever is acquainted with the taste of the Middle Ages for the marvellous, and has only read the incomplete account of the modern historians of the Crusades, is at first tempted to range this expedition among fabulous adventures; and to procure it any credit, it is necessary to produce evidences worthy of our confidence.

With regard to the date, contemporary historians all place this crusade under the year 1212, or 1213 at the latest. It is only by an error very easy to be reconciled, that others advance it twelve years, or put it back ten. As to the places that witnessed the birth and growth of such an enterprise, it appears that the crusaders belonged to two nations, and formed two troops, which followed different routes; one, leaving Germany, traversed Saxony and the Alps and arrived on the shores of the Adriatic Sea; France furnished the others, who, after collecting in the environs of Paris, crossed Burgundy, and arrived at Marseilles, the place of embarkation. Prestiges, fanaticism, the announcement of prodigies, were all employed to rouse the youth of these countries and put them in motion. It was reported, according to Vincent de Beauvais, that the Old Man of the Mountain, who was accustomed to educate *arsacides* from the tenderest age, detained two clerks captives, and would only grant them their liberty upon condition that they brought him back some young boys from France. The opinion then was, that these children, deceived by false visions, and seduced by the promises of these two clerks, marked themselves with the sign of the cross.

The promoter of the crusade in Germany was a certain Nicholas, a German by nation. "This multitude of children," says Bezarre, "were persuaded by the help of a false revelation, that the drought would be so great that year that the abysses of the sea would be dry; and they went to Genoa, with the intention of passing over to Jerusalem, across the arid bed of the Mediterranean." The composition of these troops corresponded with the means employed to seduce them. There were children of all ages and conditions, and of both sexes; some of them were not more than twelve years old; they set out from villages and towns, without leaders, without guides, without provisions, and with empty purses. It was in vain their parents or friends thought to dissuade them by showing them the folly of such an expedition; the captivity to which they condemned them redoubled their ardour; breaking through doors, or opening themselves passages through walls, they succeeded in escaping, and went to rejoin their respective bands. If they were questioned upon the object of their voyage, they answered that they were going to visit the holy places. Although a pilgrimage commenced under such auspices, and stained with all sorts of excesses, must have been an object of scandal rather than of edification, there were people senseless enough to see in it an act of the all-powerful God; men and women quitted their houses and their lands to join these vagabond troops, believing they pursued the way of salvation; others furnished them with money and food, thinking they aided souls inspired by God, and guided by sentiments of divine piety. The pope, when informed of their proceedings, exclaimed, with a groan: "These children reproach us with being buried in sleep, whilst they are flying to the defence of the Holy Land." If some few of the clergy, endowed with a little foresight, openly blamed this expedition, their censures were at once attributed to motives of avarice and incredulity; and, in order to avoid public contempt, wisdom and prudence were condemned to silence.

The event, however, proved that all which man undertakes without employing the balance of reason and earnest reflection, does not come to

[1212 A.D.]

a fortunate issue; "for soon," says Bishop Sicard, "this multitude entirely disappeared: *quasi evanuit universa*." But we must carefully distinguish between the fate of the German and that of the French crusaders, although a part of the latter directed their course towards Italy. It required nothing beyond wearing the cross to be admitted into the crusade; if the watchful care of princes and prelates in expeditions directed by ecclesiastical and secular power could not succeed in excluding from them men of bad morals, what sort of people must have been mixed with a host got together without the least care, and under the eye of no superior intelligence, the greater part of whom fled, like the prodigal son, from the paternal dwelling, in order to give themselves up, without restraint, to their vicious inclinations? The account of Godfrey the Monk, therefore, does not at all astonish us when he says that thieves insinuated themselves among the German pilgrims, and disappeared after having plundered them of their baggage and the gifts the faithful had bestowed upon them. One of these thieves, being recognised at Cologne, ended his days on the rack.

To this first misfortune a crowd of evils quickly succeeded, the necessary result of the want of foresight of the crusaders. The fatigue of a long journey, heat, disease, and want, swept away a great number of them. Of those who arrived in Italy, some, dispersing themselves over the country, and plundered by the inhabitants, were reduced to servitude; others, to the amount of seven thousand, presented themselves before Genoa. At first the senate gave them permission to remain six or seven days in the city; but reflecting afterwards upon the folly of the expedition, fearing that such a multitude would produce famine, and, above all, apprehending that Frederick, who was then in a state of rebellion against the holy see and at war with Genoa, might take advantage of the circumstance to excite a tumult, they ordered the crusaders to depart from the city. Some, finding their error, turned back towards their own country again; and these crusaders, who had been seen advancing in numerous troops, and singing animating songs, returned singly, robbed of everything, walking barefooted, undergoing the pangs of hunger, and subjected to the scoffs and derision of the population of the cities and countries they passed through; it is not to be wondered at, that in such circumstances many young girls lost the chastity which had been their ornament in their homes.

The crusaders from France experienced a nearly similar fate; a very slender portion of them returned; the rest either perished in the waves or became an object of speculation for two Marseilles merchants. Hugh Ferrers and William Porcus, so were they named, carried on a trade with the Saracens, of which the sale of young boys formed a considerable branch. No opportunity for an advantageous speculation could be more favourable; they offered to transport to the East all the pilgrims who arrived at Marseilles, without any kind of charge for the voyage; assigning piety as the motive for this act of generosity. This proposition was joyfully accepted; and seven vessels, laden with these pilgrims, set sail for the coast of Syria. At the end of two days, when the ships were off the Isle of St. Peter, near the Rock of the Recluse, a violent tempest arose, and the sea swallowed up two of them, with all the passengers on board. The other five arrived at Bougie and Alexandria, and the young crusaders were all sold to the Saracens or to slave-merchants. The caliph bought forty of them, all of whom were in orders, and caused them to be brought up with great care in a place set apart for the purpose; twelve of the others perished as martyrs, being unwilling to renounce their religion. None of the clerks purchased by the

[1206-1212 A.D.]

caliph, according to the account of one of them who afterwards obtained his liberty, embraced the worship of Mohammed; all faithful to the religion of their fathers, practised it constantly in tears in slavery. Hugh and William, having at a later period formed the project of assassinating Frederick, were discovered, and perished in an ignominious manner, with three Saracens, their accomplices, receiving, in this miserable end, the wages due to their treachery.

Pope Gregory IX afterwards caused a church to be built in the island of St. Peter, in honour of those who were shipwrecked, and instituted twelve canonships to provide for the duties of it. In the time of Alberic the spot was still pointed out where the bodies cast up by the waves were buried. As for the crusaders who survived so many calamities, and remained in Europe, with the exception of some old and infirm persons, the pope would not release them from their vows; they were obliged either to perform the pilgrimage at a maturer age, or to redeem it by alms.

Such was the issue of this crusade, so justly designated by two chronicles, *expeditio nugatoria, expeditio derisoria*.

Two facts strike us as extraordinary in this account; the condition attached by the Old Man of the Mountain to the liberty of the clerk of whom Vincent de Beauvais speaks, and the trade in children carried on by the merchants of Marseilles. Upon the first point we can offer nothing but the opinion received among the nations of the West. It was generally believed in the thirteenth century, that the Old Man of the Mountain kept up a connection with Christian Europe; several princes were even accused of having had recourse to the daggers of his Assassins to get rid of their enemies. Frederick received ambassadors from him in Sicily. Roger Bacon complains bitterly of the fascinations secretly employed by the Saracens to seduce the young servants of Christ; the name of Assassins had already passed into the vulgar tongue in the thirteenth century, and was the object of general terror. In spite, then, of the opinion of some critics, a more extended examination is necessary, before we reject the account of Vincent de Beauvais. As to the trade in young boys, that is not at all a new fact; many traces of it are found much anterior to this period. The Greeks and Venetians practised it openly enough. Pope Zacharias repurchased, in 748, many Christian slaves, who had been taken away from Rome by Venetian merchants; the people of Verdun, as witnessed by Liutprand, were about to sell to the Arabs of Spain some young boys they had mutilated, and who were to serve as guards to the women of seraglios. Besides, the fate of the young crusaders who embarked at Marseilles, and found degradation and slavery instead of the sacred soil promised to their blind zeal, is attested by two contemporary writers, worthy of perfect confidence: Thomas de Champré and Roger Bacon.^e

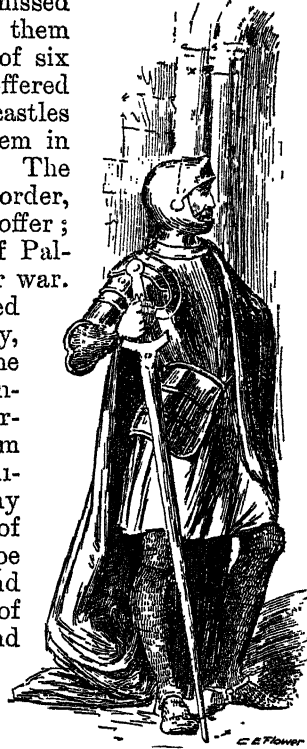
THE SIXTH CRUSADE (1217-1229 A.D.)

The successful heroism of the French adventurers before Constantinople alarmed the Mussulmans, and Saphedin had gladly concluded a treaty for six years' peace with the Christians. Palestine soon again became the theatre of ambition and of glory. Almeric and his wife died, and Mary, the daughter of Isabella and Conrad of Tyre, was the new ideal queen of Jerusalem, while Hugh de Lusignan, son of Almeric by his first wife, was proclaimed king of Cyprus. Hugh had married the princess Alice, half sister of the young queen, and daughter of Henry count of Champagne, and

[1210-1215 A.D.]

Isabella. There was not at that time any nobleman of rule or influence in Palestine capable of governing the state; and the ecclesiastical and civil potentates resolved that Philip Augustus of France should provide a husband for Mary. Philip Augustus fixed his eyes on Jean de Brienne, son of the count of Brienne in Champagne. Though the sovereignty over Jerusalem was titular, yet the command of the Christian army in Palestine, and the possession of a young queen so desirable as the ambassadors painted the daughter of Almeric, were circumstances so flattering to the imagination of an aspiring cavalier, that Jean de Brienne received the gift with joy; and the deputies were dismissed with the promise that in two years he would join them in Palestine with a powerful band. The truce of six years was on the point of expiring, and Saphedin offered to renew it, and to resign to the regency any ten castles or towns they might select, to be retained by them in perpetuity if the Saracens broke their faith. The knights of St. John, and those of the Teutonic order, argued strenuously for the acceptance of this offer; but the spirit of party was always the enemy of Palestine, and the Templars and clergy declared for war.

At the appointed time Jean de Brienne arrived at Acre; the next day he received the hand of Mary, and shortly afterward was crowned, and received the oaths of allegiance of the barons. Only three hundred knights had participated in his hopes of restoring the fortunes of the Holy Land, for the enthusiasm and love of glory of the western chivalry were diverted into new channels. England and Germany were torn by internal disturbances, the court of France was watching the turn of events, and Pope Innocent employed the penitents in putting an end to the heresy of the Albigenses. The destroyers of heretics and of infidels were alike praiseworthy; and a crusade into the south of France was less dangerous than a voyage to Syria. From these various causes the Mussulmans in Asia were forgotten or disregarded.¹ As peace had been refused, Saphedin marched an army to the country round Tripolis. The king displayed



THIRTEENTH CENTURY CRUSADER

his valour in many a fierce encounter; and though he never conquered his foes, yet he broke the impression of the enemy, and saved his states from utter annihilation. He foresaw the approaching ruin of the holy cause; every day the Saracens made some acquisition; and the Latin barons, by every opportunity, and for every pretext, returned to Europe. He wrote, therefore, to the pope that the kingdom of Jerusalem consisted only

¹According to Fuller's *Holy War*, "Pope Innocent III, having lately learned the trick of employing the army of pilgrims in bye-services, began now to set up a trade thereof. He levied a great number of crusaders, whom he sent against the Albigenses in France. These were reputed heretics, whom his holiness intended to root out with all cruelty, that good shepherd knowing no other way to bring home a wandering sheep than by worrying him to death. He freely and fully promised the undertakers the self-same pardons and indulgences as he did to those who went to conquer the Holy Land; and very conscientiously requested their aid only for forty days, hoping to chop up these Albigenses at a bit. The place being nearer, the service shorter, the work less, the wages the same with the voyage into Syria, many entered themselves in this employment, and neglected the other."

[1215 A.D.]

of two or three towns, and that the civil wars between the sons of Saladin alone suspended its fate.

Every project of ambition which the daring genius of Gregory VII had formed was embraced by the ardent spirit of Innocent III. In raising a fabric of ecclesiastical policy on the ruins of gospel liberty, the importance of guiding the military arm of Europe was not lost sight of. The commands of the Vatican were hurled upon every part of Europe, calling men to exterminate infidelity. The protection of St. Peter was promised to the families and fortunes of the pilgrims. They who had bound themselves to pay usury were released from their oaths; and secular power should compel the Jews to remit their claims. The indulgences were revoked which had been granted to those who quitted their homes in order to exterminate heresy in Provence, and infidelity in Spain.

Among those who most loudly and successfully pleaded the cause of religion was Robert de Courçon; a man inferior in talents and consideration to St. Bernard, but whose fanaticism was as fervent as that of Peter and Fulk. By parentage and birth he was an Englishman; but he had been educated in the university of Paris, and in that famous seat of learning had lived as a friend with a fellow student, who afterwards sat in the papal chair, under the title of Pope Innocent III. The associate of his holiness was promoted to various dignities in the church; his talents for business were employed by Innocent in clerical embassies, and his abilities as a public orator were matured under the care of Fulk de Neuilly. He was the papal legate in France, and after having appeased the foreign and internal distractions of that kingdom, he quitted Paris in 1215, descended by the way of Burgundy to the southern provinces, left no quarter of the south unvisited; and then, after having traversed with speed and success the western provinces, the saint-errant returned to the capital. Twenty years before he had preached the same theme to the same people, as the humble assistant of Fulk. Clad in the Roman purple, and armed with the authority of the vicar of Jesus Christ, the cardinal gave every possible dignity to the office of missionary. But his prudence kept not pace with his zeal, for, like Peter the Hermit, he admitted every one to take the cross. Women, children, the old, the blind, the lame, the lepers, all were enrolled in the sacred militia. The multitude of the crusaders was innumerable, and the voluntary offerings of money which was put into the charitable boxes in the churches were immense. Philip Augustus contributed the fortieth part of his revenues; and it is singular that this money was to be employed for purposes of the holy war, agreeably to the directions of the kings and barons of France and England. But the alms of the people of France were not applied exclusively to sacred purposes. Robert de Courçon was openly convicted of peculation, and his papal friend was obliged to remit his own dignity, and intercede with the French prelates, in order to save the legate from punishment.

The pope, treading in the steps of his predecessors, convoked a general council for the purpose of chastising vice, condemning heresy, and of inducing the princes and people to undertake the sacred expedition. In the month of November, 1215, the religious and political authorities assembled in the church of the Lateran, and the greatness of their number, and their exalted rank, testify the zealous preaching of the pope's legates. All the clergy (except those who were crusaders) were for three years to contribute the twentieth part of their ecclesiastical revenues; tournaments during the three years of the crusade were forbidden, lest the representation of war should draw men's attention from war itself. Civil dissensions were to be

[1215-1217 A.D.]

suspended, and peace was to reign in the Christian world during all the time of the holy contest.

The necessity of extirpating heresy, and quelling rebellion in the south of France, was the pretence of the French king for not embracing the crusade. The emperor Frederick II remained to establish his authority in Apulia and Sicily, and to advance the favourite project of himself and family, and of making Italy the seat of the empire of the West.¹ The Hungarians who had been the scourge of the first crusaders, took the lead on this occasion. Their king, Andrew, incited by the example of his mother Margaret, the wish of his father, and certain political considerations, made a vow to march to Jerusalem. The dukes of Austria and Bavaria, and indeed all the ecclesiastical and secular potentates of lower Germany, joined their forces to those of the monarch. The united army marched to Spalato. The ships of Venice, and other ports of the Adriatic, transported them to Cyprus; and after having enjoyed for a while the pleasures of an island consecrated to Venus, the holy warriors sailed for and arrived at Acre, in company with fresh crowds of crusaders from Marseilles, Genoa, and Brundisium. The Mussulman powers were astonished at, and unprovided for this sudden and large reinforcement of the Latins. The sons of Saphedin were the lords of Syria, while Saphedin himself, retired from the constant toils of royalty, was contented with the respect of the army and people in times of difficulty and danger. The Saracens pressed to the country about Nablus, but not in sufficient numbers to meet the new crusaders, who ravaged the country and slew thousands of their foes. But they did not confine their cruelties to the infidels. The soil of Palestine, in the year in which the present crusaders landed, had been less productive than in most seasons; the soldiers had carried thither no provisions, and when not engaged in distant excursions into the enemy's territories, they took the shorter course of robbing the private and religious houses of the Latins and Syrians.

Pious exercises, however, re-established order. The ecclesiastical chief of the Latin Christians led the army in religious procession across the river of Kishon, to the valley of Jezreel. They bathed in the Jordan, made their pilgrimage to the Lake of Gennesaret, observed with devout awe the scenes of various miracles performed by Christ, and returned to Acre. But they soon repaired their wasted strength, and trod with holy reverence the road to the scene of the transfiguration. The ascent to Mount Tabor, however, was difficult; and the summit was defended by a strongly garrisoned tower.



A KNIGHT'S ESQUIRE, THIRTEENTH CENTURY

¹ The pope and emperor were struggling for supremacy, and the cunning pontiff thought he could get rid of his rival by commanding him to take the cross; and such was the state of the times that Frederick would not have been considered a Christian if he had refused. Voltaire is right in saying, "*L'empereur fit le vœu par politique, et par politique il différa le voyage.*" *Essai sur les Mœurs des Nations*, Chap. 52.

[1217-1219 A.D.]

Attached as much to pilgrimages as to war, the crusaders went in holy order to Tyre and Sidon; but the inclemency of the season drove them into disorder, and the Saracens made dreadful havoc on their divided parties. The Christians separated for the remainder of the winter. The kings of Cyprus and Hungary repaired to Tripolis; and if the people were grieved at the death of the former of these princes, their feelings were quickly changed into indignation against the latter. Neither the entreaties nor the threats of the clergy could persuade the unstable Andrew to remain in Palestine. Taking with him most of his soldiers and stores, he traversed Armenia and the Greek Empire, and at last returned to his kingdom, which had been so deeply exhausted by this expensive expedition, that it did not for years recover its pristine strength.

The king of Jerusalem, the duke of Austria, and the master of the Hospitallers, took up a strong position on the plains of Cæsarea. The Templars, the Teutonic knights, and Walter d'Avesnes, occupied Mount Carmel, and their station was defended by a tower which the Templars had formerly erected, for the defence and protection of the Jerusalem pilgrims. In the spring of the following year they were joined by new and zealous crusaders from the north of Germany. Cologne had been the rendezvous, and nearly three hundred vessels sailed from the Rhine. Many of the ships were wrecked by the violence of the autumnal winds, and the remainder anchored off the Portuguese shore. By the aid of the Germans, the queen of Portugal took Alcacer from the Moors. Conscience and valour would be equally satisfied by the slaughter of Saracens, in whatever country they might be. As soon as the Cologne reinforcements arrived, the chiefs assembled in council, and it was agreed that siege should be laid to Damietta, which was looked upon as the key of Egypt. A voyage of a few days brought the Christian army within sight of Damietta. The catapults and ballistæ shook the walls of the citadel to their foundations, and the garrison was happy in surrendering to the discretion of the besiegers.

Before the joy of the Christians had subsided, news arrived of the death of Saphedin. The power of his house had lately been strengthened by the death of the sultan of Mosul, the last great supporter of the name of the atabegs. But Saphedin did not live to complete the addition of all Mosul to his empire of Damascus and Egypt. The brother of Saladin has been variously represented, according to the different feelings with which he was regarded. But the crusaders had such a limited knowledge of oriental affairs, that their invectives cannot be opposed to the reputation which he acquired for virtue and ability. His second son, Coradin, the prince of Syria and Palestine, did not proclaim the death of his father till he had secured himself in the possession of the royal coffers. Discord and rebellion were universal throughout Egypt, when the news arrived of the death of Saphedin; and his son Kamil, lord of that country, was compelled to fly into Arabia for protection from his mutinous people.

After the surrender of the castle of Damietta, the acquisition of the city appeared so easy an achievement, that the besieging army sunk into inertness and dissoluteness. The sultan of Syria had anticipated the fall of Damietta, the sultan of Egypt despaired of its defence, and no wisdom could calculate the magnitude of the effects which its capture might produce. Prudence suggested the policy of negotiation, and the Latins were therefore offered the piece of the true cross, the city of Jerusalem, and all the prisoners in Syria and Egypt. The Mussulmans were to rebuild the walls of the sacred city. Of the whole kingdom of Palestine they only proposed to

[1219-1220 A.D.]

retain the castles of Karak and Montreal, as necessary for the safe passage of the Meccan pilgrims and merchants. The evacuation of Egypt was the equivalent expected from the Christians for these important concessions.

All the legitimate consequences of the Crusades were at the command of the soldiers of the cross. The king, the French, the earl of Chester, and the Teutonic knights hailed with joy the prospect of the termination of the war. But the legate, the bishops, the Italians, the Templars, and Hospitallers were deaf to counsels of moderation. They contended that no faith could be reposed upon the promises of infidels, unless peace was made at the point of a victorious sword. The siege had already lasted seventeen months, and it would be disgraceful to fly from the fair prospect of success. Unhappily for the general interests of the Christian cause, the mild suggestions of policy were disregarded amidst the clamours of thoughtless valour. Hostilities were recommenced. The besiegers interrupted all communication between the Egyptian army and the garrison of Damietta. Resistance was fruitless, but the Mussulmans were too brave and too proud to surrender. The legate and the king assaulted the walls, and soon entered the city, with the same ruthless feelings as had maddened the early crusaders, when they first leaped on the battlements of Jerusalem.

But revenge sought its victims in vain. Damietta was one vast charnel-house. Of a population, which at the beginning of the siege consisted of more than seventy thousand souls, three thousand only were the relics. The conquerors marched through a pestilential vapor. The streets, the mosques, and the houses were strewn with dead bodies. From scenes of death the Christians turned to plunder. Damietta was as rich a city as any in Islam, and the terrible anathemas of the legate could not prevent self-appropriation of spoil. Dominion over the place was given to the king of Jerusalem. The splendid mosque was converted into a Christian church, and dedicated to the Virgin and all the apostles. But the soldiers were soon compelled to return to the camp, for pestilence was in the city. Life and liberty were granted to the surviving Mussulmans, on their performing the horrid and melancholy task of cleansing the city from the remains of their relations and friends.

So great was the terror which the loss of Damietta spread among the Mussulmans, that the fortress of Tanis surrendered. By this acquisition, the way into Palestine was open. But instead of urging their advantages, the army passed the winter in luxury and in discord, and in the spring more than half the soldiers returned to Europe. The power of the legate was supreme, and the king of Jerusalem retired in disgust to Acre. The duke of Bavaria, and many knights from Germany and Italy, arrived, as soon as the weather would permit the passage; but they disdained to submit to the command of a bishop, and Pelagius was compelled to solicit with humility the return of the king. Jean de Brienne repaired to Damietta, and a council was held on the subject of hostile operations. The conquest of Egypt was resolved upon, and the army marched by the eastern side of the Fatimite branch of the Nile, till their progress was arrested by the canal of Ashmun. On the southern side of that canal the Mussulman forces were posted. Every sultan of Syria had sent assistance to their brother in the faith, and the allied troops under Kamil could cope with the Latins in the field.

The sultan, however, would not trust his kingdom to the caprice of fortune. He offered peace to the Christians on nearly the same terms as those which had been proposed previously to the last assault on Damietta. The

legate refused with indignation these noble offers; but instead of crossing the canal and giving the enemy battle, he remained for more than a month inactive on his post expecting the unconditional surrender of the sultan. During this time the Nile had rapidly increased in height. The Mussulmans opened the sluices and inundated their enemy's camp. The Christians could neither advance nor retreat; and, to use the humble simile of a Templar, they were enclosed like a fish in a net. When the overflowings of the Nile had swept away all the tents and baggage, Pelagius sent an embassy to the Mussulman camp, imploring a safe return to Acre, and offering to surrender Damietta and Tanis to the Mussulmans. The distress of the Christian army was mitigated by the humanity of Kamil. The king of Jerusalem was one of the hostages, and in an interview with the sultan, he wept for the miserable state of his army. "Why do you weep?" inquired the sultan. "I have reason to weep," replied the king, "for the people whom God has given into my charge, are perishing in the midst of the waters, or dying of hunger." The sultan shed tears of pity, and opened the Egyptian granaries for their relief. When, after eight months' possession by the Latins, Damietta was delivered into the power of the Mussulmans, the hostages were exchanged, and the Christian army retreated to the seacoast, through the road by which they had advanced in full confidence of victory. The barons of Syria, and the military orders, retired to Acre; and the volunteers returned to Europe.

The pope cast all the odium on the emperor Frederick, a man who had thrice sworn to redeem the Holy Land, and had compromised with his conscience by merely sending soldiers and provisions. Frederick despised the thunders of the Vatican; but although he was not awed by force, he could not resist papal artifice. Honorius soothed his irritated mind, and received him again as a faithful son of the church. Hermann von Salza, master of the Teutonic order, returned to Europe, and gave the emperor the hope of being the redeemer of Palestine. Yolande, the daughter of the king of Jerusalem, could easily be obtained in marriage, and her father would cede his rights, which he was wearied of endeavouring to convert into an actual and firm dominion. The emperor and the pope approved of this project. Frederick accepted from the king of Jerusalem a renunciation of all his claims to the Holy Land, as the dowry of Yolande; and he pledged his honour to the pope, the cardinals, and the masters of the Hospitallers and Teutonic knights, that he would within two years travel with a powerful army into the East, and re-establish the throne of Godfrey de Bouillon. For the succeeding five years, rebellions in Italy, and the insurrections of the Saracens in Sicily, detained the emperor from his purpose. Honorius did not live to witness the event of his exertions, but his successor, Gregory IX, was equally furious in the cause.

At the time appointed for the sailing of the expedition, Brundisium and its vicinity were crowded with soldiers. But the heats of summer destroyed the health of the people of the north; thousands died, and of those who endeavoured to return to their homes, the greatest part perished through poverty or disease. Although the emperor did not escape the common illness, yet he embarked at Brundisium. But after sailing for three days, additional infirmity compelled him to return. Gregory inherited the papal virtues of violence and ambition; he pronounced a sentence of excommunication against the emperor, for declining to combat the enemy of God.¹

¹ A curé at Paris, instead of reading the bull from the pulpit in the usual form, said to his parishioners, "You know, my brethren, that I am ordered to fulminate an excommunication

[1227-1229 A D]

The thunders of the Vatican rolled again and again over the head of the emperor, but the author of them suffered more than the object. The emperor sent troops into the papal territories, who ravaged the march of Ancona, and the patrimony of St. Peter. Such of the Hospitallers and Templars (the firm friends of the pope) as had estates in the imperial dominions in Italy, were plundered and dispossessed.¹ The emperor heavily taxed his subjects, both churchmen and laity, for the expenses of the holy war. In defiance of Gregory's warnings against his entering on the crusade, till he should be relieved from the censures of the church, Frederick embarked at Brundisium in August, 1228, and arrived shortly afterwards at Acre. The joy of the Christians at the arrival of the emperor was soon checked by letters which the patriarch received from the pope, prohibiting the faithful from obeying a rebellious son of the church. The Teutonic knights feared no clerical censures; and at their head, and of some other soldiers, the emperor quitted Acre, went to Joppa, and repaired the fortifications of that important city. He then made further advances towards Jerusalem.

While matters were in this state, news was brought to the emperor of an effectual method which the pope had taken of preventing him from continuing the war in Palestine with the enemies of Christ. The pope's troops, of whom Jean de Brienne (the father-in-law of Frederick) was one of the chief commanders, burned the imperial towns in Italy, imprisoned, tortured, and robbed the people. The duke of Spalato, the emperor's lieutenant, had been unable successfully to resist, though the imperial army had been but little impaired by Frederick's foreign expedition. These circumstances made the emperor anxious to return to Europe; a treaty was immediately signed. For ten years the Christians and Mussulmans were to live upon terms of brotherhood. Jerusalem, Joppa, Bethlehem, Nazareth, and their appendages, were restored to the Christians. The Holy Sepulchre likewise was given to them; and the people of both religions might offer up their prayers in the place of devotion, which the former class called the temple of Solomon, and the latter named the mosque of Omar. The address of Frederick more effectually promoted the object of the holy wars than the heroic frenzy of Richard; many of the disasters consequent on the battle of Tiberias were wiped away, and the serious and habitual hopes of Europe, for a permanent settlement in Asia, seemed to be realised. But the barons of the Holy Land, breathing interminable war, and secretly envying superior genius, avowed indignation that a Christian sovereign should accept the friendship of the infidels. The patriarch and clergy hated an excommunicated prince; a man too who had given licence to the Saracens to adore their God in a Christian temple. With some appearance of reason, however, they contended that the treaty was not binding on the Mussulmans while the approbation of the sultan of Damascus was withheld. But, despising the blood-thirstiness of the barons, and the cruel bigotry of the priests, Frederick asserted his royal prerogatives; and, as he had acquired some of the old possessions of the Bouillon family, he avowed his intention of having the crown placed upon his head in the Holy City agreeably to constitutional forms.

against Frederick. I know not the motive. All that I know, is, that there has been a quarrel between that prince and the pope. God alone knows who is right. I excommunicate him who has injured the other; and I absolve the sufferer." The emperor sent a present to the preacher, but the pope and the king blamed this sally, *le mauvais plaisant* was obliged to expiate his fault by a canonical penance.

¹ The soldiers employed on these occasions were Saracens, subjects of the emperor in Sicily. Like their master, they derided the papal bulls.

[1229 A.D.]

Some persons, discontented with the conditions of the treaty, wished to betray him into the hands of the sultan of Egypt. The guilt of this treachery lies between the Hospitallers and the Templars. Kamil read the letter which conveyed to him the news, exclaimed to his associates, "See the fidelity of these Christian dogs"; and despatched a friend to Frederick with the paper which he had received. The emperor repaired to Jerusalem; but no hosannas welcomed his approach. By the command of the patriarch no religious ceremonies were performed in the churches during his stay. Even the German prelates preferred their spiritual to their temporal allegiance; and the emperor, accompanied only by his courtiers and the Teutonic knights, went to the church of the sepulchre. He boldly took the crown from the altar, and placed it on his own head, and Hermann von Salza pronounced a laudatory oration. Orders were then given for the restoration of the city's walls, and the emperor returned to Acre. In that city too there was every demonstration of sorrow at his appearance. Mass was performed in secret; the churches were deprived of their ornaments; the bells were not rung, and the dead were interred without any religious ceremony. But by some well-measured acts of severity, a semblance of respect was at length shown to the emperor; and he then returned to Europe, leaving the priests and people to thank Heaven for his departure.

Few parts of the Crusades are more difficult to understand, and to reduce into a clear and intelligible form, than the expedition of Frederick. He was vilified by the Templars and Hospitallers, and other friends of the pope; and their narratives of events are more numerous than those of the imperial party. He gained more for the Christians than any prince had acquired since the first establishment of the kingdom; and if the pope had not hated him worse than his holiness hated the Saracens, and thereby caused his return to Europe, there is every probability that after the death of the sultan of Damascus, the emperor would have brought matters to an issue completely triumphant. Gregory IX and his clergy had the effrontery to tell the world that Frederick had left the sepulchre of Christ in the hands of the infidels. But the fact was that it was given to the Christians. The temple of Solomon indeed, or rather the mosque of Omar, was left in the hands of the Mussulmans; a right of visiting it, however, being allowed to the Christians.^c





CHAPTER VI

THE LAST CRUSADES

[1239-1314 A.D.]

The poet, As-Sahib Jemai ad-Din ben Matrub made the following verses on the failure of Saint Louis' Crusade, his capture and ransom :

"Bear to the king of France, when you shall see him, these words, traced by a partisan of truth The death of the servants of the Messiah has been the reward given to you by God

"You have landed in Egypt, thinking to take possession of it. You have imagined that it was only peopled with cowards ! you who are a drum filled with wind.

"You thought that the moment to destroy the Mussulmans was arrived ; and this false idea has smoothed, in your eyes, every difficulty.

"By your excellent conduct, you have abandoned your soldiers on the plains of Egypt, and the tomb has gaped under their feet

"What now remains of the seventy thousand who accompanied you ? Dead, wounded, and prisoners !

"May God inspire you often with similar designs ! They will cause the ruin of all Christians, and Egypt will have no longer to dread anything from their rage

"Without doubt your priests announced victories to you ; their predictions were false

"Refer yourselves to a more enlightened oracle.

"Should the desire of revenge urge you to return to Egypt, be assured the house of Lokman still remains, that the chain is ready prepared, and the eunuch guard awake."

THE council of Spoleto decreed that fresh levies should be sent into Asia on the expiration of the truce with Kamil. The Franciscans and Dominicans were the bearers of the resolutions to the princes and people of Christendom. But it was soon apparent that the recovery of the Holy Land was not the paramount consideration in the mind of Gregory IX, for the preaching of the crusade once more became the means of filling the papal coffers. By the different engines of persuasion and compulsion, the missionaries gained numberless converts, and then allowed the unwilling, and compelled the wealthy crusaders to give the church great largesses in exchange for the

vow. The once humble friars grew so rich by these exactions, that their pride and magnificence were detestable in the eyes of the people. These disgraceful scenes were acted in England for two years; but the indignation of society at the avarice of the pope was so strong, that the preaching ceased. Some of the English nobility were inflamed by the love of warlike praise, and took the cross with no intention of submitting to a pecuniary commutation. The earl of Chester, and also Richard, earl of Cornwall, brother to King Henry II, prepared to measure lances with the Saracens.

RICHARD OF CORNWALL'S CRUSADE (THE SEVENTH)

The desire of crusading was influenced by events in Palestine. A truce between the sultan of Aleppo and the Templars expired with the life of the Mussulman prince; and when his successor renewed the war with them, they sustained so severe a defeat, that every commandery in Europe sent them succours; and even the Hospitallers resolved to avenge the death of their rivals. Three hundred knights and a considerable body of stipendiaries went from London.

The spirit of crusading burned in France, particularly in the middle and southern provinces; and many barons assembled at Lyons in order to concert the means of giving effect to their common desire. But a legate of the pope interrupted their councils with announcing the commands of his master for the dissolving of the assembly, and the return of the members to their homes. The barons remonstrated against this versatility of opinion in an infallible guide. The nuncio was contumeliously dismissed. Most of the nobility pressed forwards to Marseilles, and hoisted sail for the Holy Land. Indignant at their contempt of his wishes, the emperor prohibited the governors of Apulia and other countries from affording aid to the crusaders. This measure prevented many parties of cavaliers from pursuing the voyage; but it did not impede those fanatical and romantic warriors, the king of Navarre, the duke of Burgundy, and the counts of Bar and Brittany, from continuing their course to Acre.

News of the warlike preparations of Europe had been communicated to the sultan of Egypt; and the first moment when the faith of treaties opposed not a hostile course, he drove the Latins out of Jerusalem, and overthrew the tower of David, which, until that time, had always been regarded as sacred by all classes of religionists. After this capture Kamil died; various princes of Syria and Egypt asserted their pretensions to the vacant throne; but the military spirit was too active among the Mussulmans, to allow the Christians rationally to hope that they should eventually profit by these dissensions. The war began by a successful irruption of the count of Brittany into the Damascene territories. But in the vicinity of Gaza three hundred Frenchmen, who wished to imitate the glory of the cavaliers of Brittany, were defeated by a smaller number of Turks.

The pope renewed his endeavours to persuade the English to commute their piety for gold, but his ministers, the Franciscans and Dominicans, were treated only with contempt; and in the spring of the year 1240, Richard, earl of Cornwall, William Longespee or Longsword, Theodore, the prior of the Hospitallers, and many others of the nobility, embarked at Dover. The arrival of Richard and the other barons at Acre, took place shortly after the signature of the discordant treaties between the Templars and the emir of Karak, and the Hospitallers with the sultan of Egypt. The English were

[1240-1244 A.D.]

astonished to find that the king of Navarre and the count of Brittany had fled from the plains of Syria, when they received intelligence of the departure of reinforcements from Europe. The emir of Karak, too, could not fulfil his treaty, or even restore to the Templars the prisoners which had been made in the battle of Gaza. Richard marched to Joppa, but as the sultan of Egypt (then at war with the sultan of Damascus) sent to offer him terms of peace, he prudently seized the benefits of negotiation. With the consent of the duke of Burgundy, the master of the Hospitallers, and other lords of high degree, he accepted a renunciation of Jerusalem, Berytus, Nazareth, Bethlehem, Mount Tabor, and most of the Holy Land. An exchange of prisoners was to cement the union. The great object of the crusaders seemed now to be accomplished. Palestine belonged to the Christians. Richard returned to Europe, and was received in every town as the deliverer of the Holy Sepulchre. From neglect or inability he had not induced the Templars to consent to his completion of the hopes of the West; and in spleen and revenge the cavaliers renewed those unfraternal altercations with other knights which had hastened the ruin of the kingdom in the time of Saladin (1241).

The Hospitallers opened their treasury for the re-edification of the walls of Jerusalem. The patriarch and clergy entered the sacred city, and reconsecrated the churches. For two years Christianity was the only religion administered in Jerusalem, and the faithful began to exult in the apparent permanent downfall of infidelity, when a new enemy arose more dreadful than even the Mussulmans.

THE TATAR CREVASSE

The great Tatarian princes, Jenghiz Khan and his successors, had obliterated the vast empire of Khwarizm; and the expelled and defeated Tatars fled to the south. The storm rolled on towards Egypt, the Khwarizmians demanded a settlement; the sultan was the only Moslem prince who entered into treaties with those barbarians; and he advised them to fix themselves in Palestine. He sent one of his principal emirs, and a large body of troops as their guides and coadjutors, and at the head of twenty thousand horse, Barbacan, the Khwarizmanian general entered the Holy Land. The Christians in Jerusalem heard with dismay that the Tatarian tempest had reached their territories. It was evident from the ruined state of the walls that Jerusalem was no longer tenable. The cavaliers, and many of the inhabitants, abandoned the sacred city.

The Khwarizmians entered it, spared neither lives nor property, and violated both Christian and Mussulman sanctuaries. In the wantonness of cruelty they disinterred the departed great, and made a cremation of venerable remains. The insulting fanatics of savageness murdered priests round the altars, exclaiming while they stabbed the holy men, "Let us pour their blood on the place where they poured out wine in commemoration of their crucified God." As crafty as ferocious, they planted a banner of the cross upon the walls, and, deceived by this joyful appearance, several thousands of the fugitives returned to the city, but only to partake of the miserable doom of their friends.

The repeated solicitations of the Templars at length brought four thousand soldiers from their Syrian allies. The united Christian and Mussulman forces were so far inferior to the Tatars, that policy required a course of measures perfectly defensive. But the fury of the patriarch precipitated

[1244 A.D.]

the army into the gulf of destruction. The awful conflict raged for two days. The soldiers of Damascus and Emesa were soon slain, or scattered. The loss of every part of the army was great, almost beyond example. Only sixteen Hospitallers, thirty-three Templars, and three Teutonic cavaliers remained alive and free. These soldiers fled to Acre, and that city became the refuge of the Christians. After having razed the fortifications of Askalon, and the castle of Tiberias, the Khwarizmians and Egyptians encamped on the plains of Acre, devastated the country, and slew or led into captivity all straggling Franks.

A united force of Khwarizmians and mamelukes conquered Damascus, and Europe heard with dismay that the Mussulman power was again consolidating. But the members soon were separated, for the sultan of Egypt, faithless as cruel, denied his allies a permanent settlement on the shores of the Nile. The soldiers of fortune flew to the banner of the Damascene prince, and assisted him in his efforts to recover his capital. But the cause of the mamelukes was felt as the common interest of the Moslem world, and all Syria, as well as all Egypt, was in arms in order to exterminate the northern barbarians. In a general engagement the Khwarizmians were defeated and scattered. Barbacan was slain, and southern Asia recovered from its panic and distress.



A TATAR

THE CRUSADE OF ST. LOUIS (THE EIGHTH)

The superstition of a French king, and the successes of the savage Khwarizmians, gave birth to the Eighth Crusade. Pope Innocent IV convoked a general council at Lyons; the Bishop of Berytus described the effects of the Tatarian storm, and left his ecclesiastical brethren to conclude, whether one effort should not be made for a restoration of things to the state in which Richard, earl of Cornwall, had left them. It was accordingly resolved that a crusade should be preached throughout Christendom, and that for four years peace and seriousness should reign over Europe. Such of the faithful as did not expose their persons in the holy cause were to give the subsidiary aid of treasure;

and the contribution to be made by the cardinals was fixed at a tenth, and that of the other ecclesiastics at a twentieth part of their yearly revenues.

The pope wrote to Henry III, king of England, urging him to press on his subjects the necessity of punishing the Khwarizmians. But the spirit of crusading raged more strongly in France than in any other country of the West; and it revived in all its fierceness of piety and chivalry in Louis IX. Agreeably to the temper of the times, he had vowed, whilst afflicted by a severe illness, that in case of recovery he would travel to the Holy Land. In the delirium of his fever, he had beheld an engagement between the Christians and the Saracens; the infidels were victorious, and the brave king of a valiant nation fancied it his duty to avenge the defeat. The victories of the Khwarizmians were a realisation of part of his dream, and his preparations

[1244-1249 A.D.]

had anticipated the decrees of the Lyonese council. This vow was made about the year 1244, according to Nangis and Chronicle of St. Denis, cited in Du Cange's notes. From the moment of his resolving to go to the Holy Land, St. Louis quitted all pomp of dress; he exchanged his purple for black, a royal for a religious habit. During the crusade he abstained from wearing scarlet, vair, or ermine. The example of the monarch gave efficacy to the laws regarding simplicity of dress, and the lord of Joinville assures us, that, during the whole time he was attending the king on his crusade, he never once saw an embroidered coat of arms. The French barons, however, when resident in Damietta, were less rigid in morality than in dress. The cross was likewise taken by the three royal brothers, the counts of Artois, Poitiers, and Anjou, by the duke of Burgundy, the countess of Flanders, and her two sons, the count of St. Paul, and many other knights.

Sentiments of respect for the king of France were not felt in his country alone; the people of England revered his name, and avowedly in imitation of his example, the bishop of Salisbury, William Longespee, Walter de Lucy, and many other English nobles and gentlemen were crossed. William Longespee was, or feigned himself, poor, and went to Rome to solicit the aid of the pope. He returned to England, and extorted more than a thousand marks from the religious, while the less scrupulous or more powerful earl of Cornwall was insatiable in his avarice, and gained from one archdeacon alone, six hundred pounds. Political circumstances detained St. Louis in France for three years; but the money and troops which he sent to the Holy Land invigorated the hopes of the Latin Christians. The ranks of the military orders were recruited by hired troops and regular knights from the different stations in Europe.

On the 12th of June, 1248, Louis, attended by his three brothers, went to the abbey of St. Denis, and received from the pope's legate the oriflamme, the alms' purse, and pilgrim's staff. He sailed from France at the end of August, and arrived in September at Cyprus, the appointed rendezvous for his barons and their vassals. The king remained eight months in Cyprus, employed in organising his troops, in works of piety, and particularly in healing the breaches in charity between the military orders. The Venetians and other people assisted the French with provisions; on one occasion the supplies of the emperor Frederick preserved the army, and the grateful king implored the pope to absolve a man who had been benevolent to the soldiers of the church. The ambassadors of a Tatarian prince appeared before Louis, offering their master's aid to root the Saracens and pagans out of the Holy Land. The king sent a magnificent present to his ally, in order to bribe him to become a Christian. Two black monks, who understood the Arabic language, were charged with the missionary office, and their eloquence and embroidered representation of some of the mysteries of Christianity were to effect the conversion of the Scythian savage and his court. In the spring of the year 1249, the soldiers of Louis were mustered, and his ships prepared for sea; fifty thousand men formed his military force, and eighteen hundred was the number of his transports, palendars, and store ships. They set sail for Egypt; a storm separated the fleet, and the royal division, in which were nearly three thousand knights and their men-at-arms, arrived off Damietta.

The shores were lined by the sultan's troops, who astonished the French by the clangour of trumpets and brazen drums. The heralds of the king of France instantly went to the sultan, Nejm ad-Din (a son of Kamil), near Ashmun, and spared no language of exaggeration in describing the power of their master. The only way to avoid the tempest was to receive priests

[1249 A.D.]

who would teach the Christian religion to the people of Egypt :¹ otherwise he would pursue them everywhere, and God should decide to whom the country should be given. The sultan replied that he also knew the use of arms, and like the French, inherited valour. The cause of the Mussulmans was that of justice ; and the *Koran* declared, that they who made war unjustly should perish.

Some of the knights wished to dissuade the king from landing, till the appearance of their brethren in arms ; but on the second day after their arrival, Louis commanded the disembarkation ; he himself leaped into the water ; his shield was suspended from his neck, his helmet was on his head, and his lance on his wrist. His soldiers followed him to the shore ; and the Saracens, panic-struck at their boldness and determination, made but a slight show of defence, and fled into the interior of the country. Although Damietta was better prepared for a siege than in those days when it had sustained an attack of eighteen months' duration, yet the garrison sought safety in the fleetness of their horses. They were received at Cairo with the indignation which their cowardice merited ; and the sultan (who had repaired thither from Ashmun) strangled fifty of the chiefs. The people of Damietta loaded themselves with their most valuable effects, set fire to the part of the city in which their merchandise and plunder were collected, and then took flight for Cairo. Louis fixed his residence in the city ; a Christian government was established ; and the clergy, agreeably to old custom, purified the mosques. According to ancient usage, one-third part of the spoil should have been allotted to the general-in-chief, and the remaining portions had been usually divided among the pilgrims ; but, at the suggestion of the patriarch of Jerusalem, Louis ordered that the corn and provisions should form a magazine for the common benefit of the army ; and he retained to himself the rest of the movable booty.

Neither the religious character of the war, nor the importance of preserving military discipline, had any effect on the conduct of the holy warriors. So general was the immorality, that the king could not stop the foul and noxious torrent. The hope of the reward of a piece of gold for an enemy's head, inspired the Mussulmans to many enterprises of difficulty and danger ; but Louis prevented at length their incursions into his camp, for he surrounded it with deep ditches, and his cross-bowmen galled the approaching parties of Mussulman cavalry. The French looked with impatience for the count of Poitiers and the *arrière-ban* of France, the remainder of the force which had sailed from Cyprus, and had been driven to Acre in the tempest. In October 1249 the count of Poitiers reached Egypt. The French also were joined by two hundred English knights.

THE BATTLE OF MANSURA

At the close of November, the army commenced its march to the capital of Egypt. Until their approach to the vicinity of Mansura, they overcame the open and insidious enmity of the Saracens. Soon after his departure

¹ It was very seldom that the Christians thought of converting the Mussulmans. When the sword failed, then they resorted to arguments. The occasion will excuse us from departing from chronological order, and saying, that in the year 1285, Pope Honorius IV in his design to convert the Saracens to Christianity, wished to establish schools at Paris for the tuition of people in the Arabic and other oriental languages, agreeably to the intentions of his predecessors. In every subsequent project for a crusade, it was always proposed to instruct the Saracens sword in hand. The Council of Vienne in 1312 recommended the conversion of the infidels, and the

THE LAST CRUSADES

[1250 A.D.]

from Damietta, the king accepted the proffered aid of five hundred horsemen of the sultan, and commanded his army to respect their guides. Vainly thinking that this order was inflexible to circumstances, the Saracens attacked the Templars, who formed the van of the army. But the valiant knights rallied round their grand master, and invoking God to aid them in this perilous conjuncture, they rushed upon and destroyed their treacherous foes. Fakhr ad-Din, the Egyptian emir, and his army were encamped on the opposite side of the Ashmun canal, which the French in vain endeavoured to cross. They commenced a causeway over the canal; but the Saracens ruined in a day the work of a month; and even crossed the Nile by one of the passages which were familiar to them and gave battle to the enemy.^b

It is so hard for the layman to get a true idea of the chaos and disintegrated nature of a battle, that a realistic account of how St. Louis fought the Saracens is well worth quoting, especially from the pen of the lord of Joinville whose sword was busy in these very scenes.^a

DE JOINVILLE'S ACCOUNT OF THE BATTLE OF MANSURA

A Bedouin had lately come to say that if we would give him five hundred golden besants, he would show a safe ford, which might easily be crossed on horseback. The day appointed for this purpose was Shrove-Tuesday, which, when arrived, we all mounted our horses, and armed at all points, followed the Bedouin to the ford. On our way thither, some advanced too near the banks of the river, which being soft and slippery, they and their horses fell in and were drowned. The king seeing it, pointed it out to the rest, that they might be more careful and avoid similar danger. Among those that were drowned was that valiant knight Sir John d'Orleans, who bore the banner of the army. When we came to the ford, we saw on the opposite bank full three hundred Saracen cavalry ready to defend this passage. We entered the river, and our horses found a tolerable ford with firm footing, so that by ascending the stream we found an easy shore, and through God's mercy we all crossed over with safety. The Saracens, observing us thus cross, fled away with the utmost despatch.

Before we set out, the king had ordered that the Templars should form the van, and the count d'Artois his brother should command the second division of the army; but the moment the count d'Artois had passed the ford with all his people, and saw the Saracens flying, they stuck spurs into their horses and galloped after them; for which those who formed the van were much angered at the count d'Artois, who could not make any answer, on account of Sir Foucquault du Melle, who held the bridle of his horse; and Sir Foucquault, being deaf, heard nothing the Templars were saying to the count d'Artois, but kept bawling out, "Forward, forward!" When the Templars perceived this, they thought they should be dishonoured if they allowed the count d'Artois thus to take the lead, and with one accord they spurred their horses to their fastest speed, pursuing the Saracens through the town of Mansura, as far as the plains before Babylon; but on their return the Turks shot at them plenty of arrows and other artillery, as they

re-establishment of schools, as the way to recover the Holy Land. It was accordingly ordered that there should be professors of the Hebrew, Chaldaic, and Arabic tongues in Rome, Paris, Oxford, Bologna, and Salamanca; and that the learned should translate into Latin the best Arabic books. It was not till the time of Francis I that this decree was acted upon. He founded the royal college, and sent even into the East for books.

[1250 A.D.]

repassed through the narrow streets of the town. The count d'Artois and the lord de Coucy, of the name of Raoul, were there slain, and as many as three hundred other¹ knights. The Templars lost, as their chief informed me, full fourteen score men at arms and horses. My knights, as well as myself, noticing on our left a large body of Turks who were arming, instantly charged them; and when we were advanced into the midst of them, I perceived a sturdy Saracen mounting his horse, which was held by one of his esquires by the bridle, and while he was putting his hand on the saddle to mount, I gave him such a thrust with my spear, which I pushed as far as I was able, that he fell down dead. The esquire, seeing his lord dead, abandoned master and horse; but, watching my motions, on my return struck me with his lance such a blow between the shoulders as drove me on my horse's neck, and held me there so tightly that I could not draw my sword, which was girthed round me. I was forced to draw another sword which was at the pommel of my saddle, and it was high time; but, when he saw I had my sword in my hand, he withdrew his lance which I had seized and ran from me.

It chanced that I and my knights had traversed the army of the Saracens, and saw here and there different parties of them, to the amount of about six thousand, who, abandoning their quarters, had advanced into the plain. On perceiving that we were separated from the main body, they boldly attacked us, and slew Sir Hugues de Trichatel, lord d'Escofians, who bore the banner of our company. They also made prisoner Sir Raoul de Wanon, of our company, whom they had struck to the ground. As they were carrying him off, my knights and myself knew him, and instantly hastened, with great courage, to assist him, and deliver him from their hands. In returning from this engagement the Turks gave me such heavy blows, that my horse, not being able to withstand them, fell on his knees, and threw me to the ground over his head. I very shortly replaced my shield on my breast, and grasped my spear, during which time the lord Errart d'Esmeray, whose soul may God pardon! advanced towards me, for he had also been struck down by the enemy; and we retreated together towards an old ruined house to wait for the king, who was coming, and I found means to recover my horse. As we were going to this house, a large body of Turks came galloping towards us, but passed on to a party of ours whom they saw hard by; as they passed, they struck me to the ground, with my shield over my neck, and galloped over me, thinking I was dead; and indeed I was nearly so. When they were gone, my companion Sir Errart came and raised me up, and we went to the walls of the ruined house. Thither also had retired Sir Hugues d'Escosse, Sir Ferreys de Loppel, Sir Regnault de Menoncourt, and several others; and there also the Turks came to attack us, more bravely than ever, on all sides. Some of them entered within the walls, and were a long time fighting with us at spear's length, during which my knights gave me my horse, which they held, lest he should run away, and at the same time so vigorously defended us against the Turks, that they were greatly praised by several able persons who witnessed their prowess.

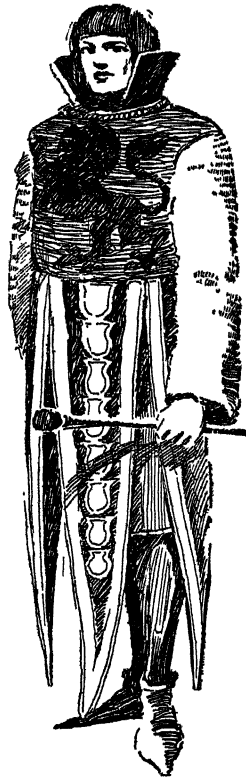
Sir Hugues d'Escosse was desperately hurt by three great wounds in the face and elsewhere. Sir Raoul and Sir Ferreys were also badly wounded in their shoulders, so that the blood spouted out just like to a tun of wine when tapped. Sir Errart d'Esmeray was so severely wounded in the face by

¹ The oriental chronicle says that the French lost in this defeat, besides the brother of the king, fourteen hundred knights.

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a sword, the stroke of which cut off his nose, that it hung down over his mouth. In this severe distress, I called to my mind St. James, and said, "Good Lord St. James, succour me, I beseech thee; and come to my aid in this time of need." I had scarcely ended my prayer, when Sir Errart said to me, "Sir, if I did not think you might suppose it was done to abandon you and save myself, I would go to my lord of Anjou, whom I see on the plain, and beg he would hasten to your help." "Sir Errart," I replied, "you will do me great honour and pleasure, if you will go and seek succour to save our lives; for your own also is in great peril"; and I said truly, for he died of the wound he had received. All were of my opinion that he should seek for assistance; and I then quitting hold of the rein of his bridle, he galloped towards the count d'Anjou, to request he would support us in the danger we were in. There was a great lord with him who wished to detain him, but the good prince would not attend to what he urged, but, spurring his horse, galloped towards us followed by his men. The Saracens, observing them coming, left us; but when on their arrival they saw the Saracens carrying away their prisoner, Sir Raoul de Wanon, badly wounded, they hastened to recover him, and brought him back in a most pitiful state. Shortly after, I saw the king arrive with all his attendants, and with a terrible noise of trumpets, clarions, and horns. He halted on an eminence, with his men at arms, for something he had to say; and I assure you I never saw so handsome a man under arms. He was taller than any of his troop by the shoulders; and his helmet, which was gilded, was handsomely placed on his head; and he bore a German sword in his hand. Soon after he had halted, many of his knights were observed intermixed with the Turks; their companions instantly rushed into the battle among them; and you must know, that in this engagement were performed, on both sides, the most gallant deeds that were ever done in this expedition to the Holy Land; for none made use of the bow, cross-bow, or other artillery. But the conflict consisted of blows given to each other by battle-axes, swords, butts of spears, all mixed together. From all I saw, my knights and myself, all wounded as we were, were very impatient to join the battle with the others. Shortly after, one of my esquires, who had once fled from my banner, came to me, and brought me one of my Flemish war-horses; I was soon mounted, and rode by the side of the king, whom I found attended by that discreet man, Sir John de Valeri. Sir John seeing the king desirous to enter into the midst of the battle, advised him to make for the riverside on the right, in order that in case there should be any danger, he might have support from the duke of Burgundy and his army, which had been left behind to guard the camp; and likewise that his men might be refreshed and have wherewith to quench their thirst; for the weather was at this moment exceedingly hot.

As this was doing, Sir Humbert de Beaujeu, constable of France, came up, and told the king that his brother, the count d'Artois, was much pressed in a house at Mansura, where, however, he defended himself gallantly, but

THIRTEENTH CENTURY
CRUSADER

[1250 A.D.]

that he would need speedy assistance; and entreated the king to go to his aid. The king replied, "Constable, spur forward, and I will follow you close." All of us now galloped straight to Mansura, and were in the midst of the Turkish army, when we were instantly separated from each other by the greater power of the Saracens and Turks. Shortly after, a serjeant at mace of the constable, with whom I was, came to him, and said the king was surrounded by the Turks, and his person in imminent danger. You may suppose our astonishment and fears, for there were between us and where the king was full one thousand or twelve hundred Turks, and we were only six persons in all. I said to the constable, that since it was impossible for us to make our way through such a crowd of Turks, it would be much better to wheel round and get on the other side of them. This we instantly did. There was a deep ditch on the road we took between the Saracens and us; and, had they noticed us, they must have slain us all; but they were solely occupied with the king, and the larger bodies; perhaps also they might have taken us for some of their friends. As we thus gained the river, following its course downward between it and the road, we observed that the king had ascended it, and that the Turks were sending fresh troops after him. Both armies now met on the banks, and the event was miserably unfortunate; for the weaker part of our army thought to cross over to the division of the duke of Burgundy, but that was impossible from their horses being worn down, and the extreme heat of the weather. As we descended the river, we saw it covered with lances, pikes, shields, men, and horses, unable to save themselves from death. When we perceived the miserable state of our army, I advised the constable to remain on this side of the river to guard a small bridge that was hard by; "for if we leave it," added I, "the enemy may come and attack the king on this side; and if our men be assaulted in two places, they must be discomfited."

There then we halted; and you may believe me when I say, that the good king performed that day the most gallant deeds that ever I saw in any battle. It was said, that had it not been for his personal exertions, the whole army would have been destroyed; but I believe that the great courage he naturally possessed was that day doubled by the power of God, for he forced himself wherever he saw his men in any distress, and gave such blows with battle-axe and sword, it was wonderful to behold. The lord de Courtenai and Sir John de Salenai one day told me, that at this engagement six Turks caught hold of the bridle of the king's horse, and were leading him away; but this virtuous prince exerted himself with such bravery in fighting the six Turks, that he alone freed himself from them; and that many, seeing how valiantly he defended himself, and the great courage he displayed, took greater courage themselves, and abandoning the passage they were guarding, hastened to support the king. After some little time, the count Peter of Brittany came to us who were guarding the small bridge from Mansura, having had a most furious skirmish. He was so badly wounded in the face that the blood came out of his mouth, as if it had been full of water, and he vomited it forth. The count was mounted on a short, thick, but strong horse, and his reins and the pommel of his saddle were cut and destroyed, so that he was forced to hold himself by his two hands round the horse's neck for fear the Turks, who were close behind him, should make him fall off. He did not, however, seem much afraid of them, for he frequently turned round, and gave them many abusive words by way of mockery.

In our front were two of the king's heralds; the name of one was Guillaume de Bron, and that of the other John de Gaymaches; against whom the

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Turks led a rabble of peasants of the country, who pelted them with clods of earth and large stones. At last, they brought a villainous Turk, who thrice flung Greek fires at them; and by one of them was the tabard of Guillaume de Bron set on fire; but he soon threw it off, and good need had he, for if it had set fire to his clothes, he must have been burned. We were also covered with these showers of stones and arrows which the Turks discharged at the two heralds. I luckily found near me a gaubison of coarse cloth which had belonged to a Saracen, and turning the slit part inward, I made a sort of shield, which was of much service to me; for I was only wounded by their shots in five places, whereas my horse was hurt in fifteen. Soon after, as God willed it, one of my vassals of Joinville brought me a banner with my arms, and a long knife of war, which I was in want of; and then, when these Turkish villains, who were on foot, pressed on the heralds, we made a charge on them and put them instantly to flight. Thus when the good count de Soissons and myself were returned to our post on the bridge, after chasing away these peasants, he rallied me, saying, "Seneschal, let us allow this rabble to bawl and bray; and, by the *Cresse Dieu*," his usual oath, "you and I will talk over this day's adventures in the chambers of our ladies."

It happened that towards evening, about sunset, the constable, Sir Humbert de Beaujeu, brought us the king's cross-bows that were on foot; and they drew up in one front, while we horsemen dismounted under shelter of the cross-bows. The Saracens observing this immediately took to flight, and left us in peace. The constable told me that we had behaved well in thus guarding the bridge; and bade me go boldly to the king, and not quit him until he should be dismounted in his pavilion. I went to the king, and at the same moment Sir John de Valeri joined, and requested of him, in the name of the lord de Chastillon, that the said lord might command the rear guard, which the king very willingly granted. The king then took the road to return to his pavilion, and raised the helmet from his head, on which I gave him my iron skull-cap, which was much lighter, that he might have more air. Thus as we were riding together, Father Henry, prior of the hospital of Ronnay, who had crossed the river, came to him and kissed his hand, fully armed, and asked if he had heard any news of his brother the count d'Artois. "Yes," replied the king, "I have heard all"; that is to say, that he knew well he was now in paradise. The prior, thinking to comfort him for the death of his brother, continued, "Sire, no king of France has ever reaped such honour as you have done; for with great intrepidity have you and your army crossed a dangerous river to combat your enemies; and have been so very successful that you have put them to flight and gained the field, together with their warlike engines, with which they had wonderfully annoyed you, and concluded the affair by taking possession this day of their camp and quarters." The good king replied that God should be adored for all the good he had granted him; and then heavy tears began to fall down his cheeks, which many great persons noticing, were oppressed with anguish and compassion on seeing him thus weep, praising the name of God who had enabled him to win the victory.^f

RESULTS OF MANSURA

The count of Artois had rallied his forces in the town. The Egyptian chief invested Mansura; and, with ability equal to his spirit, placed a body of troops in such a station as to intercept the communication between the

count and the king. The soldiers in Mansura engaged the French. The inhabitants partook of the perils of the day, and poured upon their enemy, with deadly effect, burning coals, boiling water, and stones. The count did not survive to witness all the dreadful issues of his rashness. William Longespee and a numerous band of gallant men also perished. The grand master of St. John fell into the enemy's hands; and the master of the Templars was happy in escaping with the loss of an eye. On the side of the enemy Fakhr ad-Din was slain; but his station was quickly filled by a chief of equal bravery and conduct. The king and his army had crossed the ford, and prevented the total rout of the Christians. The valiant master of the Templars was slain in this renewed engagement. Egyptian and Christian annalists have claimed the honour and rewards of victory for their respective sides; but in truth the result of the battle appears to have been indecisive.

The Saracens, however, cut off all communications between St. Louis and Damietta. Famine and disease appeared in the Christian camp, and the French described the latter of those evils as having sprung from a pestilential air emitted from the dead bodies of their friends and foes, and from eating eel pouts which had fed on corpses in the river.^b "From this poisonous diet," says De Joinville, "and from the bad air of a country where it scarcely ever rains, the whole army was infected by a shocking disorder, which dried up the flesh on one's legs to the bone, and our skins became tanned as black as the ground, or like an old boot that has long lain behind a coffer. In addition to this miserable disorder, those afflicted by it had another sore complaint in the mouth, from eating eel pouts that rotted the gums. Very few escaped death that were attacked, and the surest symptoms of its being fatal was a bleeding at the nose. The barbers were obliged to cut away large pieces of flesh from the gums to enable the patient to eat. It was pitiful to hear the cries and groans of those on whom the operation was performed; they seemed like to the cries of women in labour, and I cannot express the great concern all felt who heard them."^f

ST. LOUIS A PRISONER

Negotiations for peace were opened between the contending powers, and the exchange of the lordship of Jerusalem for that of Damietta formed the basis of the treaty. The king offered either of his brothers as a hostage for the delivery of Damietta to the Egyptians; but the sultan objected, and all hopes of peace were abandoned, because the Christians would not consent to the delivery of their king as the hostage. The miserable condition of the French army forbade all thoughts of victory, and called for a retreat to Damietta.

The retreat was ordered; but those who attempted it by the river were taken by the enemy, and the fate of such as proceeded by land was equally disastrous. While they were occupied in constructing a bridge over the canal, the Mussulmans entered the camp, and murdered the sick. The valiant Louis, though oppressed with the general calamity of disease, sustained boldly, with Sir Godfrey de Sergines, the shock of the enemy, and threw himself into the midst of them, resolved to perish in defending his troops. The brave Sergines, who never left him, succeeded at last in drawing him from the foe, and conducted him to a village, where he sank into insensibility and helplessness.¹

[¹ De Joinville, quotes the Saracens as saying that "if Mohammed had allowed them to suffer the manifold evils that God had caused the king to undergo, they would never have had any confidence in him, nor paid him their adorations."]

[1250 A.D.]

In that state the Mussulmans made him prisoner. Charles count of Anjou, Alphonsus of Poitiers, and indeed all the nobility fell into the enemy's hands. The sultan clothed the king and the nobles with robes of honour, and treated them with kindness and generosity. But many of the unfortunate men who were ill, and therefore useless, were killed by their new masters in defiance of the command of Saladin, and the general usage of oriental nations not to put to death anyone to whom they had given bread and salt. Other prisoners saved their lives by renouncing their religion; the Saracenic commander indulged the fanaticism of his people by allowing the converts to be received, though he well remembered the sage remark of Saladin, that a Christian was never known to make a good Moslem, nor a good Saracen a Christian.¹ So great were the calamities of the French in this attempted retreat, that twenty thousand were made captives, and seven thousand were slain or drowned.^b The last battles and disasters of St. Louis made, it may well be believed, a vivid impression on the Saracens. We may quote the account of Makrisi, a Moslem historian.^a

MUSLEM ACCOUNT OF ST. LOUIS' CAPTURE

The day of Bairam (January 6th, 1250) a great lord and relative to the king of France was made prisoner. Not a day passed without skirmishes on both sides, and with alternate success. The Mussulmans were particularly anxious to make prisoners, to gain information as to the state of the enemy's army, and used all sorts of stratagems for this purpose. A soldier from Cairo bethought himself of putting his head withinside of a watermelon, the interior of which he had scooped out, and of thus swimming towards the French camp; a Christian soldier, not suspecting the trick, leaped into the Nile to seize the melon; but the Egyptian was a stout swimmer, and catching hold of him, dragged him to his general. On Wednesday, the 7th day of the moon Shawwal (January 13th, 1250), the Mussulmans captured a large boat, in which were a hundred soldiers, commanded by an officer of distinction. On Thursday, the 15th of the same moon, the French marched out of their camp, and their cavalry began to move. The troops were ordered to file off, when a slight skirmish took place, and the French left on the field forty cavaliers with their horses.

Some traitors having shown the ford over the canal of Ashmun to the French, fourteen hundred cavaliers crossed it and fell unexpectedly on the camp of the Mussulmans, on a Tuesday, the 15th day of the moon Dhul-Kadeh (February 15th), having at their head the brother of the king of France. The emir Fakhr ad-Din was at the time in the bath; he instantly quitted it with precipitation and mounted a horse without a saddle or bridle, followed only by some slaves. The enemy attacked him on all sides, and his slaves like cowards, abandoned him when in the midst of the French; it was in vain he attempted to defend himself; he fell pierced with wounds. The French, after the death of Fakhr ad-Din, retreated to Jédilé; but their whole cavalry advanced to Mansura, and, having forced one of the gates, entered the town; the Mussulmans fled to the right and left. The king of France had already penetrated as far as the sultan's palace, and victory seemed ready to declare for him, when the Baharite slaves, led by Bibars, advanced and

¹ "Pure paganism and native infidelity, like white cloth, will take the tincture of Christianity; whereas the Turks are soiled and stained with the irreligious religion of Moham-medanism, which first must with great pains be scoured out of them."—FULLER.^d

snatched it from his hands ; their charge was so furious that the French were obliged to retreat. The French infantry, during this time, had advanced to cross the bridge ; had they been able to join their cavalry, the defeat of the Egyptian army, and the loss of the town of Mansura, would have been inevitable.

Night separated the combatants, when the French retreated in disorder to Jédilé, after leaving fifteen hundred of their men on the field. They surrounded their camp with a ditch and wall, but their army was divided into two corps ; the least considerable body was encamped on the branch of the Ashmun, and the larger on the great branch of the Nile that runs to Dami-etta. A pigeon had been let loose to fly to Cairo the instant the French had

surprised the camp of Fakhr ad-Din, having a note under its wing, to inform the inhabitants of this misfortune. The melancholy event had created a general consternation in the town, which the runaways had augmented, and the gates of Cairo were kept open all the night to receive them. A second pigeon bearing the news of the victory over the French, had restored tranquillity to the capital. Joy succeeded sorrow ; and each congratulated the other on this happy turn of affairs, and public rejoicings were made.

Boats sent from Damietta brought all sorts of provisions to the French camp, and kept it abundantly supplied. Turan Shah caused many boats to be built which, when taken to pieces, he placed on the backs of camels, and had them thus carried to the canal of Méhalé, when they were put together again, launched on the canal, and filled with troops for an ambuscade. As soon as the French fleet of boats appeared at the mouth of the canal of Méhalé, the Mussulmans quitted their hiding-place and attacked them. While the two fleets were engaged, other boats left Mansura filled with soldiers, and fell on the rear of the French. It was in vain they sought to



A SARACEN

escape by flight ; a thousand Christians were killed or made prisoners. In this defeat fifty-two of their boats laden with provisions were taken, and their communication with Damietta by the navigation of the Nile was cut off, so that within a short time the whole army suffered the most terrible famine. The Mussulmans surrounded them on all sides, and they could neither advance nor retreat.

On the first of the moon Dhul-hija (March 7th), the French surprised seven boats ; but the troops on board had the good fortune to escape. In spite of the superiority of the Egyptians on the Nile, they attempted to bring up another convoy from Damietta, but they lost it ; thirty-two of their boats were taken and carried to Mansura, on the ninth of the same moon. This new loss filled the measure of their woes, and caused them to propose a truce and send ambassadors to treat of it with the sultan. The emir Zain ad-Din

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and the kadi Bedr ad-Din were ordered to meet and confer with them, when the French offered to surrender Damietta, on condition that Jerusalem, and some other places in Syria, should be given in exchange for it. This proposal was rejected, and the conference broken up.

On Friday, the 27th of the moon Dhul-hija (April 2nd), the French set fire to all their machines of war and timber for building, and rendered almost all their boats unfit for use. During the night of Tuesday, the third day of the moon Muharrem (April 7th), in the year of the Hegira 648, the whole of the French army decamped, and took the road to Damietta. Some boats which they had reserved fell down the Nile at the same time. The Mussulmans having, at break of day of the Wednesday, perceived the retreat of the French, pursued and attacked them.

The heat of the combat was at Fariskur. The French were defeated and put to flight; ten thousand of their men fell on the field of battle, some say thirty thousand. Upwards of one hundred thousand horsemen, infantry, tradespeople, and others were made slaves. The booty was immense in horses, mules, tents, and other riches. There were but one hundred slain on the side of the Mussulmans. The Baharite slaves, under the command of Bibars al-Bundukdari, performed in this battle signal acts of valour. The king of France had retired, with a few of his lords, to a small hillock, and surrendered himself, under promise of his life being spared, to the eunuch Jemal ad-Din Mahsun as-Salih; he was bound with a chain, and in this state conducted to Mansura, where he was confined in the house of Ibrahim ben Lokman, secretary to the sultan, and under the guard of the eunuch Salih. The king's brother was made prisoner at the same time, and carried to the same house. The sultan provided for their subsistence.

The number of slaves was so great, it was embarrassing, and the sultan gave orders to Saif ad-Din Jusuf ben Tardi to put them to death. Every night this cruel minister of the vengeance of his master had from three to four hundred of the prisoners brought from their places of confinement, and after he had caused them to be beheaded, their bodies were thrown into the Nile; in this manner perished one hundred thousand of the French.

The sultan departed from Mansura, and went to Fariskur, where he had pitched a most magnificent tent. He had also built a tower of wood over the Nile; and, being freed from a disagreeable war, he there gave himself up to all sorts of debauchery. The victory he had just gained was so brilliant that he was eager to make all who were subjected to him acquainted with it. He wrote with his own hand a letter, in the following terms, to the emir Jemal ad-Din ben Jagmur, governor of Damascus: "Thanks be given to the All-powerful, who has changed our grief to joy; it is to Him alone we owe the victory. The favours He has condescended to shower upon us are innumerable, but this last is most precious. You will announce to the people of Damascus, or, rather, to all Mussulmans, that God has enabled us to gain a complete victory over the Christians at the moment they had conspired our ruin. On Monday, the first day of this year, we opened our treasury and distributed riches and arms to our faithful soldiers. We had called to our succour the Arabian tribes, and a numberless multitude of soldiers ranged themselves under our standards. On the night between Tuesday and Wednesday our enemies abandoned their camp, with all their baggage, and marched towards Damietta; in spite of the obscurity of the night, we pursued them, and thirty thousand of them were left dead on the field, not including those who precipitated themselves into the Nile. We have, besides, slain our very numerous prisoners, and thrown their bodies into the same

river. Their king had retreated to Minieh; he has implored our clemency, and we have granted him his life, and paid him all the honours due to his rank. We have regained Damietta."

The sultan, with this letter, sent the king's cap, which had fallen in the combat; it was of scarlet, lined with a fine fur. The governor of Damascus put the king's cap on his own head when he read to the public the sultan's letter. A poet made these verses on the occasion: "The cap of the French was whiter than paper; our sabres have dyed it with the blood of the enemy, and have changed its colour."^g

As ransom for the noble prisoners the sultan offered to accept some of the baronial castles in Palestine, or those which belonged to the Templars and Hospitallers. But the king and his peers replied that the liege lord, the emperor of Germany, would never consent that a pagan or Tatar should hold any fief of him; and that no cession of the property of the knights could be made, for the governors of their castles swore on their investiture that they would never surrender their charge for the deliverance of any man. The king was even threatened with torture, but as the Mussulmans saw in him no symptoms of fear on which they could work, they proposed to make a pecuniary ransom. Louis offered to pay ten thousand golden besants, which were equal to five hundred thousand livres, for the deliverance of his army, and that as the royal dignity could not be estimated by a vulgar scale, he would for his own freedom surrender the city of Damietta. The sultan was liberal in the fulness of his joy at such a completion of his victories, and remitted a fifth part of the pecuniary ransom.¹ Peace was to continue for ten years between the Mussulmans and the Christians, and the Franks were to be restored to those privileges in the kingdom of Jerusalem which they enjoyed before the landing of Louis at Damietta. The repose which succeeded the treaty was interrupted by the murder of the sultan; but after a few acts of hostility the successful emirs, and their mamelukes, renewed with a few changes the condition of amity. One moiety of the ransom was to be discharged before the king left the river, and the other on his arrival at Acre. The sick at Damietta, with the stores and baggage, were to be retained by the sultan till the last portion of the ransom should be paid.

Damietta was accordingly surrendered. But the mamelukes were more savage and unprincipled than any preceding enemies of the Latin name. They burned all the military engines, murdered the sick, and some of the most ferocious thirsted for the blood of the Christian potentates. The counsels of justice prevailed, and the Christians were relieved from their fears that the treaty would not be acted upon. The counts of Flanders and Brittany, the count of Soissons, and others embarked for France. The royal treasure at Damietta could not furnish the stipulated portion of the ransom. The new grand master of the Templars opposed the institutes of his order to the king's request for a loan of the funds of the society, and contended that he could not divert them from their regular and appointed purposes. But state necessity trampled over mere statutable forms, and the chest of the Templars was seized by the royal officers. The king's person was redeemed, and the French went to Acre.

The expedition of St. Louis into Egypt resembles in many respects the war in Egypt thirty years before. In both cases the Christian armies were encamped near the entrance of the Ashmun canal; they could not advance, and the surrender of Damietta was the price of safety.

¹ Le Blanc makes the ransom of St. Louis equivalent to seven millions of livres modern French money [£280,000 or \$1,400,000].

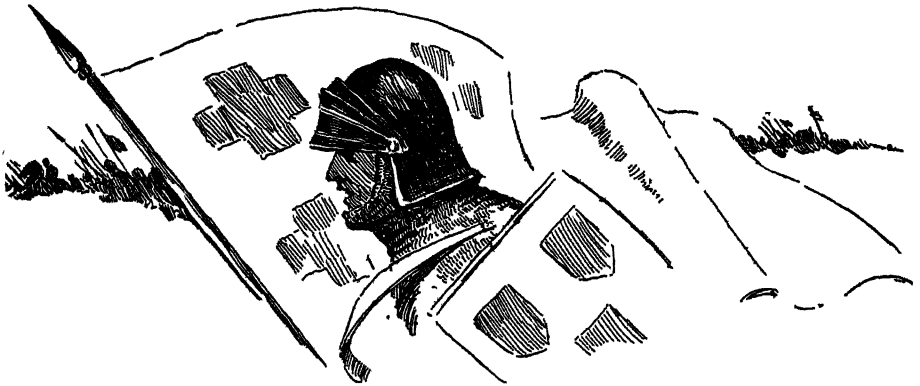
[1250-1264 A.D.]

Many of Louis' council were astonished at his resolution to remain in Palestine while political affairs were calling him to his duty to France. They were divided in their patriotism and their allegiance. The sultan of Damascus, a relative of the murdered Egyptian lord, solicited the aid of Louis to revenge the murder, and stimulated his virtue by the promise that in the event of victory he would deliver to the Christians the city of Jerusalem. The king replied that he would send to the mamelukes at Damietta, to know whether they would repair their violations of the treaty, and that, in case of their refusal, he would assist the sultan of Damascus. On intelligence of this negotiation, the people of Damietta restored to the king all the knights and common soldiers whom they had detained in prison. Louis wisely profited by circumstances, and declared that he would not enter upon a truce with the Egyptians, until they had absolved him from the payment of the remaining moiety of the ransom, and restored to him the heads of those Christians on the walls of Cairo, who had fallen in the battle near Mansura, and such Christian children as they had forced to become Mussulmans. The emirs and mamelukes complied with these terms, and, on condition of the alliance of the French king, they engaged to deliver up to him Jerusalem itself. The military force of Louis did not much exceed four thousand men. The king's two brothers returned to Europe; and, in order to retain a respectable army, Louis was obliged to be liberal of his treasure. Louis remained a year at Cæsarea, and rebuilt its houses and repaired its fortifications. Joppa was the next object of his care. The war between the Egyptians and Syrians raged with dreadful violence. By the mediation of the caliph, the Mussulmans made peace; Egypt and Jerusalem were to belong to the mamelukes; and the countries beyond the Jordan to the sultan of Syria. But the united infidels did not pursue their schemes of destruction with that vigour and ability which had distinguished the fierce and dreadful movements of Nur ad-Din and Saladin. They might have swept the feeble and exhausted Christians from the shores of Palestine; but they merely ravaged the country round Acre, and then proceeded to Sajete, in whose strong castle were Louis and most of the army. The blood and property of the citizens satisfied the Moslems, who departed without trying the valour of the French in garrison.

Perpetual disappointment gradually dried up the spring of hope, and the king turned his mind to France. His friends marked his change of purpose, and news from Europe of the death of his royal mother, the regent of his kingdom, made him openly proclaim his resolution to return. The patriarch and barons of Palestine offered him their humble thanks and praise for the great good and honour he had conferred on the Holy Land; and, shortly after Easter, he embarked for the West. Louis IX gathered no new laurels in his transmarine expedition. All that was great and chivalric in France had been spread out in martial array, and had met with little else than discomfiture and defeat. In the course of Louis' stay at Joppa, the sultan of Damascus sent him permission to visit Jerusalem. The king ardently desired to behold the sacred places, and was slow in allowing considerations of policy to conquer selfish feelings. The reason which dissuaded him from the journey, was, that if he should perform a pilgrimage to Jerusalem without delivering it from the enemies of God, every subsequent crusading monarch would think a similar proceeding sufficient, and would not consider himself obliged to perform more than what the king of France had done. St. Louis was also reminded that Richard Cœur de Lion refused to behold Jerusalem as a pilgrim.

THE CHRISTIANS QUARREL AMONG THEMSELVES

All the blood which had been shed, and all the treasure which France had lavished for the crusade of St. Louis, did not long preserve the Christians in Palestine from the hostilities of the Mussulmans, and, as no new succours arrived from Europe, the barons and knights were compelled, in some cases, to keep within the shelter of their fortresses, and at other times to make disadvantageous treaties with their foe. Although it was evident that nothing but unanimity in the holy warriors could preserve the remnants of the kingdom of Godfrey de Bouillon from annihilation, yet the Christians wasted their strength in party collisions, instead of watching the politics of the Saracenian courts, and gathering those branches of power which their



A GERMAN CRUSADER, THIRTEENTH CENTURY

enemies, in their ambitious feuds, continually broke from the tree of Islamism. The haughty republicans of Italy would never enter into any common bond of union, and the Venetians, the Pisans, and the Genoese had frequent hostile encounters, respecting the possession of churches to which each nation asserted her claims. The two great military orders only forgot their mutual jealousies when in the field they were opposed to the Moslems, but in every interval of peace, the knights, incapable of any exertions or thoughts but those which war inspired, gratified their arrogance and restlessness in disputes touching military prowess and precedency. As reason did not give birth to these altercations, she did not control the decision.

The jealousy and rancour of the Hospitallers and Red Cross knights were frequently aggravated by irregular skirmishes, and at length the kindred squadrons met in a general engagement. Victory sat on the helms of the cavaliers of St. John; few prisoners were taken, and scarcely a Templar escaped alive. But new companions from Europe gradually filled the places of the deceased brethren. New occasions demanded all their valour and skill, and civil discord was lost amidst the more honourable war with the real enemies of the state.

A blood-stained revolution in Egypt had placed the mameluke chief Bibars, or Bundukdari, on the throne of that country; he was well disposed to lead his savage mamelukes against the Christians, and his ferocity did not want the excitement which the military orders gave it, of refusing, contrary to treaty, to deliver to him some Mohammedan prisoners. His soldiers, as savage as the Khwarizmians, demolished the churches of Nazareth, and the

[1206-1268 A.D.]

fortress and church on Mount Tabor. They made their way to the gates of Acre with fire and sword, and such of the Christians as were immediately slain were not so much objects of compassion as the prisoners on whom the Turks inflicted every description of torture, in order to force a change of religion. Though Acre itself was saved for a few years, yet Cæsarea did not escape the wide-spreading calamities. Through these dreadful scenes the military orders fought with their usual heroism, and in the sieges of the strong fortresses of Azotus and Saffuria, the spirit of devotion which they manifested to their cause had never been equalled. The small force of ninety Hospitallers held possession of the former of these places. The number gradually diminished on each renewed assault, and when the Turks mounted the breach, they trampled on the bodies of the last of the knights.

After ravaging the neighbourhood of Acre, Tyre, and Tripolis, the Egyptians laid siege to the fortress of Saffuria. The fall of that place was inevitable, and the prior of the Templars therefore agreed to capitulate, and, on the surrender being made, the knights and garrison, altogether amounting to six hundred men, were to be conducted to the next Christian town. The sultan was invested with lordship over the fortress, but he violated the conditions of the surrender, and left the knights only a few hours to determine on the alternative of death or conversion to Islam. The prior and two Franciscan monks were earnest in fixing the faith of the religious cavaliers, and, at the appointed time for the declaration of their choice, they unanimously avowed their determination to die rather than incur the dishonour of apostacy. The decree for the slaughter of the Templars was pronounced and executed; and the three preachers of martyrdom were flayed alive.

HISTORY OF ANTIOCH (1206-1268 A.D.)

Before we continue our review of the calamities of Palestine, a retrospect must be taken of a principality whose fate was closely connected with that of the Latin kingdom of Jerusalem. Bohemond IV continued to be the reputed lord of Antioch, from the year 1206 till the time of his death in 1233. But for many years during this interval he did not exercise any royal authority, for he was a tyrant, and was both hated by the people and excommunicated by the clergy. His nephew Rupin, the right heir, was aided by the papal legate, who was present at the great siege of Damietta, in the year 1218, and made several attempts to recover his thrones of Antioch and Tripolis; but he died some years before Bohemond, in a prison at Tarsus, into which he had been cast by Constantius, nominal regent of Antioch, and guardian of Isabella, daughter and successor of Livon, king of Armenia. From Bohemond IV and his first wife Plaisance, daughter of the lord of Gabala, Bohemond V descended. To him succeeded Bohemond VI. It does not appear that the family of the Bohemonds were entire masters of the principality and county from the year 1233 till their absorption in the Egyptian power. It is certain that Bohemond V was reigning over Antioch and Tripolis in 1244, when he became tributary to the Khwarizmians; and that in 1253 Bohemond VI was made a knight by St. Louis, and was considered lawful prince of Antioch, though he was a minor, and under his mother's tutelage. But it is equally certain that at times, from 1233 to 1288, Frederick and Conrad, a son and grandson of the emperor Frederick II, had possession of all or part of the states of Antioch and Tripolis.

RAVAGES OF BIBARS

We may now resume the thread of the general history. Joppa and the castle of Beaufort were the mameluke conquests which succeeded in point of time to those of Azotus and Saffuria.

The tempest at length burst upon the state of Antioch; and the city of that principality yielded without even the formality of a siege (1268). The reproach of treachery is alternately cast upon the patriarch and the inhabitants; and heavy is the disgrace of causing an event which occasioned the destruction of forty thousand, and the captivity of one hundred thousand Christians. Bibars ravaged the country round Tyre; but being equally religious and cruel, he gave the Franks a respite by pilgrimising to the holy places in Arabia. He soon, however, resumed his fell purpose of exterminating the Christians; Laodicea and many other places submitted to him; and the knights of St. John gained immortal honour by their brave, though fruitless, defence of the fortress of Karak, between Arca and Tortosa. The prince of Tripolis preserved his title by the sacrifice of half of his territory. Acre was saved in consequence of the reported succour of the king of Cyprus. Bibars returned to Cairo, hastily fitted out a fleet for the conquest of the island, which was without the presence of its monarch. But his ships were lost in a tempest; Cairo was overwhelmed with sorrow, and none of his efforts could re-establish affairs.

SECOND CRUSADE AND DEATH OF LOUIS IX

Before the news of the capture of Antioch reached Europe, the people of the West had contemplated a new crusade. St. Louis thought that his first expedition to the Holy Land brought more shame on France than good on the Christian cause; and he feared that his own personal fame had withered. The pope encouraged his inclinations for a new attempt. England was at that time in a state of repose, and her martial youth were impatient of indolence. Prince Edward, with the earls of Warwick and Pembroke, received the holy ensign. The assumption of the cross by the heir of the English throne spread great joy throughout France. He was invited to Paris; the co-operation of the English and French was determined upon; and Louis lent his youthful ally thirty thousand marks on the security of the customs of Bourdeaux. The prelates and clergy of England agreed to contribute a tenth of their revenue for three years; and by a parliamentary ordinance, a twentieth part was taken from the corn and movables which the laity possessed at Michaelmas. A crusade had for many years been popular in England. During the first expedition of St. Louis, and soon after the departure of William Longsword, Henry III engaged to fight under the sacred banners. But he was slow in preparing to go to the Holy Land; and the public murmured the suspicion that he had only assumed the cross as a pretence for collecting money. It was found that five hundred knights had been crossed; and the number of inferior people could not be counted. The holy warriors resolved to commence their voyage at midsummer; but the king had anticipated all their proceedings; and he declared that if they dared to march without him the thunders of the Vatican should be hurled against them. Some people submitted to, and others clamoured at this menace of papal interference; and the religious ardour of the most enthusiastic was cooled by the king's delays, and the news of the disastrous events in Egypt. The pope and

[1269-1270 A.D.]

king were deaf to the reproaches of the French nation that indifference to Christianity could be the only motive for obstructing the pious wishes of the English people.¹ The king's poverty was ever the alleged cause of his remissness; and two years after his dissolution of the association of English knights, he endeavoured to extort money from the clergy on the pretence of a journey to Syria. But they resisted his demands; and reproached him with his avarice and violation of oaths.

Anticipating the laurel of victory, or the crown of martyrdom, St. Louis spread his sails for the Holy Land in 1270. Sixty thousand soldiers were animated by their monarch's feelings of religious and military ardour; and we may remark among the leaders the lords of Flanders, Champagne, and Brittany. The fleet was driven into Sardinia; and at that place a great change was made in the plan of operations. The king of Tunis had formerly sent ambassadors to Louis, and expressed a wish to embrace the only true religion. Northern Africa had formerly paid a pecuniary tribute to the sovereign of the Two Sicilies; and Charles of Anjou, the reigning monarch, concealing his selfishness under the garb of piety and justice, strongly urged his brother to restore the rights of Christendom. The soldiers too, now more greedy of plunder and revenge than zealous in bigotry, entreated to be led to Tunis. The subjugation of the Mussulmans in Africa was declared to be a necessary preliminary to successes in Palestine; the French soon reached the first object of their hopes; and the camp and town of Carthage were the earliest rewards of victory. But every sanguine expectation was damped when a pestilential disease spread its ravages through the Christian ranks.

The great stay of the Crusades fell August, 1270. During his illness Louis ceased not to praise God, and supplicate for the people whom he had brought with him. He became speechless; he then gesticulated what he could not utter; he perpetually made signs of the cross, stretched himself on the floor, which was covered with ashes; and in the final struggle of nature he turned his eyes to heaven, and exclaimed, "I will enter thy house, I will worship in thy sanctuary."

PRINCE EDWARD LEAVES ENGLAND

Before this calamitous event Prince Edward, Edmund Crouchback, earl of Lancaster, four earls, four barons, and the English division, had not only arrived in Africa, but had left it for Sicily, in despair that their French compeers would ever march to Palestine. The winter season was passed by Prince Edward in military exercises, and in the various occupations of chivalry, and in the following spring he turned his prow up the Mediterranean and arrived at Acre.

The whole of the forces of Edward did not exceed one thousand men. But the prowess of the Plantagenets was dreaded by the Mussulmans; and

¹ See Matthew of Paris *c* and also Fuller *d* "About this time (1250) many thousands of the English were resolved for the holy war, and would needs have been gone, had not the king strictly guarded his ports, and kept his kingdom from running away out of doors. The king promised he would go with them, and hereupon got a mass of money from them for this journey. Some say that he never intended it, and that this only was a trick to stroke the skittish cow to get down her milk. His stubborn subjects said that they would tarry for his company till midsummer, and no longer. Thus they weighed out their obedience with their own scales; and the king stood to their allowance. But hearing of the ill success of the French, both prince and people altered their resolution, who had come too late to help the French in their distress, and too soon to bring themselves into the same misery."

they feared that another Cœur de Lion was come to scourge them. The sultan of Egypt departed from the vicinity of Acre, which he had devastated with fire and sword. All the Latins in Palestine crowded round the banner of the English prince; and he took the field at the head of seven thousand men. The city of Nazareth was redeemed; and he surprised and defeated a large Turkish force. Edward was brave and provident, and owed his success as much to his skill as to his courage. But he was not less cruel than any preceding hero of the holy wars; and he gave a dreadful earnest of that savage implacability which Scotland afterwards so often rued. The barbarities which stained the entry of the Christians into Jerusalem, two centuries before, were repeated in a smaller theatre of cruelty in Nazareth.

But the march of victory was closed, for the English soldiers were parched by the rays of a Syrian sun, and their leader was extended on the bed of sickness. The governor of Joppa was the apparent friend of Edward, but the sultan's threat of degradation, if further commerce were held with an infidel, changed courtesy into malignity. He hired an assassin who, as the bearer of letters, was admitted into the chamber of his intended victim. After receiving two or three wounds, the vigorous prince threw the villain on the floor and stabbed him to the heart. The dagger had been steeped in poison, and for some hours Edward's fate was involved in danger. The fairy land of fiction has ascribed his convalescence to his queen.¹

After the English prince had been fourteen months in Acre, the sultan of Egypt offered peace, for wars with the Moslem powers engrossed his military strength. Edward gladly seized this occasion of leaving the Holy Land, for his force was too small for the achievement of great actions, and his father had implored his return to England. The hostile commanders signed accordingly a treaty for a ten years' suspension of arms; the lords of Syria disarrayed their warlike front, and the English soldiers quitted Palestine for their native country (July, 1272).

VAIN EFFORTS OF GREGORY X

At the time when Palestine began to breathe from the horrors of war, hope once more raised her head in consequence of the election to the chair of St. Peter falling upon Theobald, archdeacon of Liège. The choice of the cardinals was made known to him while he was in Palestine. He impatiently transported himself to Italy, and so ardent was his zeal that his endeavours for a crusade even preceded his introduction to the pontificate. The trumpet of war again was heard among the nations. The blast was however only faintly echoed. The republics of Pisa, Genoa, and Venice, and the city of Marseilles, agreed to furnish a few galleys and twenty-five thousand marks of silver were obtained from Philip the Hardy on mortgage of the Templars' estates in France. The masters of the military friars and Red Cross knights went to Rome, and convinced their papal friend that these succours would be too inconsiderable to enable the Christians to drive infidels out of Palestine.

¹ "It is storied," says Fuller,^d "how Eleanor, his lady, sucked all the poison out of his wounds without doing any harm to herself. So sovereign a remedy is a woman's tongue, anointed with the virtue of loving affection. Pity it is that so pretty a story should not be true (with all the miracles in love's legends), and sure he shall get himself no credit, who undertaketh to confute a passage so sounding to the honour of the sex. Yet can it not stand with what others have written."

[1274-1291 A.D.]

Again was the Christian world assembled, and the council of Lyons (May 1274) decreed the obligation of a new crusade. But Pope Gregory died within two years after the sitting of the Lyonesse council, and all thoughts of a crusade were dropped when the life of its great promoter closed.

Palestine however was at peace. Hugh III, king of Cyprus, a lineal descendant of the princess Alice, had been crowned king of Jerusalem at Tyre, a short time before the death of Conradin, the last unhappy descendant of that house of Germany, of which three emperors had supported and adorned holy wars. The Templars befriended Charles of Anjou, but the Hospitallers, with more virtue than was generally shown, declared that they could not fight against any Christian prince, and contended that the claims for succession to the kingdom ought to be deferred till the kingdom itself should be recovered. In the fourth year of the peace which the valiant prince Edward had gained for Palestine, the mameluke chief and king Bundukdari, died.

In the reign of Kala-un, the third sultan in succession to him who had torn so many cities from the Christians, the war was renewed (1280), and after a few years of dreadful preparation the living cloud of war burst upon the Christians. Margat was captured; but so brave had been the resistance of the knights that it procured them a safe and honourable retreat to the neighbouring town of Tortosa (1287), and the sultan, dreading even the possibility of future opposition, razed the fortress.

PROGRESS OF THE MAMELUKES

With rapid and certain steps the power of the Latins approached its fatal termination. The city of Tripolis, that last remaining satellite of the kingdom of Jerusalem, was taken in 1289; its houses were burned, its works dismantled, and its people murdered or retained in slavery. Acre once more became the principal possession of the Christians. The sultan concluded a treaty of peace with Henry II of Cyprus, who had driven away the lieutenants and soldiers of Charles, and had been acknowledged king of Jerusalem.

The grand-master crossed the Mediterranean in order to infuse his martial spirit into the people of the West. Pope Nicholas IV heard with coldness the dismal tale. He declined to open the treasury of St. Peter for the advancement of the Christian cause, and he gave his noble friend only fifteen hundred men — the offscourings of Italy. Circular letters were sent to the different European potentates, but the light which once shone upon the holy cause had waned; cavaliers no longer thronged round the cross, and the grand-master was compelled to return to Palestine, accompanied only by his Italian banditti. When they arrived at Acre, the city was in the greatest state of turbulence. Within its walls were crowded the wretched remains of those kingdoms and principalities which had been won by the blood of the West. Every distinct people occupied a particular division, and, in the assertion of individual privileges, general interests were forgotten.

The sultan died before his preparations of vengeance were completed; but his son Khatil was not less anxious than his father to exterminate the infidel miscreants. In April, 1291, nearly two hundred thousand mameluke Tatars of Egypt marched into Palestine, and encamped before Acre, exactly on the same ground upon which a century before assembled Europe had stood. To avoid the dreadful consequences of war, a large part of the population

embarked in the numerous vessels which at that time rode at anchor in the harbour, and the defence of the place was left to the care of about twelve thousand soldiers. The garrison was speedily reinforced by a few hundred men, headed by Henry II of Cyprus, who boasted the ideal title of king of Jerusalem. But the Christians beheld their towers yielding to the mines and battering-rams. The pusillanimous monarch, seizing a few ships, sailed to Cyprus. With the morn, the mamelukes renewed the attack. Most of the German cavaliers died upon the breach; the others slowly left the walls, and the firmness of their little phalanx checked the foe. The Hospitallers chased back the mamelukes, and even forced them headlong into the ditch. But the sultan was prodigal of blood. His battalions marched to the breach, and in a few hours the entry into the city was repeatedly lost and won by the Christians and infidels.

Under the cover of a few cross-bowmen, the knights of St. John, seven only were the remnant, embarked, and left forever the scene of their virtue and their valour. Their brethren in arms, the Templars, were equally brave, and their fate was equally disastrous. Their resistance was so firm, that the sultan was compelled to promise them a free and honourable departure. But the insults of some low Saracenian people irritated the cavaliers; the sword again was drawn, and such of the Templars as survived the conflict, fled into the interior country. The unarmed population of Acre hurried to the coast; but the elements co-operated with the devastating spirit of the Turks, and the tempestuous waves refused shelter to the fugitives. While gnashing with despair, the people beheld their town in flames. The ruthless hand of death fell upon them, and the sea shore of Palestine again drank torrents of Christian blood.

TOTAL LOSS OF THE HOLY LAND

Tyre, Berytus, and other towns, were awed into submission. The Turks swept all Palestine, and murdered or imprisoned all the Christians who could not fly to Cyprus. The memory of the Templars is embalmed, for the last struggle for the Holy Land was made by the Red Cross knights. Such as escaped from Acre went to Sis, in Armenia. A Mussulman general drove them to the island of Tortosa, whence they escaped to Cyprus, and the cry of religious war no longer rung through Palestine.

The loss of the Holy Land did not fill Europe with those feelings of grief and indignation which the fall of Jerusalem, an hundred years before, had occasioned. The flame of fanaticism had slowly burned out. During the thirteenth century, the territorial possessions of the Christians in Palestine gradually diminished; the expeditions and reinforcements were in consequence less vigorous, for, both politically and personally, the people of the West declined in their interest in respect of the affairs of the East. Pope Nicholas IV endeavoured to revive holy undertakings; but the kings of Europe were deaf or disobedient. As Genoa was allied to the Grecian emperor, Venice sought the friendship of the Mussulmans. The mamelukes gave their Christian brothers a church, an exchange, and a magazine in Alexandria; and the Venetians carried on the lucrative but disgraceful trade of furnishing the Egyptian market with male and female slaves from Georgia and Circassia.

There was some pretence for the preaching of a crusade by Pope Boniface VIII in the year 1300. Kazan, the Mongol sultan of Persia, resolved to exterminate the mamelukes of Egypt. He allied himself with the kings of

[1299-1413 A.D.]

Georgia, Armenia, and Cyprus. In 1299 the fortunes of war smiled on the allies; but still the success not being so great as what he had expected, Kazan sent to the pope, soliciting the more powerful alliance of the princes of the West, and agreeing that when Palestine was recovered, it should be retained by the Christians. The project, though warmly patronised by the pope, proved abortive. In the interim, the tide of victory flowed in favour of the Egyptians. Kazan died about the year 1303.

From the commencement, till past the middle of the fourteenth century, the popes repeatedly sounded the charge; but the West in most cases disregarded the summons of its ghostly instructor; and it was evident that, although the papal rulers could fan, they could not create the sacred flame. At the time when the loss of the Holy Land became known in Europe, the people had not recovered from the astonishment and terror with which the victories of Jenghiz Khan and his successors had filled the West. Part of Russia, the whole of Poland, Silesia, Moravia, Hungary, and all the countries to the eastward of the Adriatic Sea, fell a prey to barbaric desolation. Several of the popes attempted in vain to soften the ferocity of these new foes; but the papal legates were dismissed with the tremendous command, for Rome herself to submit her neck to the Mongol yoke.

Though Europe in general felt that in the fall of Acre all was lost, yet despair did not immediately complete his triumph, for chivalry and policy sometimes endeavoured to revive the religious spark. If Pope John XXII had not been too open in the display of his avarice, and too prodigal in the commutation of vows for money, the knights of Germany would once more have fought under the glorious ensign of the cross. A threatened invasion from England (1328 A.D.) deterred Philip de Valois from leaving his country for Palestine, and a large body of crusaders was dispersed when (1364 A.D.) John Le Bon of France died, on whom the pope intended to have conferred the title of commander of the new crusaders. The politic Henry IV¹ of England wished to "busy giddy minds with foreign quarrels," in order to divert his people from looking too nearly into his state, and to retain their newly sworn allegiance. Both his maritime and military preparations were considerable; but the hand of nature stopped him and it was his fate to succumb to death, before he could attempt to commence his new religious career.



HERALDS OF THE CRUSADERS

¹ Henry when young had endeavoured to implant Christianity in Lithuania *vi et armis*. When king he gained the friendship of the clergy by aiding them to put down the followers of Wycliffe.

FATE OF THE MILITARY ORDERS

Such were the last appearances of that martial frenzy which so long agitated Europe; and here the history of the holy wars would naturally close, if curiosity did not suggest an inquiry into some of those military and religious orders which arose from the spirit of pilgrimages and crusades, and whose existence forms one of the most prominent characteristics of the Middle Ages. The knights of the Teutonic order were fixed in their conquest of Prussia, some years before the loss of the Holy Land. Their love of war was not extinguished; they carried both the sword and the Gospel into Pomerania; and the eastern part of that country was definitively ceded to the order by a treaty of peace in the year 1343. The town of Dantzic, the capital of the new conquest, was considerably aggrandised under the dominion of the knights, and became one of the principal places of commerce on the Baltic. Pressed forward again by religion and ambition, they made war on the infidel Lithuanians, but it was not till the beginning of the fifteenth century, and after rivers of blood had flowed, that the pagans lost their independence, and relinquished their national superstition. But the oppressive government of the knights; their intestine divisions; their heavy imposts, the unhappy result of wars continually reviving, encouraged the nobility of Prussia and Pomerania to confederate, and to seek the protection of the kings of Poland. The torch of war was rekindled, the knights were defeated, and by the peace of Thorn in 1466 all Pomerania, and indeed all the country which is generally called Polish Prussia, was ceded to Poland. The order was allowed to preserve the west of Prussia by the tenure of feudal service to the kings of Poland.

The Teutonic knights thus lost Prussia; their name appears on few occasions in the history of Europe, and the order became only a "cheap defence of nations." Pope Innocent VIII in the year 1490 endeavoured to suppress the order of the Knights of St. Lazarus. In Italy, perhaps he succeeded, but not in any other country. The bull was resisted by the knights of France and till the reign of Henry IV they were independent and elected their own grand-masters.

KNIGHTS OF ST. JOHN

After the loss of Acre, the knights of St. John and the Temple, from every preceptory and commandery in Europe, flocked to Cyprus, impatient for glory and revenge. The military friars soon quitted their settlements in Cyprus. The grand-master of the Hospitallers gained the friendship and the purse of Pope Clement V, and drew a flattering picture of Christian prosperity, if the cavaliers of St. John could set up their banners in some island in the Mediterranean. Rhodes was fixed upon. Fifteen years subsequently to the loss of Acre, a new crusade was published, and the volunteers were invited to repair to Brundisium. The king of Sicily and the republic of Genoa furnished transports. The grand-master headed the army, but it was not until after they had sailed, that the crusaders knew the object of the armament. Rhodes was at that time in the power, partly of the Greeks and partly of the Saracens. The soldiers landed; many battles were fought, and the army of the invaders was at last reduced to the military friars. Their chief hired new soldiers, recommenced his attacks, and the whole island submitted to his authority (1310). The subsequent history of the knights of St. John is interwoven with the general history of Europe.

[1291-1310 A.D.]

THE TEMPLARS IN FRANCE

While the military friars were planning the acquisition of an equivalent to their loss in Palestine, most of the Red Cross knights gradually left Cyprus, returned to their different commanderies, and lived in security and indolence. But circumstances soon made the Templars repent that they had not, like the Hospitallers, attempted a renewal of hostilities with the infidels. Philip the Fair, king of France, acquainted Pope Clement V, that the order of the knights Templar had been accused of heresy and various other crimes against religion and morals. Some members had charged their fraternity with the different abominations of treachery, murder, idolatry, and Islamism. Philip the Fair took the bold step of imprisoning all the knights Templar whom his officers could discover in France, and of sequestering their property. Clement then circulated a bull throughout Christendom, by which instrument of papal authority, nuncios and the resident clergy were commanded to inquire into the conduct of the knights. His holiness says that, pressed by public clamour and by the declarations of the king, the barons, the clergy, and laity of France, he had examined seventy-two members of the order, and had found them all guilty, though in various degrees, of irreligion and immorality. Such of the knights as yielded to blandishments and threats were pardoned, but the torture was applied to those who denied the charges, and thirty-six knights in Paris heroically braved the horrors of the rack, and maintained the innocence of the order, till death closed their sufferings and their virtue. Others confessed in the midst of corporeal agony, and afterwards recanted their confessions. The knights Templar were accused of renouncing, at the time of their matriculation, God, Jesus Christ, the Virgin, and all the saints. It was said that the brethren used often to spit and trample on the cross, in proof of their contempt of Christ, who was crucified for his own crimes and not for the sins of the world. Out of their disdain of God and his Son, they adored a cat, and certain wooden and golden idols. The master could absolve brethren from sins. On the assurance that the king would destroy the order, whether the result of the examinations were favourable or hostile to its continuance, many knights had yielded to pain and hopelessness, stayed the hand of the executioner, confessed every crime, upon their confessing of which, royal pardon and protection were proffered. The court condemned to perpetual imprisonment those from whom no confession of guilt had been extorted. But such as had retracted their forced avowals were declared to be relapsed heretics; they were delivered over to the secular power, and condemned to the fire (May 11th, 1310). The number in the last-mentioned class of the proscribed was fifty-four. All the historians who have spoken of the event, whatever opinion they might have entertained on the general question, friends or enemies, natives or strangers, have unanimously attested the virtuous courage, the noble intrepidity, and the religious resignation, which these martyrs of heroism displayed. Arrived at the place of punishment, they beheld with firmness and placidity the piles of wood, and the torches already lighted in the hands of the executioners. In vain a messenger of the king promised pardon and liberty to those who did not persist in their retractations; in vain their surrounding friends endeavoured to touch their hearts by prayers and tears. Invoking God, the Virgin, and all the saints, they sung the hymn of death; triumphing over the most cruel tortures, they believed themselves already in the heavens, and died in the midst of their songs.

IN OTHER COUNTRIES

By royal command, the sheriffs of the different counties of England and Wales seized the estates, and imprisoned the persons of the Templars. The cavaliers were more than a year and a half in prison. At the end of that time a papal bull was received in England; and the archbishop of Canterbury appointed courts at London, York, and Lincoln, for the trial of the Templars, July, 1311. The charges were the same in substance as those which had been preferred against the order in France. Forty-seven of the knights who had been incarcerated in the Tower were examined upon oath before the bishop of London, some inferior clergy, and the representatives of the pope. William de la Moore, the grand prior of England, was as earnest as de Molay had been in defence of the French Templars.

Four knights made a general confession of crimes, when they were told that the pope had authorised a full pardon to those who acknowledged their iniquities; but that if they persisted in heresy, they should be considered and punished as heretics. Thirteen newly admitted knights swore that they were not acquainted with the secrets of the order, but that they were prepared to renounce all the erroneous opinions in which it was possible the minds of men could be stained. William de la Moore, the grand prior, was the only man whom no fear of imprisonment or dread of ecclesiastical punishment could induce to deny his first avowal of the innocence of the order. He was requested to make a general confession; but he replied that he was not guilty of heresy, and would never abjure crimes which he had not committed.

In Ireland about thirty Templars, in Scotland only two, were confined and examined. In Lincoln the number somewhat exceeded twenty. There were twenty-three in York. The general charges of apostasy and idolatry were not proved in any case. However, all the knights made a general confession of the offence of heresy, and avowed they could not cleanse themselves from the crimes mentioned in the bull. The clergy pardoned them, and received them again into the bosom of the church. They were then sent into confinement in various monasteries until the decision of a general council should be declared.

The fate of the Templars in other parts of the world remains to be told. In Germany the innocence of the order was proved before the archbishops of Mainz and Treves, at councils held in their respective dioceses. In Italy the pope had a little more success. Several Templars at Florence confessed every species of abomination. Much blood was shed in Lombardy, Tuscany, Sicily, Naples, and Provence, whenever the knights would not be guilty of self-condemnation. In those parts of Spain where the conduct of the Templars was inquired into, the result was an acquittal. Their military front was powerful, and the ministers of papal vengeance did not dare to apply the torture.

COUNCIL AT VIENNE

Four years after the first seizure of the Templars in France a council was held at Vienne in Dauphiné, for the purpose of making some general decision on the case of the order, October, 1311. The pope headed three hundred bishops, and an untold number of inferior clergy. All men who desired to defend the order were promised security and freedom. Nine cavaliers presented themselves before the assembly in the character of representatives of fifteen hundred of their brethren, who were living at Lyons, and in the

[1311-1314 A.D.]

secret fastnesses of Savoy and Switzerland. Clement immediately violated his promise of protection, and threw the nine knights into prison. He then called upon the council for its opinion, whether in consequence of the confessions of the Templars the society ought not to be dissolved? With the disgraceful exception of one Italian prelate, and three French archbishops, the whole body of churchmen declared that so illustrious an order as that of the Red Cross knights ought not to be suppressed, until the grand-master and the nine knights had been heard in its defence. The pope disregarded the opinion of the majority; and tried in vain for six months to make a change.

THE ORDER SUPPRESSED

The king of France arrived at Vienne, and sanctioned by his presence, the pope declared that he should exercise the plenitude of papal authority. He accordingly dissolved the order provisionally and not absolutely, and reserved to himself the disposition of the persons and estates of the Templars. When the subject of the distribution of the knights' Templar estates was debated in the council, the pope declared that they ought to be bestowed upon the Hospitallers, because the original purpose of the order was the subjugation of infidels, a purpose which the knights of Rhodes were earnestly pursuing.

The decree of confiscation was executed throughout Christendom. The Templars were robbed, but the Hospitallers did not enjoy the whole of the plunder. Philip the Fair, and his successor Louis le Hutin, retained nearly three hundred thousand livres [£12,000 or \$60,000] for what they chose to term the expenses of the prosecution. The landed estates were slowly and unwillingly resigned, for the monarchs enjoyed the rents till the commissioners of the knights of Rhodes established their rights. In Germany the Teutonic knights assisted the Hospitallers in plundering those who had formerly been their brethren in arms in Palestine. Dinis, king of Portugal, preserved the order of the Red Cross knights, by changing their title from the soldiers of the Temple to that of the soldiers of Christ. Edward of England gave to different laymen much of the forfeited property. Numbers of the nobility too as heirs of the original donors seized many of the Templars' estates. Indeed, so great was the injustice done to the Hospitallers, that Pope John XXII censured both the clergy and laity, for their disobedience to the decree of the council at Vienne.

The last circumstance which attended the fate of the Templars was the condemnation of the grand-master, Jacques de Molay.¹ With his dying lips he bore testimony to the virtue of the order; and his mental sufferings on account of his former want of firmness appeared to be greater than his mere corporeal pain. The brother of the prince of Dauphiné met with the same unhappy but honourable end as that of his friend Jacques de Molay. The two priors seem to have died in prison.²

THE CRUSADES IN THE WEST

Having completed the survey of the vain efforts for the Holy Land, it will be well to glance at the contests springing up elsewhere on the same fanatic belief that orthodoxy was a matter of life and death.^a

[¹ See also the History of the Papacy for a full account of this tragedy.]

Though the Crusades met with failure in the East, in the West they achieved their purpose ; that is, certain expeditions were highly successful ; for example that of the Teutonic knights and sword-bearers into Prussia and the neighbouring regions, where they founded a new state ; also Simon de Montfort's war against the Albigenses which destroyed an ancient civilisation ; and the struggle between the Spaniards and the Moors, as a result of which the latter were forced to surrender the peninsula over to Christianity and the civilisation of Europe.

It will be observed that the scene of action of the European Crusades was the two extremities of the continent ; around the mouths of the Niemen the pagans of the Baltic were to be converted, and in the country washed by the Tagus, the Moslems of Spain.

THE TEUTONIC CRUSADE

In the interval between the First and Second Crusades some citizens of Bremen and Lübeck had journeyed to the Holy Land and there founded a hospital for their compatriots, which was exclusively under the management of Germans. In Palestine all benevolent institutions were obliged to assume the form of military organisations ; thus the Hospitallers, or officials in charge of the hospitals, became the knights of St. John, and the inmates of the temple of Solomon, the knights Templar. The German hospitallers also became transformed into an armed religious body that was called the Teutonic order. Like both the others, this order soon acquired vast properties in Europe, especially in Germany, and the emperor Frederick II raised its grand-master to the rank of prince of the realm. In 1230 a Polish prince made use of their zeal and arms, which could no longer be employed in the Holy Land, by despatching them on a mission to subjugate and convert the Prussians, a people who have since become so closely identified with the Germans settled in the country as to be no longer distinguishable from them. It was this idolatrous people, established between the Niemen and the Vistula, whose language, history, and religion have now completely disappeared, that gave its name to one of the largest and most prosperous states of modern Europe.

The Teutonic order took up its station first at Kulm, whence it proceeded to conquer the Prussians by the use of the means employed by Charles-magne against the Saxons ; that is, by destroying one portion of the population and then building fortresses to contain the rest. It was this purpose that Königsberg and Marienburg were intended to serve.

Several years earlier a prelate of Livonia had founded the order of the Brothers of the Sword, known still as the knights of Christ, and the body of the sword-bearers, which subdued Livonia and Esthonia. Disputes with the bishops of Riga caused these organisations to unite in 1237 with the Teutonic order, whose forces were thus doubled. Marienburg became the capital of the order in 1309, and its grand-masters, who reigned over Prussia, Esthonia, Livonia, and Courland, caused these countries to hold communion with the rest of Europe, and planted in them the germs of civilisation. They remain to-day the richest and most progressive of the Russian provinces. As late as the fifteenth century the Teutonic knights retained the preponderance of power in northern Europe, all the countries between the lower Vistula and Lake Peipus being subject to them except Samogitia, a Lithuanian province which separated the original possessions of the two orders.

[1167-1208 A.D.]

THE ATTACK ON THE ALBIGENSES

The crusade directed by Simon de Montfort against the populations of the south of France was at first most disastrous in its effects. During all the time that Christian warriors were being sent out to do battle with miscreants at the opposite end of the Mediterranean Sea, many infidels were awaiting conversion in the very heart of Europe. Not the Jews, who had furnished the first cause for the Crusades in the fury with which they inspired their early persecutors, but the mixed populations in the south of France, composed of Iberians, Gauls, Romans, Goths, and Moors, whose religious beliefs were far removed from orthodoxy. Just what name to give to their heresy it is hard to decide; even contemporaries were at a loss in this respect since they called the people simply Albigenses, from the town Albi, which was their common centre. One thing only is certain — that in 1167 a council was held near Toulouse, presided over by Nicetas, a Greek from Constantinople, at which many oriental ideas were adopted; it has also been asserted that ecclesiastics were treated with scorn in every part of the land, and even St. Bernard himself was received there with derision. From this centre of heresy missionaries were sent out in every direction, and already unseemly doctrines were making themselves known in Flanders, Germany, England, and even in Italy, while recently bands of marauders had spread out in the direction of Auvergne, pillaging churches and profaning sacred objects.

Among the rich and brilliant cities of the south the most important was Toulouse, where resided Count Raymond VI, one of the greatest nobles of the south. Another prominent house was that of Barcelona, which had lately obtained rule over Aragon and possessed Roussillon and Provence; there were further the proud and adventurous nobles of the Pyrenees, who lived free and independent lives, and owed not the least allegiance to either church or king.

The south of France had long been separated from the north. Having other customs and speaking a different tongue, it had made serious efforts under Dagobert, Charles Martel, Pepin, Charlemagne, Charles the Bald, and Hugh Capet, to constitute itself an independent state. Increase in commerce had brought ease to its citizens and affluence to its nobles, and the two classes united in peace and harmony to discharge municipal duties, thus assuring the peace of the whole community. But in those wealthy cities and brilliant courts, made gay by the songs of troubadours, religious doctrines were accorded scant attention, and heresy leaked in from every side.

The all-powerful Innocent III resolved to stamp out this hotbed of impiety that threatened to spread contagion far and wide. He began by organising the Inquisition, which was to seek out and judge heretics, and countless victims were immolated without in any way lessening the number of unbelievers, the rack and the stake being but indifferent demonstrators of the truth. The pope next sent to Raymond VI his legate, the monk Peter of Castelnau, with the demand that the heretics be immediately expelled. But the heretics formed the main body of the population, and Castelnau accomplished nothing. Raymond was excommunicated and threatened with eternal fires, and the legate was murdered during his passage back over the Rhone (1208).

"Anathema on the count of Toulouse," cried the pope, "and remission of sins to all who will take up arms against these pestilent inhabitants of Provence! Forward, soldiers of Christ! let the heretics be wiped out, and colonies of Catholics spring up where their cities now stand!"

The doctrine of extermination was preached by all the organs of the pope: and the duke of Burgundy, the counts of Nevers, Auxerre, Geneva, the bishops of Rheims, Sens, Rouen, Autun, with many Germans and inhabitants of Lorraine, massed forces, and set out on the crusade. Three armies made irruption into the south of France, headed by Simon de Montfort, a feudal lord of the environs of Paris, ambitious, fanatical, and cruel. The count of Toulouse was not immediately attacked, the pope hoping to weaken his resistance by appearing ready to extend a pardon, and hostilities were all directed against the viscount of Béziers. When the latter's town was taken, the victors, not being able to distinguish the heretics, hesitated whom to strike. "Kill all," said the legate, "God will easily recognise his own." Thirty thousand are said to have perished. Carcassonne also succumbed, and the knights of the Ile de France divided up the country under Simon de Montfort, who was made suzerain over all.

Raymond hoped to be spared, now that so sanguinary a sacrifice had been offered up on the altar of orthodoxy, and Innocent himself was inclined to clemency, but the legates were without pity; they would extend mercy to the count only on condition that he should cause all his subjects to don the garb of penitents, degrade his nobles to the state of villeins, discharge his hired troops, raze his castles to the ground, and himself start on a crusade.

The count laughed at these proposals, and again the legates gave the signal for attack. There flocked to the banner of Simon de Montfort a multitude from the north, rejoicing that the highly profitable campaign in the south was not yet at an end. Raymond VI was vanquished at Castelnaudry, and the victors divided up his domains among themselves: to the prelates fell the bishoprics, and to the soldiers the fiefs. The defeated noble had no resource but to seek the protection of Pedro II, king of Aragon, who at once advanced to the rescue, and was joined by all the petty nobles of the Pyrenees, being looked upon by them as their chief.

The battle of Muret, in which the king perished, decided the fate of the south of France (1213). Two years afterward the Council of Lateran ratified the dispossession of Raymond and of most of the other nobles; the legates of the holy see offered their fiefs to the powerful barons who had participated in the crusade; but all save Simon de Montfort refused to accept gifts bought at the price of so much bloodshed. A harsh measure was passed, forbidding widows of heretics who possessed noble fiefs to marry any but Frenchmen during the next ten years. In the grasp of hands so ruthless the civilisation of southern France perished, and all gaiety and poesy disappeared. Innocent III, meanwhile, began to be troubled, fearing to have committed a great iniquity. "Give me back my lands," the count de Foix said to him, "or I shall claim all of you — property, rights, and heritage, on the Day of Judgment." "I acknowledge," answered the pope, "that great wrong has been done you; but it was not done by my order, and I owe no thanks to those who are responsible."

In their extremity the people of Languedoc bethought themselves of the king of France. Montpellier gave itself up to him, and Philip Augustus sent his son Louis to plant the national standard in the south of France. Louis returned thither at the death of Simon de Montfort, who was killed before Toulouse — whither Raymond VII, son of the old count, had also returned; and Montfort's successor, Amaury, offered to cede to the king his father's conquered possessions, which he could no longer defend against the reprobation of the people. Philip, at that time on the brink of the grave, refused the offer, but five years later it was accepted.

[732-1096 A.D.]

WESTERN ASSAULTS ON THE ARABS

Before, during, and after the great Crusades which had the Orient for their scene of action and all the peoples of Europe for their personages, there was being carried on in the West another and smaller undertaking of a similar nature, which won nothing like the renown attending the greater expeditions, but which displayed a tenacity of purpose that kept it in operation during at least eight centuries. When Charles Martel and Pepin le Bref expelled the Arabs from France they simply drove them to the other side of the Pyrenees, seeming to look upon that strong mountain barrier as the confine of Europe and Christianity. Spain was a country to be sacrificed, to be delivered over with Africa to the Moslem races by which it had been invaded. Spain had been Christian, however, before the invasion, and the mass of the people remained so after, by no means all having been subjected. Outside the conquered districts there remained a point where the sacred thought of independence could find safe harbour, and this point was gradually to expand until it formed the nucleus of a new Christian domination.

The weakening of the power of the Cordovan caliphate in its northern provinces, as a result of the revolt of the Beni Hassan in 864, was singularly favourable to the development of the small Christian states. The tenth century, however, did not continue to bring uninterrupted good fortune to the Christian states. While discords were beginning to creep in among their own number, the caliphate was restored by Abd ar-Rahman III, and the adroit Al-Mansur under Hisham II. The terrible defeat suffered by the Christians at Simancas in 940, the overthrow of Sancho the Great by the count of Castile who declared himself independent, and the subsequent reinstatement of Sancho by Abd ar-Rahman, reveal the kingdom of Leon as having fallen into a state of demoralisation so deep that even its enemies had power to dispose of the throne. Al-Mansur also weighed upon the Christians with a ruthless hand. In 997 he found himself master of all the lands the Christians had conquered south of the Douro and the Ebro. When he came to be defeated himself, however, at Calatanazar, near the source of the Douro, his chagrin was so great that he allowed himself to die by starvation, and in him perished the mainstay of the caliphate (998).

We have seen at another point in this history that during the eleventh century the Spanish Arabs fell into complete dissolution; the Christian states, on the other hand, grew into closer and closer union by means of frequent intermarriages and increased trade relations. This process of unification and internal adjustment, as well as the necessity of closing all the gaps left open by the sword of Al-Mansur, held in check the holy war for a period of nearly a century. At the end of that time it was resumed with greater brilliancy and success than before.

Not alone by reason of the fortunate alliances he was able to make did Sancho II merit the title of Great; greatness was to be achieved in Spain mainly by warring upon infidels, and many were the engagements during which the Moors were made to feel the might of his sword. Not content to rest here, he carried his victorious arms, in the intervals of preparing the substitution of the Christian dynasty of Aznar for that of Pelayo, into the heart of the Moslem country to the very walls of Cordova.

At Sancho's death Spain was divided into four kingdoms. But Alfonso VI reunited Castile and Leon in 1072, and resumed in Spain the holy war which had been made extremely popular in Europe by the preparations for the First Crusade. The news of the Christian reverses in Jerusalem, and

also the growing influence of the holy see, had a powerful effect on Spain. It was the desire of Gregory VII to bring under his domination the Spanish Christian states which had hitherto enjoyed complete religious independence, and in case of their failure to yield it was feared that some day he would arm all Christianity against them.

Always characterised by boundless presumption, Gregory VII demanded of Alfonso VI that he pay him tribute, on the pretext that all lands taken from the infidels were by right the property of the church. Alfonso refused. Then Gregory fell back on another point, the adoption by the Spanish Christians of the Roman instead of the Gothic or Mozarabic ritual to which they had been used. Eventually Alfonso adopted the Roman ritual. Henceforth complete communion was held with Rome by the Spanish people which eventually became the most pronouncedly Catholic, if not always the most submissive to the holy see, of all the races of the earth.

Ferdinand I had profited by the divisions existing among the petty Arab sovereigns to wrest from them many of their possessions. He took Viseu, Lamego, Coimbra, and made the king of Toledo pay him tribute. In 1085 Alfonso VI was even more successful, gaining possession of the entire kingdom. Toledo, formerly the capital and metropolis of the Goths, became once more an important centre; and its restoration marks the fourth stage of the progress of the Christians from the Asturias, where they began their onward march, to the heart of the peninsula, where they were to take up a firm position behind the barrier of the Tagus.

Five years later the Capetian, Henri de Bourgogne, great-grandson of Robert king of France, who had distinguished himself at the conquest of Toledo, took at the mouth of the Douro, Porto Cale, which Alfonso raised to importance by making it the countship of Portugal. Simultaneously with this the famous Cid, Rodrigo de Bivar, the hero of Spanish chivalry and romance, achieved victory after victory along the coast of the Mediterranean, the most important of which was the conquest of Valencia (1094). Finally in 1118 Alfonso I, king of Aragon, won for himself a capital after the manner of the king of Castile, by taking possession of Saragossa, where a Moslem dynasty had long been in power. Thus the Christian invasion, divided like an army into three columns, was steadily advancing across the peninsula, one column in the centre, one in the east and one in the west.

In the centre progress was suddenly arrested, and was later checked along all the lines by unforeseen obstacles which the Christians were unable to surmount until after the lapse of nearly a century. Two new Moslem hordes poured in upon the land, surprising the Spanish conquerors in the midst of their belief that the sources of these invading tides had long since been exhausted. The Almoravids, and after them the Almohads, swarmed out of Africa and revived in the Moslem provinces of Spain the ancient faith of Islam. The names of these two sects signify, respectively, "close alliance with the faith," and "Unitarians." The Almoravids steadily increased their power and the extent of their dominion. At the death of the Cid (1099) they retook Valencia, gained possession of the Balearic Isles, and in 1108 won, in a battle as sanguinary and hard-fought as that of Zallaka, a signal victory over Alfonso VI. The Christians asked themselves in alarm if Spain, but half reconquered, was about to be wrested from them again.

As the result showed, their fears were groundless. Toledo, repeatedly besieged, defended itself with victorious energy; and the little earldom of Portugal not only successfully resisted attack, but itself took several towns and drove the invaders back whence they had come.

[1146-1270 A.D.]

The invasion of the Almohads was similar in its effects to that of the Almoravids, which it immediately succeeded. The leader, Abdul-Mumin, began hostilities by laying siege to Fez, which he took in 1146; the same year he led his followers into Spain. As before, it was Castile that had to bear the heaviest shock of the invasion, and at the battle of Alarcon (1195) Alfonso VIII was badly defeated. Portugal, on the other hand, maintained its superiority and placed a decided check upon the invaders at Santerem (1184). The advancement made by Aragon and Portugal caused the thirteenth century to open gloriously for Spain in its struggles against the Moslems. It had, moreover, been given a second powerful instrument with which to achieve victory in the four military bodies organised in the twelfth century expressly for the Spanish Crusade, without prejudice to the great Holy Land crusaders who also took part — the orders of Alcantara, of Calatrava, and of St. James in Castile, and of Evora in Portugal.

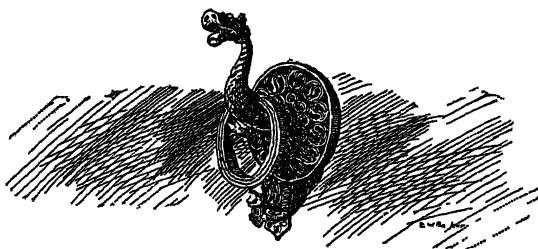
In the year 1210 the news was spread throughout all Christendom that four hundred thousand Almohads had crossed the Strait of Gibraltar. Though deeply engaged in the war against the Albigenses, Pope Innocent III could not contemplate the danger thus announced without calling upon all Europe to succour Spain. Public prayers were ordered and indulgence promised to all who would volunteer to fight in the peninsula. The five Christian kings of Leon and Castile, temporarily separated at the time, joined their forces and marched against Muhammed, the fanatical leader of the Almohads. The encounter took place at Alacab, on the plateau of the Sierra Morena, according to the Arabs; at Las Navas de Tolosa, according to the Christians. After an obstinately contested battle the flight of the Andalusians decided the day in favour of the Christians. Muhammed, who had stationed himself on a height amid the serried ranks of his African guard, holding the *Koran* in one hand and his sword in the other, looked on in undisturbed passivity while his followers suffered the most terrible defeat. "God alone," he said, "is just and powerful, the demon is without truth or greatness." Muhammed was at last compelled to take flight on a swift courser of the desert, which carried him far from his enemies. This battle was decisive in the struggles between the Christians and the infidels. The Almoravids and Almohads once definitely repulsed, there rose up in Africa no more defenders of the Moslem faith sufficiently powerful to restore its dominion in Spain.

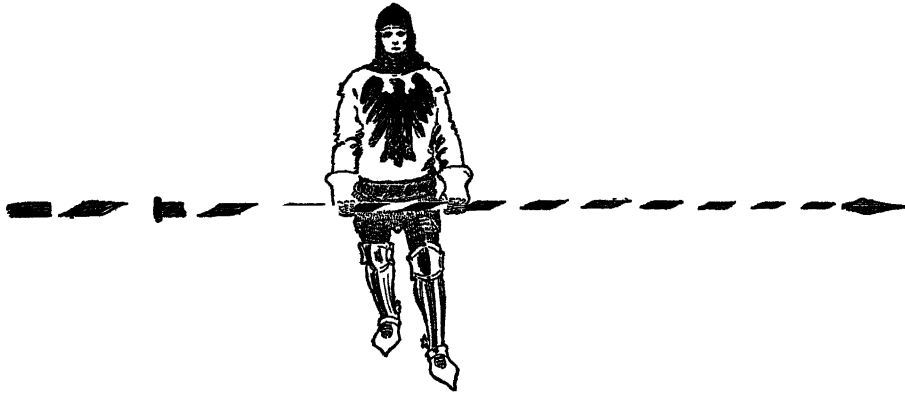
During the whole of the thirteenth century the Christians reaped the fruits of their victory, which was rendered the more complete by the anarchy that prevailed among all ranks of the Almohads. Cordova (1236), Seville (1266), and many other places fell into the hands of the king of Castile, while James I, king of Aragon, brought the Balearic Isles under subjection, and at the head of eighty thousand French and Spanish troops retook Valencia (1238). Portugal reached its limit of expansion when in 1270 it united the provinces of Algarve, and the outlines it then assumed have never since been changed. The Moors now possessed only the little kingdom of Granada, that was hemmed in on all sides by the sea and the domains of the king of Castile. Yet even in this confined space, their numbers swelled by the refugees that fled to them from the cities captured by the Christians, they contrived to maintain a power that staved off their ultimate downfall for a period of two hundred years. Save to repel certain incursions on the part of the Merinids of Maghreb which never seriously endangered their conquered possessions, the Christians had now no military operations to carry on; hence the crusade in Spain was practically suspended until a later date, 1492.

COMPARISON OF THE TWO CRUSADES

The crusade to Jerusalem had undoubtedly brought forth general results to civilisation, but its particular aim had not been accomplished. It founded no important institutions in the Orient; it did not even succeed in delivering the Holy Sepulchre, and millions of men had left their bones along its route. The crusade in Spain, on the other hand, while it bore no consequences to the social conditions of Europe in the Middle Ages, changed the whole face of Spain and reacted powerfully upon the Europe of modern times. It took the peninsula away from the Moors and gave it to the Christians; it brought into being the little kingdom of Portugal which, carrying on a crusade of its own beyond seas, discovered the Cape of Good Hope; and it made great states of Aragon and Castile, whose kings were inspired with European ambitions by their victories in Spain, and whose inhabitants gained, in the eight centuries of warfare, military customs and knowledge which made of them the *condottieri* of Charles V and Philip II, not the peaceful and industrious heirs of the commerce and brilliant civilisation of the Moors.

There was still another point. What was the cause of this difference between the two crusades? Jerusalem, situated far from the centre of Catholic denomination, remained in the hands of the Moslems, by whom it was surrounded, for precisely the same reason that Toledo, situated at the limit of their zone of occupation, escaped them to become the possession of the nearby Christians. The whole matter was simply a question of distance. Palestine bordered on the territory of Mecca, as Spain lay in full view of Rome. Geographical relationship is a powerful factor, even in matters that seem to come the least under its influence—the theories and doctrines of religion.^e





CHAPTER VII

CONSEQUENCES OF THE CRUSADES

[1096-1291 A.D.]

No religious wars have ever been so long, so sanguinary, and so destructive as the Crusades. Countless hosts of holy warriors fell the victims of their own vindictive enthusiasm and military ardour. Fierceness and intolerance were the strongest features in the character of the dark ages, and it is, perhaps, not so much in the conduct, as in the object, of the Crusades, that anything distinct and peculiar can be marked. It was not for the conversion of people, nor the propagation of opinions, but for the redemption of the sepulchre of Christ, and the destruction of the enemies of God, that the crimson standard was unfurled. The western world did not cast itself into Asia from any view of expediency, or in consequence of any abstract theoretical principle of a right of hostility; men did not arm themselves from any conviction that the co-existence of Christendom and Islamism was compatible with the doctrines of the *Koran*, or that the countries of the West would be precipitated into the gulf of destruction, if Asia Minor were not torn from the Seljuk Turks, and restored to the emperor of Constantinople. But the flame of war spread from one end of Europe to the other, for the deliverance of the Holy Land from a state which was called pollution; and the floodgates of fanaticism were unlocked for the savage and iniquitous purpose of extermination. But popular madness would not listen to the calls of generous policy and lofty ambition. The wish for the redemption of the Holy Land was the feeling which influenced both Godfrey de Bouillon and St. Louis, the first and last great champions of the cross; it was that wild desire which moved Europe for two centuries, and without it the Crusades would never have been undertaken.

The question of the justice of the holy wars is one of easy solution. The crusaders were not called upon by heaven to carry on hostilities against the Mussulmans. Palestine did not, of right, belong to the Christians in consequence of any gift of God; and it was evident, from the fact of the destruction of the second temple, that there was no longer any peculiar

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sanctity in the ground of Jerusalem. There is no command in the Scriptures for Christians to build the walls of the Holy City, and no promise of an earthly Canaan as the reward of virtue. If the Christians had been animated by the conviction that war with all the world was the vital principle of the Mohammedan religion, then also a right of hostility would have been raised.

As Lord Bacon said in his *War with Spain*: "Forasmuch as it is a fundamental law in the Turkish empire, that they may, without any other provocation, make war upon Christendom for the propagation of their law, so that there lieth upon Christians a perpetual fear of war, hanging over their heads, from them; and therefore, they may at all times, as they think good, be upon the preventive." But before they could have been justified on this last-mentioned argument, proof was necessary that the danger was imminent, and that time and circumstances had not reduced the principle to a mere dry, inoperative letter of the law. In the first hundred and fifty years of Mohammedan history, the Mussulmans made continued and successful attacks on the Christians; and the invasion of France by the Spanish and African Moors, seemed to endanger Christendom as a world independent of and not tributary to the Saracens. In all that long period the people of the West might have instituted crusades on principles of self-defence. But as they had acquiesced for ages in the existence of Islam, they could not afterwards draw the sword, except for the purpose of preventing or repelling new aggressions. No dangers hung over Christendom at the time when the Crusades commenced.

MORAL EFFECTS

On principles of morals and politics the holy wars cannot be justified. Yet war became a sacred duty, and obligatory on every class of mankind. The fair face of religion was besmeared with blood, and heavenly attraction was changed for demoniacal repulsiveness. The Crusades encouraged the most horrible violences of fanaticism. They were the precedent for the military contentions of the church with the Prussians and Albigenses; and as the execrable Inquisition arose out of the spirit of clerical dragooning, the wars in Palestine brought a frightful calamity on the world. Universal dominion was the ambition of the Roman pontiffs; and the iniquity of the means was in dreadful accordance with the audacity of the project. The pastors of the church used anathemas, excommunications, interdicts, and every weapon in the storehouse of spiritual artillery; and when the world was in arms for the purpose of destroying infidels, it was natural that the soldiers of God should turn aside and chastise other foes to the true religion. Crusades with idolaters and erring Christians were considered as virtuous and as necessary as crusades with Saracens; the south of France was saturated with heretical blood; and those booted apostles, the Teutonic knights, converted, sword in hand, the Prussians and Lithuanians from idolatry to Christianity.

The sword of religious persecution was not directed against Turks and heretics only. The reader remembers the sanguinary enormities that disgraced the opening of the First Crusade. Not only was this instance of persecution of the Jews the earliest one upon record in the annals of the West since the fall of the Roman Empire, but it is also true that that wretched people met with most of their dreadful calamities during the time of the holy wars. It is highly probable that the hatred which the Christians felt against them was embittered by that fierce and mistaken zeal for religion which gave birth to the Crusades; and as the chief object of those Crusades

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was the recovery of the sepulchre at Jerusalem, it was natural that the Christian belligerents should behold with equal detestation the nation which had crucified the Saviour and the nation which continued to profane his tomb. This conjecture is much confirmed by the circumstance, that the prevailing prejudice in the Middle Ages against the Jews was that they often crucified Christian children in mockery of the great sacrifice. If it be objected to this reasoning that the crusading Cœur de Lion befriended the Jews, we reply that the crusading king Edward I expelled them from England.

The penalties which the church inflicted on its members, as the temporal punishments of sin, might have been unwarranted by Scripture, and were doubtless often awarded by cruelty and caprice. But the practice of prayer, fasting, and almsgiving, was in itself salubrious to the individual, and beneficial to society. It softened pride; it subdued the sensual passions; it diffused charity. Instead of these blessings, the slaughter of human beings was made the propitiation of offence; and the Christian virtues of self-denial and benevolence were considered an absurd and antiquated fashion. As the discipline of the church had been broken in upon for one purpose, it could be violated for another. The repentant sinner who could not take the cross himself, might contribute to the charge of the holy expedition. When offences were once commuted for money, the religious application of the price of pardon soon ceased to be necessary. Absolutions from penance became a matter of traffic, and holy virtues were discountenanced. For this reason, and for many others, the Crusades conferred no benefits on morals. The evils of a life free from domestic restraints, formed a strong argument against pilgrimages in very early ages of the church, and it does not appear that when the wanderers became soldiers their morals improved. The vices of the military colonists in Palestine are the burden of many a page of the crusading annalists. Something must be detracted from those representations in consequence of their authors' prejudice that the vices of the Christians in the Holy Land effected the ruin of the kingdom. Yet enough remains to show that the tone of morals was not at a higher pitch in Palestine than in Europe. The decrees of the council at Nablus (Shechem or Neapolis) prove that a difference of religion, although a barrier against the dearest charities of life, was no impediment to a vicious sensual intercourse between the Franks and the Moslems. The Latins lived in a constant course of plunder on their Mussulman neighbours, and therefore on their return to Europe could not spread around them any rays of virtue.¹

POLITICAL EFFECTS

As the Crusades were carried on for holy objects, not for civil or national ends, their connection with politics could only have been collateral and indirect. The spirit of crusading, composed as it was of superstition and military ardour, was hostile to the advancement of knowledge and liberty; and consequently no improvement in the civil condition of the kingdoms of the West could have been the legitimate issue of the principles of the holy wars. The pope was the only monarch who mixed politics with his piety. The other

¹ In the entertaining romance of *Le Renard*, written in the thirteenth century, it is said, that foreign pilgrimages had done no good to anybody, and that many good people had been made bad by them. In tracing the history of morals, it is curious to observe, that Piers Ploughman speaks of pilgrims and palmers, who on their return have leave to tell lies all the rest of their lives.

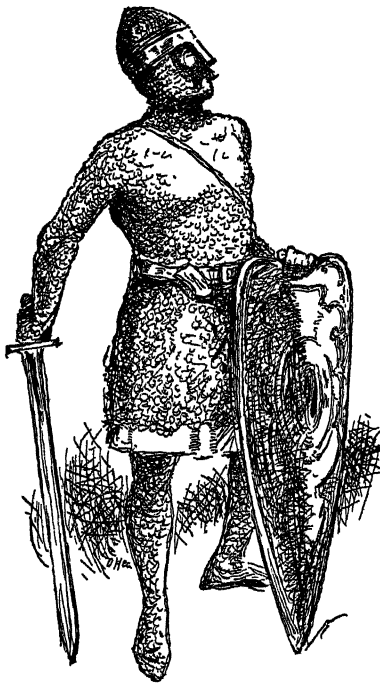
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princes seem to have been influenced by the spirit of religion or of chivalry; and it was only in the attempts again to disorder the intellect of Europe, that we find one monarch, Henry IV of England, acting the part of a crafty politician.

Great changes in the political aspect of Europe were coeval with but were not occasioned by the holy wars. The power of the French crown was much higher at the end of the thirteenth, than it had been at the same period of the eleventh century; but the influence of the imperial throne was materially depressed. These opposite effects could never have been the simple results of the same cause; namely, the loss of the flower of the western aristocracy in Palestine.

The causes of the depression of imperial authority were the aggrandisement of the nobles (a natural effect of the feudal system); the improvident grants of lands which the Swabian family made to the clergy; the contests between the popes and emperors respecting their different jurisdictions, and,

above all the rest, the destructive wars which the emperors waged in the north of Italy for the reannexation of that country to the throne of the descendants of the imperial house of Charlemagne.



GERMAN CRUSADER OF THE EARLY
CRUSADES

The political changes in England cannot with justice be attributed to the Crusades. Until the days of Richard I holy wars had not become a general or a national concern. The monarchy stood the same at the close of his reign as at its commencement; and the only favourable issue of Cœur de Lion's armament was an increase of military reputation. His renunciation of feudal sovereignty over Scotland had no influence on politics. Edward I pressed his claim, although Richard had deprived him of his strongest support. The pusillanimous John assumed the cross; but that circumstance did not occur until after he had surrendered his crown to the papal see, and until the barons had formed a confederacy against him. His assumption of the cross neither retarded nor accelerated the progress of English liberty. The pope was not linked to him by stronger ties than those which had formerly bound them; and the barons were not deceived by the religious hypocrisy of

the king. The transmarine expeditions of the earls of Cornwall and Salisbury, and of Prince Edward in the reign of Henry III, were the ebullitions of religious and military ardour, but did not affect the general course of events.

The great political circumstance of the twelfth and thirteenth centuries, which was important above all others to civil liberty, was the appearance of free and corporate towns. But the Crusades neither produced their establishment nor affected their history. After various vicissitudes of fortune, the battle of Legnano, and the Peace of Constance, established the independence of the towns in the north of Italy. The Crusades did not

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contribute to these events; for the two sacred expeditions which had taken place were as disastrous to peasants as to princes, and drained Europe of all ranks of society. Consequently it was not from the holy wars that the people gained their liberties. We find that so ill regulated was the liberty of the towns alluded to, that anarchy soon succeeded. Men of personal importance and wealth aspired to sovereign honours; an overwhelming aristocracy extinguished freedom, and at the end of the thirteenth century there were as many princes in Tuscany and Lombardy as there had been free towns at the end of the twelfth.

It is only in the maritime cities of Italy that any indisputable influence of the Crusades can be marked. Trade with the Christian states in Palestine, and the furnishing of transports to the pilgrims, increased the wealth of the commercial cities. The capture of Constantinople by the French and Venetians was important in its issues. Venice regained maritime ascendancy; but it was soon taken from her by the Genoese, who aided the Greeks to recover their capital. Genoa then became a leading power in the Mediterranean, and she subdued Pisa. The rapid increase of the wealth and power of Venice and Genoa, and the eventual destruction of Pisa seem, then, to form the principal circumstances in commercial history which the Crusades were instrumental in producing. But how insignificant were these events, both locally and generally, both in their relation to Italy and to the general history of Europe, when compared with the discovery of a maritime passage to India!

A view of the heroic ages of Christianity, in regard to their grand and general results, is a useful and important, though a melancholy employment. The Crusades retarded the march of civilisation, thickened the clouds of ignorance and superstition; and encouraged intolerance, cruelty, and fierceness. Religion lost its mildness and charity; and war its mitigating qualities of honour and courtesy. Such were the bitter fruits of the holy wars!

INFLUENCE UPON COMMERCE

Trade with the East, at that time, embraced many more articles of commerce than at the present day. Sugar and several other commodities sought for as luxuries or used as medicine, which now come entirely from the new world, were brought from Egypt or the Indies. Europeans looked to Asia for precious gems, especially emeralds, whose worth equalled that of diamonds, until the discovery of the rich mines in the mountains of America. Pearls were then to be found only on the shores of oriental seas. The Crusades gave the peoples of Europe a taste for delicacies and Asiatic ornaments, which several of them had never before known. Vanity and enervation made precious stones, silks, perfumes, and all the products less useful than pleasant which nature has sown in profusion throughout the Orient, necessary to them.

Accustomed by their intercourse with the Orientals to the burning savour of spices, soon they were not able to get along without them. They could not prepare famous dishes without plentiful use of spice; wines even were perfumed with them. Romancers of the era of the Crusades sang the praises, on nearly every page, of cinnamon, musk, clove, and ginger. Did these writers praise some exquisite odour, it was with spices they compared it. Did their fertile imagination build some superb palace, the magic home of the most powerful genii, they surrounded it with an odoriferous forest, planted with spice-bearing trees. Several Italian towns, especially the

republics of Venice, Genoa, and Pisa, got from this, almost entirely, not only the benefits of a commerce which embraced so many sought-for commodities, but the other advantages of a sea-trade abandoned to the Franks, by the Greeks and Arabs.

ENRICHMENT OF CITIES

Venice, who nourished amid her waters an enormous population, seems through her natural environment to have been peopled only with merchants and followers of the sea. The Crusades helped the proud city to the accomplishment of her brilliant destiny, to make the Orient tremble at her fleets, to enrich the Occident by her industry, and to command respect through many ages for her military power. Genoa, less happily situated, and less rich than Venice, was, however, powerful enough to have aroused the Sea-Republic's jealousy. Pisa had pushed herself too late into rivalry with Genoa, and the destruction of her harbour was the work of implacable Genoese hatred. Florence, never free from the throes of civil discord, obtained nevertheless great wealth from her commerce, which she generously consecrated to the culture of the fine arts.

The Crusades, therefore, enriched the great cities in giving the opportunity to extend their trade, and also to raise to exorbitant prices charges for their ships. The hardships and dangers which were inseparable from the overland route made it less and less frequented after the first expeditions. Crowds of pilgrims made their way to the ports, and several Italian republics amassed, in the transportation of human freight, a degree of wealth comparable for that time to that which the merchandise of the new world had since brought to the most flourishing cities of modern days.

COLONISATION

The establishment of colonies in the East gave more substantial foundation to Italy's prosperity. Several cities, whose own interest was a constant stimulus, and whose industry grew with success, founded trading colonies in Egypt, Africa, throughout the kingdom of Jerusalem; at Tyre, where the Pisans had formed a celebrated commercial group; at Antioch, at Acre, stronghold of the Christians; at several other places which the Crusades had opened to them; and as a result the principal cause of the decline of Venice and other powerful Italian cities was not alone the discovery of the Cape of Good Hope, but to some extent the conquests which made Selim I master of Egypt.

Before the days of the holy wars, some of the Italian towns already possessed trading stations in the Greek Empire, but Constantinople having fallen into the hands of the Latins, the active spirit of the Italians was no longer disturbed by the defiant policy of the Eastern emperors. The Genoese founded the colony of Kaffa, which became very prosperous; the Venetians and Pisans multiplied their warehouses in many places. The subjects of the doge, always mindful of their commerce, demanded the islands of the archipelago, in dividing with the French the territory wrested from the Eastern Empire; but at the moment of taking possession of their share they feared to weaken themselves by occupying territory so remote and widely separated. In the end, however, they could not bring themselves to let go a maritime country so well adapted to trade, and the senate invited by

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proclamation the rich citizens to take possession of these isles, promising to give in fief those they succeeded in making subject to themselves. Thus it happened that the descendants of the Greeks once so jealous of their political independence saw, so to speak, their freedom at the auction block in the public squares of Venice.

And thus it was that the Crusades ruined the Greeks and the Arabs, and that traffic between the East and the West had to pass almost exclusively through the hands of the Italians, then called Lombards, active, sharp merchants and pitiless usurers, who have left their names as a monument to their thrift, upon the commercial streets of many a great town; those localities where the money lender, furnishing more often a passing aid to extravagance than real assistance to misery, exhibits his insatiable greed. They tried, in the twelfth century, to create merchant tribunals in several towns, to decide commercial disputes and make treaties with strangers—the first separation of commercial jurisprudence from common law. We shall be forgiven doubtless for not entering into any minute description of the Italian commercial establishments in Greece and Asia; it has been sufficient to note the turn given by the Crusades to trade in general.

The flourishing condition to which Venice, Genoa, and Pisa in the south of Europe were raised by trade with the East was almost equalled in the north by that of the Hanseatic towns. Necessary commodities for use at sea, all the products of colder climes, offered to the Teutonic Hansa large and assured profits. As the Lombards brought into parts of Germany where money was scarce the products of the south and east, there sprang up an exchange of merchandise for merchandise. The Hanseatic League apparently came into existence about the beginning of the thirteenth century, and it is not hard to believe that the commercial activity stimulated by the Crusades favoured the formation of the powerful federation which breathed nothing but the love of gain, and which bartered for all the wealth of the south with all the product of the north.

In infusing into trade a new activity, the Crusades necessarily perfected the art of navigation. We may well admit that the sea held less of terror for one who confronted it to perform a religious duty, and insensibly this fear-inspiring element became less regarded as the inevitable tomb of all who confided to it their life or fortune. Moreover vessels ceased to be guided by blind instinct or the insufficient experience of pilots. The compass, whose origin it is so difficult to establish (and indeed the instrument may not have been invented before the time of the First Crusade), was in general use on the ships that plied the Mediterranean. We must admire the fortunate but rash industry of the Italians who overcame the caprices and fury of the waves. These navigators gained experience more and more in constantly transporting pilgrims, and proved that it was not impossible to sail the seas in winter. Venice surpassed the whole world in the brilliance of her maritime glory. She well deserved that a pope of this period, zealous to show his gratitude to his defenders, presented the doge, with solemn ceremony, the wedding ring which was for long ages the unique emblem of the republic's naval power.

Other fleets than those of Italy found their way to the Holy Land. One might see on the Southern Sea vessels carrying those pirates and adventurers which set out every year in great numbers from the countries in the north, the Flemings, the Dutch, the Swedes, the Danes often rendered considerable assistance to the Christians in the East. Norwegians fought under King Baldwin at the taking of Sidon; the Flemings rescued Lisbon from the

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Saracens. These northern people came in high-decked massive ships, while the vessels in use on the Mediterranean were very light and shallow affairs; a difference in structure which could not be noticed without a comparison of advantages and disadvantages.

From the Crusades may be dated the establishment of the French navy. Philip Augustus, on his return from the Holy Land, organised a national fleet; before this the French fleets were composed of foreign vessels hired for a certain time. The title of "admiral," of which the name and idea was borrowed from the Greeks or the Arabs, came into constant use about the time of the Second Crusade, whereas the rank was never bestowed in former days except at the commencement of a war, and went out of use at its close.

Very soon the ocean and the Mediterranean were covered with vessels manned by prudent and intrepid sailors. The great overland route from Antwerp to Genoa, which was expensive, slow, and difficult, was thenceforth given up.

Naval architecture learned a lesson from several abuses which the Crusades momentarily had introduced into the art. Ships of excessive capacity, too weak, and of faulty proportions had been hastily built in order to accommodate the crowd of pilgrims. Seamen who wished their voyages to be more lucrative and passengers desirous of travelling in companies began to adopt these ungainly vessels. However, this departure from the principles of shipbuilding caused the loss of many fleets and brought about a fortunate innovation in naval architecture. Experience taught that a single mast was not sufficient in a vessel of great size, and we may trace to this period the custom of furnishing several masts to a single ship—a custom whose antiquity is well proven, but whose origin is somewhat shadowed in doubt.



CRUSADER OF THE LAST
CRUSADE

An increase in the number of sails must of necessity follow the adoption of more than one mast; ships were no longer stopped in their course for lack of a directly favourable wind,—by trimming the sails with skill the seaman progressed nearly always towards his destination. The art of sailing for a certain point with the wind nearly dead ahead must certainly be counted as one of the most ingenious and important discoveries ever made.

INFLUENCE ON INDUSTRY

The same causes which gave a new activity to commerce served to develop powerfully every resource of industry. At the time of the first Crusades there were no manufactories of silken stuffs but those of the Greeks, a species of industry they had taken from the Persians, but which they themselves were soon forced to give over to Sicily. Then artisans leaving the island taught the Italians the art of making silk. The industry occupied principally the members of the religious order of the Humiltes, who invented, it is said, cloth of gold and of silver.

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In the cities of the Orient the Saracens, also, had manufactories of goods, and from them the crusaders bought textile fabrics of camels' hair. These industries and those of the Greeks, whether the latter industries were transported to Palermo or remained in the Eastern Empire, were able to serve as models, in Europe, to many establishments where wool was worked. There were some famous glass manufactories at Tyre. The sand which covers the environs of that town has the property of giving a high degree of transparence to the vitrified matter from which beautiful shapes were fashioned. These productions excited probably the emulation of Venice who drew great profit from her glassware, particularly in the fifteenth century when the use of metal vessels was abandoned for that of glass. Here are some particulars about inventions, the only ones we have been able to gather. Mills, whose motive power is wind, were invented in Asia Minor where running water is very scarce. It has been supposed that the crusaders introduced them into Europe in the twelfth century—a conjecture which would seem to be confirmed by the application of parts of windmills on a great number of old armorial bearings, but which certain other evidence does not permit us to adopt. Several writers have also presumed that the crusaders spread a knowledge of the invention of paper, which they had derived from the Greeks, throughout Europe.

The Arabs excelled at metal working and they knew how to chase and encrust it. They invented the art of "damascening," which gave to steel the brilliance and splendour of gold and silver. Antiquaries have observed that since the Crusades the stamping of coins and the imprint of seals seem less incorrect and some attribute this improvement to lessons learned from the Arabs. The crusaders, however indignant at the profanation of the Temple of Jerusalem, could not but admire the ornamentation of precious metals by which the columns and walls had been artistically treated in honour of Mohammed. They brought away with them more than five hundred silver vessels consecrated to the service of the false prophet. The process of enamelling metals and the use in painting of solid, bright colours may have been brought to perfection by the sight of these Arabian works of art. They also brought back from the Orient a quantity of rubies, hyacinths, emeralds, sapphires, and diamonds, and they found out how to set them in gold and silver, so as to give an undying charm through the taste of their mounting and their setting.

THE MASONS ORGANISE

The Crusades contributed indirectly to the progress of art in that they caused religious orders and devout establishments to be multiplied. The number of sacred edifices which rose up at that time throughout Europe is truly prodigious. Nobles and even those who had little piety were ambitious for the title of "founder of a church." While they may have wrecked temples in one place, it was often their pleasure to build them in others.

One extraordinary circumstance greatly favoured this eagerness to erect edifices devoted to the religious cult. In France, in Italy especially, it had been common rumour that the world was nearing its end and it was thought unnecessary, in this event, to repair churches, and even more useless to build new ones. But when the predicted period arrived and there were no signs of the final catastrophe, alarm diminished, and ashamed to have been misled by pusillanimous fear, people were anxious to make amends for the neglect

of altars and sacred places of which they had been guilty. They were not satisfied to pay their debt to religion by rebuilding unsafe churches, but those of whose stability there was no question were torn down on the specious pretext that they were not sufficiently magnificent. To accomplish their aims a society was formed composed of men of every degree, noble and humble, who made themselves in their devotion into carpenters and masons; they offered their services in every direction, hauling carts like beasts of burden or binding themselves to certain religious devotions. The cathedral of Chartres is a monument of the labour of these pious workmen. These strange ideas having been developed towards the end of the eleventh century, the Crusades found in men's minds a passion for this sort of construction, and they added to the general enthusiasm.

GOthic ARCHITECTURE

Several monuments of architecture which still excite our admiration are the fruit of the artistic impulse received from contact with people more devoted to its culture and from the growing fervour of devotion. The sight of Greek and Arab monuments introduced into the West a new taste by which that Syrian, Arab, or Saracen type of architecture, improperly called Gothic, was brought to its highest degree of perfection. Delicately pointed ogive arches replaced the low and ugly openings which timid builders were afraid to raise higher and which presented but narrow outlooks to view. Architects were judged skilful as they were able to astonish by the boldness and daring of their own work. As in the mosques, they loaded upon light and graceful columns enormous masses which seemed upheld by the support of an invisible arm. They cut stones into a thousand different and often most fanciful forms, and set into them painted glass whose brilliant colours were admirably brought out by the rays of the sun. And as if they foresaw the indifference of posterity to their work, they gave it a solidity which has enabled it to go for great lengths of time without care and restoration.

At that time appeared the most magnificent offsprings of Gothic architecture. Then was built the leaning tower of Pisa, which has become a marvel through the injury of time. A Greek architect built at Venice the church of St. Mark, strongly impressed with the degenerate taste of the Greeks. A German conceived the plan of the tower of Strasburg, whose delicate structure seems unable to hold it so high in the air. Suger did not disdain to study architecture; he restored his own abbey church and left an account of his labours. The foundations of Amiens, masterpiece of bold and delicate construction, were laid. La Sainte Chapelle at Paris, less vast but equally delicate in style, was the finest work of the favourite architect whom St. Louis took with him to Asia. We should go on at too great a length were we to enumerate all the superb edifices built in the glorious age of Gothic architecture. Barbaric, perhaps, in ornamentation, these artists have never been equalled in principle, in general design, stone-cutting, in knowledge of arching, and in the majesty of their edifices as a whole.

SCULPTURE AND PAINTING

Sculpture made these temples alive with a host of statues. It has preserved for us the images of many famous men, whose portraits, drawn from nature, we often regret not to know.

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Painting was cultivated with greater zeal. Cimabue developed his happy faculties at Florence according to the teaching of some artists from Constantinople. He was the first to show what wonders one could expect from an almost forgotten art, and it is right that he should be placed at the head of all the painters that have appeared since his time.

From what has been said it is certain that the Crusades helped to infuse into the West a taste for painting, sculpture, and architecture. The spirit of conquest has always awakened that of the fine arts. Though artists may flee from the clash of arms, their souls, inspired by the commotion of great warlike movements and the general emulation of courage and valour, exhibit at such time a noble ambition for glory. The aspect of the theatre of desolation and carnage, swept by the conqueror's tread, kindles often the sacred fire, which is extinguished in times of peace and tranquillity, and marvellous productions, conceived and matured in deep thought, quickly follow the imperfect and hastily finished sketch. Nations also wish to celebrate, by public monuments, triumphs watered with their blood and tears. For this reason painters display on heroes' heads the wings of victory, are lavish with palm and crown, and place on every side the emblems of fame. Cities become filled with superb buildings, and public squares peopled with folk of bronze and marble who seem to live and breathe.^e

HERDER'S OPINION OF THE CRUSADES

It has been customary to ascribe so many beneficial effects to the Crusades, that, conformably to this opinion, our quarter of the globe must require a similar fever, to agitate and excite its forces, once in every five or six centuries; but a closer inspection will show that most of these effects proceeded not from the Crusades, at least not from them alone; and that among the various impulses Europe then received, they were at most accelerating shocks, acting upon the whole in collateral or oblique directions, with which the minds of Europeans might well have dispensed. Indeed it is a mere phantom of the brain to frame one prime source of events out of seven distinct expeditions, undertaken in a period of two centuries, by different nations, and from various motives, solely because they bore one common name.

Trade the Europeans had already opened with the Arabian states, before the Crusades: and they were at liberty to have profited by it, and extended it, in a far more honourable way than by predatory campaigns. By these, indeed, carriers, bankers, and purveyors were gainers: but all their gain accrued from the Christians, against whose property they were in fact the crusaders. What was torn from the Greek Empire was a disgraceful traders' booty, serving, by extremely enfeebling this empire, to render Constantinople an easier prey at a future period to the Turkish hordes, who were continually pressing more closely upon it. The Venetian Lion of St. Mark prepared the way, by the Fourth Crusade, for the Turks to enter Europe and spread themselves so widely in it. The Genoese, it is true, assisted one branch of the Greek emperors to re-ascend the throne: but it was the throne of a weakened, broken empire, which fell an easy prey to the Turks; then both the Venetians and Genoese lost their best possessions, and finally almost all their trade, in the Mediterranean and Euxine seas.

Chivalry arose not from the Crusades, but the Crusades from chivalry: the flower of French and Norman knighthood appeared in Palestine in the first campaign. The Crusades, indeed, contributed rather to rob chivalry

of its proper honours, and to convert real armed knights into mere armorial ones. For in Palestine many assumed the crested helmet, which in Europe they durst not have borne: they brought home with them armorial devices and nobility, which they transmitted to their families, and thus introduced a new class, the nobility of the herald's office, and in time also nobility by letters patent. As the number of the ancient dynasties, the true equestrian nobility, lessened, these new men sought to obtain possessions and hereditary prerogatives, like them: they carefully enumerated their ancestors, acquired dignities and privileges, and in a few generations assumed the title of ancient nobility; though they had not the slightest pretensions to rank with those dynasties which were princes to them. Every man that bore arms in Palestine might become a knight: the first Crusades were years of general jubilee for Europe. These new nobles in right of military service were soon of great use to growing monarchy, which cunningly knew how to avail itself of them against such of the superior vassals as still remained. Thus passion balances passion, and one appearance counteracts another: and at length the nobility of the camp and the court totally obliterated the ancient chivalry.

The arts and sciences, too, were nowise promoted by the proper crusaders. The disorderly troops that first flocked to Palestine had not the least notion of them; and were not likely to acquire them in the suburbs of Constantinople, or from the Turks and mamelukes in Asia. In the succeeding campaigns we need not reflect on the short time the armies passed there, and the wretched circumstances under which this time was often spent merely on the confines of the country, to dissipate the splendid dream of great discoveries imported thence. The pendulum clock, which the emperor Frederick II received as a present from Kamil, did not introduce gnomonics into Europe; the Grecian palaces, which the crusaders admired in Constantinople, did not improve the style of European architecture. Some crusaders, particularly Frederick I and II, laboured to promote the progress of knowledge: but Frederick I did this ere he beheld Asia; and the short visit paid that country by Frederick II served only as a fresh stimulus to urge him forward in that course of government which he had long before chosen. Not one of the spiritual orders of knighthood introduced any new knowledge into Europe, or contributed to its cultivation.

All that can be said in favour of the Crusades, therefore, is confined to a few occasions, on which they co-operated with causes already existing, and involuntarily promoted them.

(1) As multitudes of wealthy vassals and knights repaired to the Holy Land in the first campaigns, and many of them never returned, their estates were of course sold or swallowed up by others. By this they profited who could, the liege lord, the church, the cities already established, each after his own manner: this promoted and accelerated the course of things, tending to confirm the regal power by the erection of a middle class, but was by no means its commencement.

(2) Men became acquainted with countries, people, religions, and constitutions of which they were before ignorant; their narrow sphere of vision was enlarged; they acquired new ideas, new impulses. Attention was drawn to things which would otherwise have been neglected; what had long existed in Europe was employed to better purpose; and as the world was found to be wider than had been supposed, curiosity was excited after a knowledge of its remotest parts. The mighty conquests made by Jenghiz Khan in the north and east of Asia attracted men's eyes chiefly towards Tatary; whither Marco Polo the Venetian, Rubruquis (Guillaume de Rubrouck), the

[1096-1291 A.D.]

Frenchman, and John de Plano Carpino (Giovanni Piano Carpini), an Italian, travelled with very different views: the first, for the purpose of trade; the second, to satisfy royal curiosity; the third, sent by the pope, to make converts of the people. These travels, of course, have no connection with the Crusades, before and after which they were undertaken. The Levant itself is less known to us from these expeditions, than might have been expected: the accounts the Orientals give of it, even in the period when Syria swarmed with Christians, are still indispensable to us.

(3) Finally, in this holy theatre Europeans became better acquainted with one another, though not in a manner much to be prized. With this more intimate acquaintance kings and princes for the most part brought home an implacable enmity: in particular the wars between England and France derived from them fresh fuel. The unfortunate experiment, that a Christian republic could and might contend in unison against infidels, formed a precedent for similar wars in Europe, which have since extended to other quarters of the globe. At the same time it cannot be denied that, while the neighbouring powers of Europe obtained a closer inspection of their mutual weaknesses and strength, some obscure hints were given for a more comprehensive policy, and a new system of relationship in peace and war. Everyone was desirous of wealth, trade, conveniences, and luxuries; as an uncultivated mind is prone to admire these in strangers, and envy them in the hands of another. Few, who returned from the East, could be satisfied with European manners; even their heroism outdone, they awkwardly imitated Asia in the West, or longed for fresh travels and adventures. For the actual and permanent good produced by any event is always proportionate to its consonancy with reason.

Unfortunate would it have been for Europe if, at the time its military swarms were contending for the Holy Sepulchre in a corner of Syria, the arms of Jenghiz Khan had been sooner and more powerfully turned toward the West. Then probably our quarter of the globe would have been the prey of the Mongols, like Poland and Russia; and its nations might have dislodged, with the pilgrim's staff in their hands, to tell their beads round the object of their contention.^b

GIBBON ON THE RESULTS OF THE CRUSADES

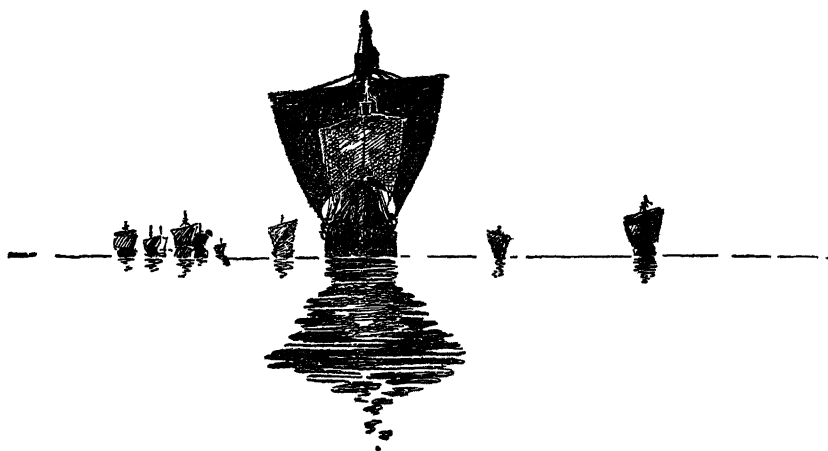
As soon as the arms of the Franks were withdrawn, the impression, though not the memory, was erased in the Mohammedan realms of Egypt and Syria. The faithful disciples of the prophet were never tempted by a profane desire to study the laws or language of the idolaters; nor did the simplicity of their primitive manners receive the slightest alteration from their intercourse in peace and war with the unknown strangers of the West. The Greeks, who thought themselves proud, but who were only vain, showed a disposition somewhat less inflexible. In the efforts for the recovery of their empire, they emulated the valour, discipline, and tactics of their antagonists. The modern literature of the West they might justly despise; but its free spirit would instruct them in the rights of man; and some institutions of public and private life were adopted from the French. The correspondence of Constantinople and Italy diffused the knowledge of the Latin tongue; and several of the fathers and classics were at length honoured with a Greek version. But the national and religious prejudices of the Orientals were inflamed by persecution; and the reign of the Latins confirmed the separation of the two churches.

If we compare, at the era of the Crusades, the Latins of Europe with the Greeks and Arabians, their respective degrees of knowledge, industry, and art, our rude ancestors must be content with the third rank in the scale of nations. Their successive improvement and present superiority may be ascribed to a peculiar energy of character, to an active and imitative spirit, unknown to their more polished rivals, who at that time were in a stationary or retrograde state. With such a disposition, the Latins should have derived the most early and essential benefits from a series of events which opened to their eyes the prospect of the world, and introduced them to a long and frequent intercourse with the more cultivated regions of the East. Yet in a reign of sixty years the Latins of Constantinople disdained the speech and learning of their subjects; and the manuscripts were the only treasures which the natives might enjoy without rapine or envy. Aristotle was indeed the oracle of the Western universities, but it was a barbarous Aristotle; and, instead of ascending to the fountain head, his Latin votaries humbly accepted a corrupt and remote version from the Jews and Moors of Andalusia.

The principle of the Crusades was a savage fanaticism; and the most important effects were analogous to the cause. Each pilgrim was ambitious to return with his sacred spoils, the relics of Greece and Palestine; and each relic was preceded and followed by a train of miracles and visions. The belief of the Catholics was corrupted by new legends, their practice by new superstitions; and the establishment of the Inquisition, the mendicant orders of monks and friars, the last abuse of indulgences, and the final progress of idolatry flowed from the baleful fountain of the holy war. The active spirit of the Latins preyed on the vitals of their reason and religion; and if the ninth and tenth centuries were the times of darkness, the thirteenth and fourteenth were the age of absurdity and fable.

The lives and labours of millions, which were buried in the East, would have been more profitably employed in the improvement of their native country; the accumulated stock of industry and wealth would have overflowed in navigation and trade; and the Latins would have been enriched and enlightened by a pure and friendly correspondence with the climates of the East.

In one respect we can indeed perceive the accidental operation of the Crusades, not so much in producing a benefit as in removing an evil. The larger portion of the inhabitants of Europe was chained to the soil, without freedom, or property, or knowledge; and the two orders of ecclesiastics and nobles, whose numbers were comparatively small, alone deserved the name of citizens and men. Among the causes which undermined that Gothic edifice, a conspicuous place must be allowed to the Crusades. The estates of the barons were dissipated, and their race was often extinguished, in these costly and perilous expeditions. Their poverty extorted from their pride those charters of freedom which unlocked the fetters of the slave, secured the farm of the peasant and the shop of the artificer, and gradually restored a substance and a soul to the most numerous and useful part of the community. The conflagration, which destroyed the tall and barren trees of the forest, gave air and scope to the vegetation of the smaller and nutritive plants of the soil.^d



APPENDIX. FEUDALISM

[800-1450 A D.]

To the average mind the term Middle Ages is a synonym for chaos. And, compared with the periods before and after, it is indeed chaos. But, in a sense, all human history is "without form," even if not "void," and the comparative simplicity which we see in certain periods is arrived at chiefly by a process of the cancellation of numberless confusing details and the concentration of the attention on certain large and picturesque personages or movements which were actually far from holding such eminent importance in the eyes of contemporaries.

Thus in the case of Alexander's conquest of that little segment of space which he called "the world," to the contemporary Athenian, Alexander was almost a myth lost in the wilderness of the East as in a fog. The Athenian found his immediate troubles and triumphs in his own family, in his shop, in his deme. To myriads of other peoples, however, Alexander's very existence was unknown; and splendid intrigues, superb politics, lofty feats of statecraft and of warfare were taking place far from the orbit of Alexander. These deeds were never chronicled, or the chronicles are lost, or perhaps only waiting discovery. Consequently we are ignorant of these confusing histories, and sum up in the exclusive phrase "Alexandrian epoch" a vast web of what were chaos, did we but know more of it.

But still, taking history as we have it, the Middle Ages torment and bewilder us with the variety and seeming unimportance of their events. They are called the Dark Ages, though, upon a closer look, they deserve the name no more than the Night herself with all her revelation of the stars which the Day absorbs in the one central splendour of the sun.

Let the name of Dark Ages stand, however, though it must not be forgotten that human history at least dreamed and walked in this apparent sleep. There is no lack of chronicle and no lack of action. Nor, in spite of the common idea, was there lack of progress. The barbarians had come down in avalanches of stolid clay upon the gardens of civilisation. During

the seeming idleness the seeds were at work and ideals were busily thrusting upward till of a sudden they burst forth in that springtime known as the Renaissance.

The history of each major country is given, in this work, its own chronicle, but for the better comprehension of the forces that were making possible the Renaissance and driving mankind to cry aloud for a betterment of conditions, it will be useful to set apart for brief consideration certain special phases and forces of Middle Age life. It will make it the easier to comprehend that life was by no means without the ferment of progress during that period which we so arbitrarily cleave out of history and put aside as the Middle Age.

Throughout the various histories of modern nations will be found a discussion of the multiform phases of feudalism. It is desirable, however, to give it some isolated discussion, though necessarily brief. A guide might be found in the words of Bryce, whose definition of feudalism also makes a good beginning ; and in the words of the philosopher Hegel:^a

BRYCE AND HEGEL ON FEUDALISM

"This is not the place for tracing the origin of feudality on Roman soil, nor for showing how, by a sort of contagion, it spread into Germany, how it struck firm root in the period of comparative quiet under Pepin and Charles, how from the hands of the latter it took the impress which determined its ultimate form, how the weakness of his successors allowed it to triumph everywhere. Still less would it be possible here to examine its social and moral influence. Politically it might be defined as the system which made the owner of a piece of land, whether large or small, the sovereign of those who dwelt thereon; an annexation of personal to territorial authority more familiar to eastern despotism than to the free races of primitive Europe. On this principle were founded, and by it are explained, feudal law and justice, feudal finance, feudal legislation, each tenant holding towards his lord the position which his own tenants held towards himself. And it is just because the relation was so uniform, the principle so comprehensive, the ruling class so firmly bound to its support, that feudalism has been able to lay upon society that grasp which the struggles of more than twenty generations have scarcely shaken off."^b

The three steps by which feudalism was reached are thus broadly summed up by Hegel :

"While the first period of the German world ends brilliantly with a mighty empire, the second is commenced by the reaction resulting from the antithesis occasioned by that infinite falsehood which rules the destinies of the Middle Ages and constitutes their life and spirit. This reaction is, first, that of the particular nationalities against the universal sovereignty of the Frankish Empire, manifesting itself in the splitting up of that great empire. The second reaction is that of individuals against legal authority and the executive power—against subordination, and the military and judicial arrangements of the constitution. This produced the isolation and therefore defencelessness of individuals. The universality of the power of the state disappeared through this reaction ; individuals sought protection with the powerful, and the latter became oppressors. Thus was gradually introduced a condition of universal independence, and this protecting relation was then systematised into the feudal system."^c

COMMENCEMENT OF THE FEUDAL RÉGIME

The true heirs of Charlemagne were not the kings of France, nor those of Germany and Italy, at first, but rather the feudal lords. Not only had the empire been dismembered after the deposition of Charles the Fat, but its composing kingdoms and even its great fiefs as well. Dukes and counts had been quite as powerless as kings against the Northmen, Saxons, and Hungarians, and quite as unable to maintain the vast domains under their control. Populations whose leaders did not know how to bring them together for concerted action had acquired, little by little, the habit of depending upon themselves alone.

After having fled for a long time at the approach of the heathen to the woods among the wild beasts, some stout-hearted people had turned their heads and refused to abandon all their possessions without an attempt at defence. Here and there in mountain gorges, at river fords, on the hill overlooking the plain, entrenchments and walls were raised where the brave and the strong held out. An edict of 853 directed the counts and vassals of the king to repair their old castles and to build new ones. The country was



A FEUDAL CASTLE

soon covered with fortresses against which invaders flung themselves in vain. A few reverses quickly taught these bold adventurers prudence. They no longer dared to venture so far, to where these strongholds had sprung up from the ground on all sides, and the new invasion meeting with fresh obstacles and difficulties came to an end in the following century. It was not until afterwards that the masters of these castles became the terror of the countryside they had once helped to save.

Feudalism, so oppressive in its age of decline, had therefore its time of lawful and just existence. All power is raised up by its virtues and falls by its abuse.

But what was the new régime? We have seen the matter of acquiring and holding property become more uniform among barbarian nations, by the settlement of heredity upon lands ceded by the king, and the law's sanction given to another kind of usurpation—the heredity of the royal offices. It was generally the owners of freehold property or of royal lands who became the holders of these offices, which brought about the union of sovereignty and proprietorship in the same hands. This is essentially what constitutes feudalism.

In the absolute monarchy of the Roman Empire public offices in all degrees of the hierarchy were bestowed directly by the ruler, and their disposition remained always in his power, so that he could take them back

when and under what condition he pleased. Furthermore the public official held neither the land of the province he governed nor the control of any particular piece of property that he might happen to own as a private citizen. He was bound therefore, as landlord, by the civil law applicable to the whole empire, and as governor, to the voluntary will of his sovereign. In the feudal régime it was exactly the opposite. The lord who *enfeoffed*, that is, conceded by title of sub-fief some portion of his own fief, gave up entirely to the grantee or *vassal* the property and its control, and it could not be taken back unless the vassal failed to perform some part of the agreement made at the time of receiving the investiture.

One lord might obtain land from another and thus become his vassal. The former had to go to the latter, and between the two there took place the ceremony known as homage. Kneeling before his future lord, with their hands together, the future vassal proclaimed loudly that he would be the other's *homme*, or man, that is to say, that he would be attached and devoted to him, defend him with his own life, somewhat as the ancient *leudes* of Germany did towards their warrior chiefs. After this profession, which is homage in the original sense of the word, he took an oath of fidelity or faith to the lord, promising to fulfil the new duties required of him under the new title of *homme* of the lord. When he had contracted this double tie, the lord no longer feared to confide his land to a man so strongly bound to him, and gave it to him by investiture or seizin, accompanied with symbolic emblems — a sod of grass, a stone, or some other object according to the custom of the fief. "It is the custom," says Otto von Freising,^e "to deliver up kingdoms by the sword, and provinces by the standard." This three-part ceremony of homage once completed, the reciprocal obligations began.

RECIPROCAL OBLIGATIONS OF VASSAL AND LORD

There were in the first place the moral obligations of the vassal towards his lord, such as keeping his secrets, revealing the machinations of his enemies, to give one's horse to him in battle if he be unseated, to take his place in captivity, to respect and to cause his honour to be respected, to assist him with good counsel, etc. The material obligations, the services due from the vassal, were of several kinds.

(1) Military service. This was the very basis of the feudal relation and the principle of that state of society which does not contain permanent and organised armies. The vassal on the requisition of his lord was bound to follow him, either alone, or to bring such and such a number of men according to the importance of his fief. The duration of this service also was dependent on the same thing—it might be sixty, forty, or only twenty days—a system which did not permit of distant expeditions and could be employed only in neighbourhood or private wars. There were some fiefs where military service held only within the feudal domain, or could be called on only for purposes of defence.

(2) The "fiance," or obligation to serve the lord in his court of justice. As under the feudal régime the lord replaced the states general, and was invested with the functions of public power, it was necessary in order to exercise these to hold at his command the forces disseminated through the hands of his vassals. War was one of these functions; justice was another.

The lord summoned his men to court, and they had to attend, either to serve him with their advice or to take part in the judging of disputes

brought before him, and they thus bound themselves to assistance in carrying out the judgments their own mouths had proclaimed.

(3) The "aids," some legal and compulsory, others courteous and voluntary. Legal aids were usually demanded under three conditions — when the lord was a prisoner and required to pay a ransom, when he knighted his eldest son, and when he gave his eldest daughter in marriage. This aid took the place of the public imposts of ancient and modern legislatures, but as may be seen was of a totally different character. It was not, in fact, periodic or exacted in a regular manner for public needs; it had the appearance of a voluntary gift under certain peculiar circumstances. An annual tax would have seemed an affront to the vassals.

To these services must be added certain feudal rights by which the lord, in virtue of his sovereignty, intervened in any important change the ceded fief might undergo. Some of these were for him a new source of revenue. These rights were the relief, a sum of money due from every major individual who entered into possession of a fief by right of succession, and more particularly if that succession did not take place in line of direct descent; the right to the alienation tax, which he who sold or alienated his fief in any fashion must pay; the right of disinheritance and confiscation by which the fief reverted to the lord when the vassal died without heirs or when he had forfeited his fief or deserved for any reason to be deprived of it; the right of guardianship, by virtue of which the lord, during the minority of his vassal, undertook his tutelage and the administration of his fief, and enjoyed its revenue; the marriage right, that is to say, the right of the overlord to provide a husband for the heiress of a fief, and oblige her to choose from the suitors he presents.

The vassal who fulfilled his obligations fully and conscientiously was as nearly as possible master of his own fief. He could in turn enfeoff the whole or part of his domain, and become in turn the sovereign lord of vassals of a lower rank, or *vavasseurs*, holding towards him the same obligations as he to his own lord. Such was the fabric of the hierarchy.

If the vassal had his obligations, the lord also had his. He could not take back a fief arbitrarily or without a legitimate reason from his vassal. He must protect him if he were attacked, see that he received justice, etc.

Let us note that the feudal system in developing itself made a fief of everything. Every concession — for hunting in the forests, for ferrying across rivers, for acting as guides on the roads, for escorting merchants, for running communal ovens in the towns — every useful employment, in fact, conceded in return for fidelity and homage, became a fief.

Lords multiplied concessions of this kind in order to multiply the number of men owing them military service. But the fief itself, to which the rights of justice were attached, remained in general undivided and was handed down according to the laws of primogeniture.

FEUDAL JUSTICE

The obligation of the vassals to attend the courts of their lord has made it clear that the principle of feudal justice was trial by one's peers, a principle which was entirely in the customs and even the institutions of the Germanic peoples, where freedmen were tried by an assembly of freedmen.

They called peers (*pares*, equals), vassals of the same lord settled around him on his domain, and holding fiefs of the same rank. The king himself

had his peers who were those holding their estates directly from him, not only as feudal lord but as king. Each had the right to be judged by his peers before his lord. If the peers refused him justice or the vassal believed that it had been unfairly rendered, he made a complaint "in default of right," and brought the matter to the attention of his lord's suzerain. It was to this higher tribunal that it was necessary always to bring disputes which arose between a lord and his vassal.

But this right of appeal did not entirely satisfy the spirit of independence which animated this warlike society. The lords preserved with jealous care another right of appeal—that which is addressed to the power of arms; they preferred to obtain justice for themselves rather than receive it from the hands of others. So thoroughly was the custom enrooted in their manners that the king regulated the formalities which preceded this species of warfare and had for their object the warning of the party to be attacked and the giving of an opportunity to place himself in a state of defence. After all, our international wars proceed from the same principle and are no better. The lords waged their wars with their little armies as we with our greater ones. Only hostilities had a more individual character since the states were much smaller.¹

Besides the *Fehde* or right of private warfare—an old Germanic custom—there was the "trial by combat," which must not be confused with it. The true "judicial combat," in which champions fight for a cause, or for the settlement of a quarrel, is a product of the Middle Ages, when faith in God was as strong as faith in the strength of the human arm. This custom became so universal a method of settlement of difficult questions that it was even used by Alfonso, the great Spanish lawgiver, to decide upon the introduction of new laws concerning inheritance. This much at least may be said in favour of it, that it was less of an evil than the torture which tended to supplant it in judicial proceedings in the later Middle Ages.²

Justice was not the prerogative of all the lords to the same extent. It was distinguished in France by three degrees, high, low, and middle justice. The first alone gave the right of life and death. In general it may be said it was the largest and most important fiefs that had powers of justice to the greatest extent. Still it was possible for a simple *vavas seur* to possess the functions of "high justice," and in some places the lord who could dispense but "low justice" could punish with death the robber caught at his crime. Within these variable limits the lord alone dispensed justice on his fief, and when, later on, royalty usurped the right, there was a revolution.

To complete the enumeration of rights inherent in the sovereignty of the lords it is necessary to mention two: first, that of recognising throughout the whole extent of the fief no higher legislative power. We find in the last collection of laws made in the ninth century by Charles the Simple the final manifestation of law-bearing public power. After that, there were no laws, civil or political, to be applied generally, but only local customs, isolated, independent, and differing one from the other, in fact possessing a territorial character in distinction from those of the barbaric nations, which were entirely personal.

Second, the right to coin money, which was always a sign of lordship. Before Charlemagne it seems that some private individuals, who doubtless possessed the privilege, coined money. After him this was one of the prerogatives of the lords, and at the advent of Hugh Capet there were no less than 150 who exercised this right.

Every political régime may be characterised by the place where the exercise of power is bestowed. Ancient republics had their agora and fora.

The great monarchy of Louis XIV had its palace of Versailles. The feudal lords had their castles. They were, as a usual thing, enormous edifices, situated on high places, massive, round, or square, without architecture or ornamentation, the walls pierced by a few loopholes for the discharge of arrows. There was a single entrance giving on a great moat which could only be passed by a drawbridge. The castle was crowned with parapets and battlements, from which rocks, molten pitch, and lead could be thrown down on the heads of too venturesome assailants at the foot of the walls. To-day the gaping gray masses are but nests for crows, crumbled and eaten away by time. Seen from afar they quite eclipse the small and light habitations of modern days—these monuments at once of legitimate defence and oppression. But they could have been nothing less than they were to provide shelter from the northern incursions and the feudal wars. Everyone sought refuge in them. Those who had not the right to live within the castle, who were neither lords nor warriors, settled around its great walls, under their powerful protection. This was the nucleus of many towns.

ECCLESIASTICAL FEUDALISM

Even the clergy had their place in this system. The bishop, formerly "defender of the city," had often become its count, by traditional usurpation or by express royal concession when the king had united the county and the bishopric, the temporal and the spiritual authority. This made the bishop sovereign of all the lords of his diocese.

Besides her tithes the church possessed, through the donation of the faithful, immense wealth, and in order to protect this from the brigandage of the times she had recourse to secular arms. She chose laymen, men of courage and wisdom, to whom she confided her property that they might defend it, if necessary at the point of the sword. But these attorneys of the monasteries and churches did as the counts of the king—made their functions hereditary, and took for themselves the wealth entrusted to their care. They condescended, however, to regard themselves as the vassals of those whom they had despoiled, and to swear faith and homage under ordinary conditions of natural right and personal service.

Abbés and bishops in consequence became suzerains, temporal lords having numerous vassals ready to take up arms for their cause, courts of justice—in fact all the prerogatives exercised by the great landlords. There were bishops, dukes, and bishop-counts, vassals themselves of greater lords and especially of the king, from whom they received the investiture of the property attached to their churches, or, as it was called, their temporal domain.

This ecclesiastical feudalism was so extensive, so powerful, that in France and England it possessed during the Middle Ages more than a fifth of all the land; in Germany nearly a third. For there was this difference between the church and king, that the latter, a conquest once made, received nothing more, but on the contrary constantly gave away until it came to pass that he possessed nothing but the town of Laon; while the church, if she did lose some of her land (a difficult thing since she had excommunication to defend it with), was acquiring more every day, since few of the faithful died without leaving her something. And so it was that she constantly got more and never or very rarely gave anything up, and then only when it was wrested from her by force.⁴

The manner in which the church often lost her property in feudal times is described by Carl Spannagel:

THE CHURCH AND THE FEUDAL ARMY

The bishops and abbots as land proprietors went into the battle-field at the head of their contingents. They often wore armour under their priestly garments, and they did not shrink from actual fighting in action. The care for souls (if such an expression can be used with regard to a priestly dignitary of the Middle Ages) which even in peace made but a slight demand upon them, must have nearly vanished under such circumstances in the field. The account of Bishop Daniel of Prague attending to the wounded and administering them spiritual comfort has a modern foreign tone about it. Only special royal permission could exempt the bishops and their respective abbots from appearing at the head of their men.

But the king did not make such frequent demands upon the participation of the spiritual dignitaries in campaigns as we are inclined to think. This idea arose from the command of Otto II in 981, which demanded the personal command of their contingents of seven bishops and the seven abbots, whilst twelve bishops and three abbots are told only to send their *loricati* to the emperor. Substitutes for the bishops and abbots in this case would be priests or vassals of rank of their diocese, or abbotship.

It is worthy of note that the immunity, the purport of which had so increased in extent since the Carlovingian time, exercised no influence on the military obligations of the churches to which it was addressed. In most of the immunity documents military duty is not touched upon, so it was considered something quite independent. In some it is expressly mentioned that no *index publicus* should exercise the *arrière-ban* over the particular cloister, but this made no change in the obligation of the abbots themselves. On the contrary, in a privilege of Otto I for the bishopric of Worms, the sentence from a document of Louis the Pious is retained which commands that the military followers of the men of the church are only to be called upon in the interest of the kingdom. The transfer of their service to the princes was of greater import to the military obligations of the church than the immunity.

Such transfers, however, only refer to monasteries and not also to bishoprics. There were two different kinds of exemption — either the king gives the cloister in question to a lord of his kingdom as a favour or as his property, so that (forever or for a time) it ceases to be a royal cloister, or he takes away a part of its landed property and makes it over to lay princes who thenceforward undertake the military duties hitherto pertaining to the cloister. By this means the cloister remains royal, only it is exempt from military obligations. A third possibility was added to these two. Very often the great lords did not wait for the king's initiative to enrich themselves with church property, but they seized it on their own account and obtained possession of the longed-for cloister by any means.

With such forcible measures there was certainly no legal adoption of the obligation which the cloister owed the kingdom. But there is no doubt that the property thus gained was taken into account in the valuation of the service due to the kingdom by the new owner. The documental protection of the king generally proved most inefficient against such seizures. In more ancient times, particularly under the later Carlovingians, we find taxations of abbotships. The cases became rarer later on without quite disappearing.

The kingdom evidently did not depend upon increasing the power of the princes which was continually developing by such means, so that the seizures of the princes increased with the feudal system.^d

SERFS AND VILLEINS

In the eleventh century, Carlovingian Europe was divided into a multitude of fiefs which formed each its own state, having its own life, laws, customs, and its almost perfectly independent lay or ecclesiastical chief.

We have described the community of the lords, but they were not the only feudal community. That was the fighting and war-making community, the community that ruled, judged, punished, and oppressed. Below this was the community that worked, by which the other lived, got its clothes, its arms, its castles, and its bread — the community of serfs, or rather craftsmen (*gens potestatis*). We must not now look for free men, for they have disappeared. Some have raised themselves and become the fortunate lords; others have been pushed back into the lower regions of society and have become serfs and villeins. That class of simple freemen which had been nearly swept away in the invasion of the Roman Empire had been engulfed a second time. There were no longer any freehold owners, or so few that their mention is not worth while.

But the villeins were very numerous. The chief, the noble, had not only vassals but subjects residing on that portion of his estate that he never enfeoffed. And these were the serfs, properly called, men of the soil who were entirely at their lord's disposal. "The lord," says Beaumanoir, *f* "can take from them all that they have, put them in prison, rightly or wrongly, and as often as he pleases, and has no account to give of them except to God."

In spite of this the condition of the serf was better than that of the slave of ancient times. The progress which slavery had made at the fall of the Roman Empire was not entirely lost in the wreckage of invasion, but appeared again in feudal society. The freeman of antiquity had been harder towards his slave than was the barbarian in whom the heaven of Christianity had produced some effect. The serf was recognised as a man having a family, sharing the common ancestry of his lord, and made in the image of God. Serfs finally entered the church, and sometimes mounted higher than the most powerful lords.

Above the serfs were the inalienables (*mainmortables*), "more kindly treated," continues the old jurist of Beauvais, *f* "since the lord, if they did no wrong, could ask nothing of them except their dues and rents and the debts which they were accustomed to pay for their servitude." But the inalienable could not marry without the consent of his lord, and if he took a free wife, or one outside the seigneurie, there was a fine at the pleasure of the lord. This was the right of "formarriage" (a tax for marriage out of rank or condition), and the issue of such a marriage was divided between the lords of the husband and of the wife. If there was but one child, it went to the lord of the mother. At an inalienable's death all his property went to his lord. For these people there was no way of escape from the hand that bent them to the furrow. Wherever they went the right of succession was attached to their persons and their purse. The lord inherited on every hand from his serfs.

In a higher degree still were to be found the free tenants known as villeins, peasants, or commoners. Their condition was less precarious. They had

preserved the freedom the serf did not possess, and had hung on to it at the sacrifice of an annual tax, a statute duty, and the rent of the land which the landlord had ceded them and which they could transmit with all their other property to their children. But while the beneficiary holdings or fiefs were under the protection of a public and well-defined law, the land of the villeins was under the absolute jurisdiction of the landlord and protected only by private agreements. This is why the villeins, and especially those in the country, where it was not necessary to oversee them as strictly as those in the large towns, were often under the heel of absolute dominion.

One reads in ancient documents about the lords: "They are masters of heaven and earth; they have jurisdiction above and beneath the ground, over necks and heads, over the water, winds, and fields." The villeins could not escape their jurisdiction, for the feudal law said, "Between thee, lord, and thee, villein, there is no judge but God." "We recognise from our gracious lords," runs another formula, "both ban and convocation; the high forest, the bird in the air, the fish in the stream, the beast in the bush, as far as our sovereign lord, or the servants of his grace, can hold his own. For this our gracious lord will take under his shelter and protection the widow and orphan as well as the peasant." Thus were all rights given over to the lord, but in exchange he protected the weak. Such is the principle of feudal society towards its subjects. Royalty no longer filled the office for which it was instituted; bishops, counts, barons, and other powers were called upon for the protection which could no longer be expected from the nominal head of the state.

Everything belonged to the lord; but since there was no industry or commerce, no luxury by which one alone could consume in a few moments the fruit of the labour of many, the exactions of this lord were not at first oppressive, and for the villeins these exactions were as systematically determined as are to-day the rights of the landlord over his farmer-tenants. Only in the Middle Ages was there always the element of arbitrariness and violence which modern law does not allow. The villeins' tax was paid either in natural produce, as provisions, corn, cattle, and fowl, products of the soil and the farm; or in work, or manual labour, as statute labour in the fields and vineyards of the lord, in the building of his castle, or digging ditches, in the repair of roads; or the making of furniture, utensils, horseshoes, ploughshares, carts, etc. In towns and wherever money was scarce, the lord did not make the mistake, it must be understood, of demanding his dues in coin, or of imposing arbitrary taxes. But let us go back to the times themselves and listen to the words of a scribe: "The lord who demands unjust rights of his villein, does so at the peril of his soul." If the fear of heaven did not suffice, here were the commoners coming to the rescue, and the king's officials were not far behind.

There were some strange compensations to enliven the sad life of the feudal lord, shut up the whole year within the sombre walls of his castle. At Bologna, in Italy, the tenantry of the Benedictines of St. Proculus paid as a tax the steam from a boiled capon. Every year each man brought his capon between two plates to the abbot, uncovered it, and, the steam having all been given off, was quits, and took his capon back with him. Elsewhere the peasants brought solemnly before their lord, in a carriage drawn by four horses, a little bird, or perhaps a may-bush decorated with ribbons. The man who owned a monkey was quits, according to an ordinance of St. Louis, when he had caused the monkey to perform before the lord's tax-gatherer; the jongleur had to pay with one song. The lords themselves did not refuse,

sometimes, to play a rôle in these folk comedies. The markgraf of Jülich, whenever he made a solemn entry, was mounted on a one-eyed horse, with wooden saddle, and bridle of bark from the linden, and wearing two spires of hawthorn, and carrying a white stick. When the abbé of Figeac came into town the lord of Monbrun received him in a most grotesque costume with one leg bare.

Feudalism, bored with itself, laughed sometimes with the poor people, as did also the church when she authorised the celebration in the basilicas of the feast of the Asses. The powerful and the fortunate, in this age so sad and so stern, where misery was everywhere and security nowhere, owed much to their villeins and peasants for giving them some moments of forgetfulness and pleasure.

ANARCHY AND VIOLENCE; FRIGHTFUL CONDITION OF THE PEASANTS AND SOME HAPPY RESULTS THEREFROM

They were in truth hard times for the poor people, these Middle Ages, when in spite of all the formulæ and other conventions, the noble did not believe in anything but the right of the sword. In theory the principles of the feudal relation were very beautiful; in practise they nearly brought matters to a state of anarchy, for its judicial institutions were too defective to prevent the tie of vassalage from being constantly broken. Here lay the cause of the interminable wars which broke out in all parts of feudal Europe, and which were the great affliction of that epoch. Everyone could have recourse to his sword in a proven wrong or a sentence he deemed unjust, and a state of war was chronic in that society. Every hill became a fortress; every plain a field of battle.

Shut up in strong castles, covered with mail, and surrounded by armed men, the feudal lords, "the tyrants," as a monk of the eleventh century calls them, lived but to fight, and knew no other mode of enrichment than pillage. There was no more commerce—the roads were no longer safe; no more industry, for the lords, masters of the towns, levied upon the burghers as soon as some little sign of wealth would appear. The most different customs were established everywhere, since there was no longer any general legislation, each noble having sole law-making power on his own fief.¹ Everywhere, likewise, there was the deepest ignorance except perhaps in the heart of some of the monasteries; and the clergy, guardians of moral law, were compelled not to forbid violence, but to regulate it by the "Truce of God" [*Treuga Dei*], which forbade killing and robbing from Wednesday evening to Monday morning.

On whom fell all the burden of these feudal wars? They were not very murderous for the nobles wrapped in steel, but they were so for the peasant with scarcely any defensive armour. At Brenneville, where the kings of France and England fought, nine hundred knights took part, and only three were left on the battle-field. At Bourvines, Philip Augustus was thrown from his horse and remained some time helpless amidst the foot-soldiers of the enemy. They vainly sought some opening in his armour through which to pass a dagger blade, and they dealt heavy blows which could not break his cuirass. His knights took their time about rescuing and replacing him in the saddle. After which he threw himself with them into the midst of

[¹ In the words of Bryce,^b "Nascent feudalism was but one remove from anarchy."]

that rabble where their long lances and heavy axes did not deliver a single blow in vain. The sovereign captured, another calamity; his ransom must be paid. But who paid for the cottage and the burned fields of the poor peasant—who stanchd his wounds, who provided for his widow and orphans?

Two contemporary writers, historians of the Crusades, paint thus these direful times: "Before the Christians left for the countries beyond the sea," says Guibert de Nogent, "the kingdom of France was in the throes of constant trouble and hostilities. One heard nothing but of brigandage on the public roads. Fires were innumerable, and war was inflicted on every hand for no other reason than insatiable cupidity. In short, grasping men respected no right of property and gave themselves up to pillage with unrestrained boldness."

And William, archbishop of Tyre,^h says: "There was no security for property. Were a man regarded as rich, this was sufficient excuse for throwing him into prison, keeping him in irons, and putting him to cruel torture. Sword-girded brigands infested the roads, lay in ambush, and spared neither strangers nor men devoted to the service of God. Cities and fortified towns were not safe from such crimes. Cut-throats made the streets and squares dangerous for the wealthy man." In the seventy years between 970 and 1040 there were forty of famine and pestilence.

However, the onward march of civilisation can never be so completely suspended that these centuries were absolutely sterile for the progress of humanity. In the church thought awakened, and in lay society poetry made its appearance. There was even some progress in morals, at least among the ruling classes. In the isolation in which each one lived, exposed to all sorts of perils, the soul fortified itself to meet them. The feeling of the dignity of man, which despotism managed to smother, was revived; and the society which spilled blood with such deplorable facility showed often a moral elevation which is to be found only in this age. The low vices and cowardice of the decadent Romans or enslaved peoples were unknown to them, and the Middle Ages have bequeathed to modern times the sentiment of honour. The feudal nobility knew how to die, which is the first condition of knowing how to get the most out of life.

Another beneficial consequence was the reorganisation of the family. In ancient cities the head of the family lived outside his house, in the fields or in the forum. He scarcely knew his wife and children, yet had over them the right of life and death. In primitive times the custom of polygamy and the facility for divorce prevented the family from establishing itself on any better basis. In feudal society men lived in isolation, and the head of the family was brought into close touch with it. When wars gave him leisure in his castle, perched like an eagle's nest on the mountain top, he had nothing to occupy his life and his heart but his wife and children. The church, which brought rough soldiers to the feet of a virgin and made them for the sake of the mother of Christ respect female virtue, softened the temper of the warrior and prepared him to come under the spell of the finer feelings and more delicate sentiments with which nature had endowed the other sex.

Woman assumed, then, her place in the family and in society which the Mosaic law had once given her. Things went even further—she became the object of a cult which created new sentiments, which the poetry of troubadours and minstrels seized upon and which chivalry expressed in action. As in the beautiful legend of St. Christopher, the strong was conquered by the weak, the giant by the little child.

This is seen in an institution of the times. Robert d'Arbrissel founded near Saumur at Fontevrault, about the year 1100, an abbey which soon became famous, and which opened its gates to recluses of both sexes. The women were cloistered, and spent their time in prayer. The men worked in the fields, drained the marshes, cleared the land, and remained the perpetual servants of the women. The abbey was governed by an abbess, "because," says the bull of confirmation, "Jesus Christ in dying gave his best beloved disciple to his mother for a son."

Outside the family, the state was doubtless badly organised. It is necessary to call attention, in spite of all contradictory facts, to the political theory which this society represents. If the serf had no rights, the vassals had them, and well-defined ones too. The feudal tie was formed on conditions well known and accepted by him in advance; new conditions could not be placed upon him except by his own agreement. From these come those grand and strong maxims of common law which, in spite of a thousand violations, have come down to us—no tax can be imposed without the consent of the contributants; no law is valid unless accepted by those who must obey it; no sentence is legal unless declared by the peers of the accused. These are the laws of feudalism which the states general of 1789 buried under the débris of absolute monarchy; and in guarantee of these rights the vassal had the power of breaking the tie of vassalage by giving up his fief or of responding by war to a denial of justice from his lord. This right of armed resistance, which St. Louis himself recognised, led, it is true, to anarchy; it weakened the social structure, but it strengthened the individual. But it is with the individual that we must commence. Before intelligently building up the state, it is necessary to elevate the individual and the family; this double work was the task of the Middle Ages.

The church worked with energy to establish the sanctity of marriage, even for the serf; in preaching the equality of all men before God, which was a threat to the great inequalities of this world; by proclaiming by



TOWER OF A GERMAN
FEUDAL CASTLE

the principle of election that she reserved for herself at the very pinnacle of hierarchy the rights of the intellect, in contradistinction to the feudal world which recognised but the right of blood; and in crowning with the triple crown and seating in the chair of St. Peter, where they had one foot on the neck of kings, a serf like Adrian II and the son of a poor carpenter, like Gregory VII.

GEOGRAPHIC OUTLINES OF THE KINGDOM OF GERMANY

Such were the principles that ruled in all the countries comprised within the limits of Charlemagne's empire, that is to say, almost the whole of the Germanic peoples, France, Germany, Italy, and the north of Spain. The political geography of the countries formed itself after the fashion of its feudal organisations. As the fundamental axiom of feudalism expressed itself, "No territory without its lord," there did not exist throughout the land a domain so small that it was not incorporated in some degree in the hierarchy. Of all these superimposed suzerainties, the royal was the only one whose limits served to determine the extent of the realms already formed but still very vaguely outlined.^a

The difference between feudalism and the politics both of antiquity and of modern times lies, according to Paul von Roth,^j chiefly in the absence of a state power. There was no proper monarchy; public offices are hereditary or belong to an estate. The impossibility of the permanence of feudalism is shown, he says, most clearly in the feudal army by which even feudal justice suffered. Von Roth draws a vivid comparison between France and Germany at the end of the tenth century: France is much the more feudal and anarchic under the powerless Hugh Capet; Germany is more centralised under monarchic power. He compares them again three centuries later: France is a consolidated monarchy; Germany weak with a lasting weakness. The cause he finds above all is this — that the French kings had vigorously and in every way worked for the uprooting of the feudal system.^a

THE TRANSITION FROM FEUDALISM TO MONARCHY

The moral phenomena above mentioned, tending in the direction of a general principle, were partly of a subjective, partly of a speculative order. But we must now give particular attention to the practical political movements of the period. The advance which that period witnessed presents a negative aspect, in so far as it involves the termination of the sway of individual caprice and of the isolation of power. Its affirmative aspect is the rise of a supreme authority whose dominion embraces all — a political power properly so called, whose subjects enjoy an equality of rights, and in which the will of the individual is subordinated to that common interest which underlies the whole.

This is the advance from feudalism to monarchy. The principle of feudal sovereignty is the outward force of individuals — princes, liege lords; it is a force destitute of intrinsic right. The subjects of such a constitution are vassals of a superior prince or seigneur, towards whom they have stipulated duties to perform; but whether they perform these duties or not depends upon the seigneur's being able to induce them so to do, by force of character or by grant of favours. Conversely, the recognition of those feudal claims them-

selves was extorted by violence in the first instance; and the fulfilment of the corresponding duties could be secured only by the constant exercise of the power which was the sole basis of the claims in question. The monarchical principle also implies a supreme authority, but it is an authority over persons possessing no independent power to support their individual caprice, where we have no longer caprice opposed to caprice; for the supremacy implied in monarchy is essentially a power emanating from a political body, and is pledged to the furtherance of that equitable purpose on which the constitution of a state is based.

Feudal sovereignty is a polyarchy—we see nothing but lords and serfs; in monarchy, on the contrary, there is one lord and no serf, for servitude is abrogated by it, and in it right and law are recognised; it is the source of real freedom. Thus in monarchy the caprice of individuals is kept under, and a common gubernatorial interest established. But since this monarchy is developed from feudalism, it bears in the first instance the stamp of the system from which it sprang. Individuals quit their isolated capacity and become members of estates (or orders of the realm) and corporations; the vassals are powerful only by combination as an order; in contraposition to them the cities constitute powers in virtue of their communal existence. Thus the authority of the sovereign ceases to be mere arbitrary sway. The consent of the estates and corporations is essential to its maintenance; and if the prince wishes to have it, he must will what is reasonable.

We now see a constitution embracing various orders, while feudal rule knows no such orders. We observe the transition from feudalism to monarchy taking place in three ways: (1) Sometimes the lord paramount gains a mastery over his independent vassals, by subjugating their individual power, thus making himself sole ruler. (2) Sometimes the princes free themselves from the feudal relation altogether, and become the territorial lords of certain states; or lastly (3) the lord paramount unites the particular lordships that own him as their superior with his own particular suzerainty in a more peaceful way, and thus becomes master of the whole.

These processes do not indeed present themselves in history in that pure and abstract form in which they are exhibited here; often we find more modes than one appearing contemporaneously, but one or the other always predominates. The cardinal consideration is that the basis and essential condition of such a political formation is to be looked for in the particular nationalities in which it had its birth. Europe presents particular nations, constituting a unity in their very nature, and having the absolute tendency to form a state. All did not succeed in attaining this political unity; we have now to consider them severally in relation to the change thus introduced. First, as regards the Roman Empire, the connection between Germany and Italy naturally results from the idea of that empire: the secular dominion united with the spiritual was to constitute one whole; but this state of things was rather the object of constant struggle than one actually attained. In Germany and Italy the transition from the feudal condition to monarchy involved the entire abrogation of the former; the vassals became independent monarchs.

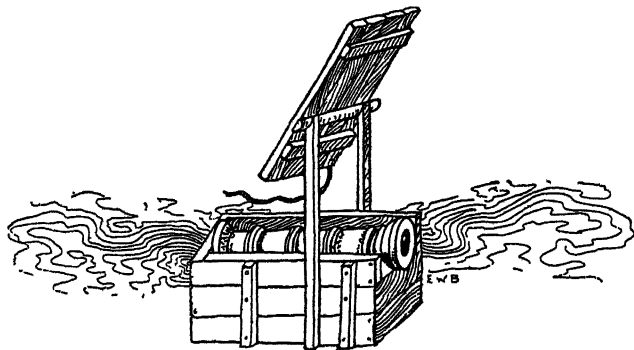
PROGRESS IN GERMANY

Germany had always embraced a great variety of stocks—Swabians, Bavarians, Franks, Thuringians, Saxons, Burgundians; to these must be added the Slavs of Bohemia, Germanised Slavs in Mecklenburg, in Branden,

burg, and in a part of Saxony and Austria; so that no such combination as took place in France was possible. Italy presented a similar state of things. The Lombards had established themselves there, while the Greeks still possessed the exarchate and lower Italy; the Normans too established a kingdom of their own in lower Italy, and the Saracens maintained their ground for a time in Sicily. When the rule of the house of Hohenstaufen was terminated, barbarism got the upper hand throughout Germany; the country being broken up into several sovereignties, in which a forceful despotism prevailed. It was the maxim of the electoral princes to raise only weak princes to the imperial throne; they even sold the imperial dignity to foreigners. Thus the unity of the state was virtually annulled.

A number of centres of power were formed, each of which was a predatory state; the legal constitution recognised by feudalism was dissolved, and gave place to undisguised violence and plunder; and powerful princes made themselves lords of the country. After the interregnum the count of Habsburg was elected emperor, and the house of Habsburg continued to fill the imperial throne with but little interruption. These emperors were obliged to create a force of their own, as the princes would not grant them an adequate power attached to the empire. But that state of absolute anarchy was at last put an end to by associations having general aims in view. In the cities themselves we see associations of a minor order; but now confederations of cities were formed with a common interest in the suppression of predatory violence. Of this kind was the Hanseatic League in the north, the Rhenish League consisting of cities lying along the Rhine, and the Swabian League. The aim of all these confederations was resistance to the feudal lords; and even princes united with the cities, with a view to the subversion of the feudal condition and the restoration of a peaceful state of things throughout the country.

What the state of society was under feudal sovereignty is evident from the notorious association formed for executing criminal justice; it was a private tribunal, which, under the name of the *Vehmgericht*, held secret sittings; its chief seat was the northwest of Germany. A peculiar peas-



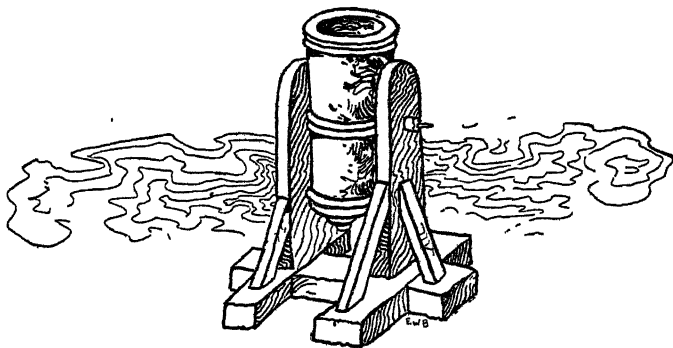
EARLY CANNON WITH PROTECTED MOUNTING

ant association was also formed. In Germany the peasants were bondmen; many of them took refuge in the towns, or settled down as freemen in the neighbourhood of the towns (*Pfahlbürger*); but in Switzerland a peasant fraternity was established. The peasants of Uri, Schwyz, and Unterwalden were under imperial governors; for the Swiss governments were not the

property of private possessors, but were official appointments of the empire. These the sovereigns of the Habsburg line wished to secure to their own house. The peasants, with club and iron-studded mace (*Morgenstern*), returned victorious from a contest with the haughty steel-clad nobles, armed with spear and sword, and practised in the chivalric encounters of the tournament.

INFLUENCE OF GUNPOWDER

Another invention also tended to deprive the nobility of the ascendancy which they owed to their accoutrements — that of gunpowder. Humanity needed it, and it made its appearance forthwith. It was one of the chief instruments in freeing the world from the dominion of physical force and



EARLY TYPE OF MORTAR

placing the various orders of society on a level. With the distinction between the weapons they used, vanished also that between lords and serfs. And before gunpowder, fortified places were no longer impregnable, so that strongholds and castles now lost their importance. We may indeed be led to lament the decay or the depreciation of the practical value of personal valour — the bravest, the noblest may be shot down by a cowardly wretch at safe distance in an obscure lurking-place; but, on the other hand, gunpowder has made a rational, considerate bravery, spiritual valour, the essential to martial success.

Only through this instrumentality could that superior order of valour be called forth — that valour in which the heat of personal feeling has no share; for the discharge of firearms is directed against a body of men — an abstract enemy, not individual combatants. The warrior goes to meet deadly peril calmly, sacrificing himself for the commonweal; and the valour of civilised nations is characterised by the very fact that it does not rely on the strong arm alone, but places its confidence essentially in the intelligence, the generalship, the character of its commanders, and, as was the case among the ancients, in a firm combination and unity of spirit on the part of the forces they command.

MONARCHISM IN ITALY

In Italy, as already noticed, we behold the same spectacle as in Germany — the attainment of an independent position by isolated centres of power. In that country, warfare in the hands of the condottieri became a regular

business. The towns were obliged to attend to their trading concerns, and therefore employed mercenary troops, whose leaders often became feudal lords; Francis Sforza even made himself duke of Milan. In Florence, the Medici, a family of merchants, rose to power. On the other hand, the larger cities of Italy reduced under their sway several smaller ones and many feudal chiefs. A papal territory was likewise formed. There, also, a very large number of feudal lords had made themselves independent; by degrees they all became subject to the one sovereignty of the pope.

How thoroughly equitable in the view of social morality such a subjugation was, is evident from Machiavelli's celebrated work *The Prince*. This book has often been thrown aside in disgust, as replete with the maxims of the most revolting tyranny; but nothing worse can be urged against it than that the writer, having the profound consciousness of the necessity for the formation of a state, has here exhibited the principles on which alone states could be founded in the circumstances of the times. The chiefs who asserted an isolated independence, and the power they arrogated, must be entirely subdued; and though we cannot reconcile with our idea of freedom the means which he proposes as the only efficient ones, and regards as perfectly justifiable—inasmuch as they involve the most reckless violence, all kinds of deception, assassination, and so forth—we must nevertheless confess that the feudal nobility, whose power was to be subdued, were assailable in no other way, since an indomitable contempt for principle and an utter depravity of morals were thoroughly engrained in them.

IN FRANCE

In France we find the converse of that which occurred in Germany and Italy. For many centuries the kings of France possessed only a very small domain, so that many of their vassals were more powerful than themselves; but it was a great advantage to the royal dignity in France that the principle of hereditary monarchy was firmly established there. The consideration it enjoyed was increased by the circumstance that the corporations and cities had their rights and privileges confirmed by the king, and that the appeals to the supreme feudal tribunal—the court of peers, consisting of twelve members enjoying that dignity—became increasingly frequent. The king's influence was extended by his affording that protection which only the throne could give. But that which essentially secured respect for royalty, even among the powerful vassals, was the increasing personal power of the sovereign. In various ways, by inheritance, by marriage, by force of arms, etc., the kings had come into possession of many earldoms (*Graf-schaften*) and several duchies. The dukes of Normandy had, however, become kings of England; and thus a formidable power confronted France, whose interior lay open to it by way of Normandy. Besides this there were powerful duchies still remaining; nevertheless, the king was not a mere feudal suzerain (*Lehnsherr*) like the German emperors, but had become a territorial possessor (*Landesherr*); he had a number of barons and cities under him, that were subject to his immediate jurisdiction; and Louis IX succeeded in rendering appeals to the royal tribunal common throughout his kingdom.

The towns attained a position of greater importance in the state. For when the king needed money, and all his usual resources, such as taxes and forced contributions of all kinds, were exhausted, he made application to the

towns and entered into separate negotiations with them. It was Philip the Fair who, in the year 1302, first convoked the deputies of the towns as a third estate, in conjunction with the clergy and the barons. All indeed that they were in the first instance concerned with was the authority of the sovereign as the power that had convoked them, and the raising of taxes as the object of their convocation; the states nevertheless secured an importance and weight in the kingdom, and as a natural result, an influence on legislation also.

A fact which is particularly remarkable is the proclamation issued by the kings of France, giving permission to the bondsmen on the crown lands to purchase their freedom at a moderate price. In the way we have indicated the kings of France very soon attained great power; while the flourishing state of the poetic art in the hands of the troubadours, and the growth of the scholastic theology, whose especial centre was Paris, gave France a culture superior to that of the other European states, and which secured the respect of foreign nations.

IN ENGLAND

William the Conqueror, duke of Normandy, introduced the feudal system into England, and divided the kingdom into fiefs, which he granted almost exclusively to his Norman followers. He himself retained considerable crown possessions; the vassals were under obligation to perform service in the field, and to aid in administering justice; the king was the guardian of all vassals under age; they could not marry without his consent. Only by degrees did the barons and the towns attain a position of importance. It was especially in the disputes and struggles for the throne that they acquired considerable weight.

When the oppressive rule and fiscal exactions of the kings became intolerable, contentions and even war ensued; the barons compelled King John to swear to Magna Charta, the basis of English liberty, *i.e.*, more particularly of the privileges of the nobility. Among the liberties thus secured, that which concerns the administration of justice was the chief; no Englishman was to be deprived of personal freedom, property, or life without the judicial verdict of his peers. Everyone, moreover, was to be entitled to the free disposition of his property. Further, the king was to impose no taxes without the consent of the archbishops, bishops, earls, and barons. The towns, also, favoured by the kings in opposition to the barons, soon elevated themselves into a third estate and to representation in the commons' house of parliament. Yet the king was always very powerful, if he possessed strength of character: his crown estates procured for him due consideration; in later times, however, these were gradually alienated, given away, so that the king was reduced to apply for subsidies to the parliament.

We shall not pursue the minute and specifically historic details that concern the incorporation of principalities with states, or the dissensions and contests that accompanied such incorporations. We have only to add that the kings, when by weakening the feudal constitution they had attained a higher degree of power, began to use that power against each other in the undisguised interest of their own dominion. Thus France and England carried on wars with each other for a century. The kings were always endeavouring to make foreign conquests; the towns, which had the largest share of the burdens and expenses of such wars, were opposed to them, and in order to placate them the kings granted them important privileges.

THE PAPACY AND FEUDALISM

The popes endeavoured to make the disturbed state of society, to which each of these changes gave rise, an occasion for the intervention of their authority; but the interest of the growth of states was too firmly established to allow them to make their own interest of absolute authority valid against it. Princes and peoples were indifferent to papal clamour urging them to new crusades. The emperor Louis set to work to deduce from Aristotle, the Bible, and the Roman law a refutation of the assumptions of the papal see; and the electors declared at the diet held at Rense in 1338, and afterwards still more decidedly at the imperial diet held at Frankfort, that they would defend the liberties and hereditary rights of the empire, and that to make the choice of a Roman emperor or king valid, no papal confirmation was needed. So, at an earlier date, 1302, on occasion of a contest between Pope Boniface and Philip the Fair, the assembly of the states convoked by the latter had offered opposition to the pope. For states and communities had arrived at the consciousness of independent moral worth.

Various causes had united to weaken the papal authority; the great schism of the church, which led men to doubt the pope's infallibility, gave occasion to the decisions of the councils of Constance and Bâle, which assumed an authority superior to that of the pope, and therefore deposed and appointed popes. The numerous attempts directed against the ecclesiastical system confirmed the necessity of a reformation. Arnold of Brescia, Wycliffe, and Huss met with sympathy in contending against the dogma of the papal vicegerency of Christ, and the gross abuses that disgraced the hierarchy. These attempts were, however, only partial in their scope. On the one hand the time was not yet ripe for a more comprehensive onslaught; on the other hand the assailants in question did not strike at the heart of the matter, but (especially the two latter) attacked the teaching of the church chiefly with the weapons of erudition, and consequently failed to excite a deep interest among the people at large.

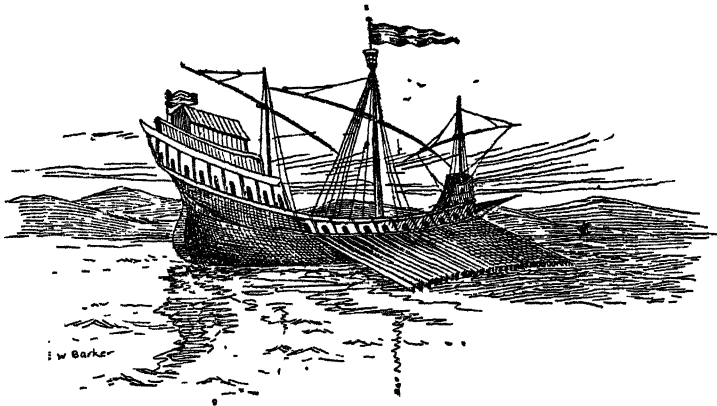
HEGEL ON THE RISE OF MANKIND THROUGH FEUDALISM

But the ecclesiastical principle had a more dangerous foe in the incipient formation of political organisations than in the antagonists above referred to. A common object, an aim intrinsically possessed of perfect moral validity, presented itself to secularity in the formation of states; and to this aim of community the will, the desire, the caprice of the individual submitted itself. The hardness characteristic of the self-seeking quality of "heart," maintaining its position of isolation — the knotty heart of oak underlying the national temperament of the Germans — was broken down and mellowed by the terrible discipline of the Middle Ages.

The two iron rods which were the instruments of this discipline were the church and serfdom. The church drove the "heart" (*Gemüth*) to desperation — made spirit pass through the severest bondage, so that the soul was no longer its own; but it did not degrade it to Hindu torpor, for Christianity is an intrinsically spiritual principle and, as such, has a boundless elasticity. In the same way serfdom, which made a man's body not his own but the property of another, dragged humanity through all the barbarism of slavery and unbridled desire, and the latter was destroyed by its own violence.

It was not so much from slavery as through slavery that humanity was emancipated. For barbarism, lust, injustice constitute evil: man, bound fast in its fetters, is unfit for morality and religiousness; and it is from this intemperate and ungovernable state of volition that the discipline in question emancipated him. The church fought the battle with the violence of rude sensuality in a temper equally wild and terroristic with that of its antagonist; it prostrated the latter by dint of the terrors of hell, and held it in perpetual subjection, in order to break down the spirit of barbarism and to tame it into repose.

Theology declares that every man has this struggle to pass through, since he is by nature evil, and only by passing through a state of mental laceration arrives at the certainty of reconciliation. But granting this, it must on the other hand be maintained that the form of the contest is very much altered when the conditions of its commencement are different, and when that reconciliation has had an actual realisation. The path of torturous discipline is in that case dispensed with (it does indeed make its appearance at a later date, but in quite a different form), for the waking up of consciousness finds man surrounded by the elements of a moral state of society. The phase of negation is, indeed, a necessary element in human development, but it has now assumed the tranquil form of education, so that all the terrible characteristics of that inward struggle vanish.^c



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[The letter ^a is reserved for Editorial Matter.]

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CHAPTER VII. CONSEQUENCES OF THE CRUSADES

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APPENDIX. FEUDALISM

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BOOK II

THE PAPACY

INTRODUCTION

HISTORY IN OUTLINE OF THE PAPACY

THE BISHOPS OF ROME [42-590 A.D.]

The early history of the Papacy is involved in much obscurity. For the early centuries we shall attempt little more than to repeat the names of the successive bishops, as accepted by the traditions of the church of Rome. According to these traditions, the Apostle **Peter** founded the Church in the year 42 (modern criticism does not accept this date, which is almost surely too early by about a score of years); he was martyred in 67, and succeeded by **Linus**, who was followed in 79 by **Cletus** or **Anacletus**. 91, **Clement I** or **Clemens Romanus**. Some writers make him the third bishop in 68 A.D. 100, **Evaristus**.

109 **Alexander I.** The political life of Rome extinguished by the empire, begins to revive in the organisation of the Christian church. 119, **Sixtus I**. 129, **Telesphorus**. 139, **Hyginus**. 143, **Pius I**. 157, **Anicetus**. 168, **Soter**. 177, **Eleutherius**. 193, **Victor I.** The bishop of Rome is beginning to assume supremacy over other bishops. This is resented in some quarters.

202 **Zephyrinus**. 219, **Calixtus I.** 223, **Urban I.** 230, **Pontianus**. 235, **Anterius**. 236, **Fabianus**. 251, **Cornelius**. 252, **Lucius I.** 253, **Stephen I.** 257, **Sixtus II.** 259, **Dionysius**. 269, **Felix I.** 275, **Eutychianus**. 283, **Caius**. 296, **Marcellinus**.

308 **Marcellus I.** 310, **Eusebius**. 311, **Melchades**. 314, **Silvester I.** 325, The authority of the metropolitan is distinctly recognised. The idea has been developing since the primacy of **Fabianus** and **Cornelius**. 330, Removal of the capital from Rome to Constantinople. This increases greatly the power of the Roman bishop, who henceforth announces his supremacy in more decided tones. 336, **Marcus I.** 337, **Julius I.** He is the recognised protector of the orthodox faith against Arianism and other heresies. The church begins to organise landed properties by bequests from emperors and nobles.

352 **Liberius**. 356, First instance of schism in the church of Rome. **Felix** maintains a rival claim to the primacy.

366 **Damasus I** elected to the see, after a bitter and violent contest, over his rival, **Ursinus**. **Damasus** represents the cause of orthodoxy. 384, **Strictus**. In his primacy the decretals — pastoral letters — are begun.

398 **Anastasius I.** The papacy has emerged from obscurity. Paganism is in its death throes.

402 **Innocent I** He does much to free the church from political interference. 417, **Zosimus**. He attempts to temporise with paganism.

- 418 **Boniface I.** His election is contested. *Eulalius* maintains a rival claim. The emperor *Honorius* intervenes, and the provisions for election are revised. This is the first instance of imperial interference.
- 422 **Celestine I.** 432, **Sixtus III.** 440, **Leo (I) the Great**, sometimes called the real founder of the papacy. The precedence of the bishops of Rome is now fully recognised. 461, **Hilarius.** 468, **Simplicius.** 476, The fall of the Western Empire increases the bishops' authority. 483, **Felix II** (or **III**, if the rival bishop in 356 is reckoned as **Felix II**). He feels himself powerful enough to summon the patriarch of Constantinople to Rome, and excommunicates him on his refusal to obey. 492, **Gelasius I.** He enunciates the principle that his acts are not to be controlled by synods. 496, **Anastasius II.** 498, **Symmachus.** The election is contested by *Laurentius*, who maintains a rival claim. The Palmar synod disavows its own right to sit in judgment on the acts of the Roman bishop.
- 514 **Hormisdas.** 523, **John I.** Theodoric sends John to Constantinople to obtain indulgence for the Arians. Not entirely successful, Theodoric imprisons the bishop on his return (525), and he dies the following year. 526, **Felix III** or **IV.** Dionysius Exiguus collects and publishes the canons of the councils and the papal decretals. 530, **Boniface II.** His election contested by *Dioscorus* until the latter's death, the same year. Boniface obtains the power of appointing his own successor, but a second synod annuls it.
- 532 **John II.** 535, **Agapetus I.** Theodotus sends him to Constantinople in his behalf. 536, *Belisarius* enters Rome; the pope becomes the vassal of the emperor. **Silverius.** 537, Through the intrigues of the empress Theodora and the deacon Vigilius, Silverius is deposed and banished to the island of Pandataria. **Vigilius** becomes bishop of Rome. The bishops now become mere puppets of the Eastern court.
- 552 Vigilius, resisting the will of Justinian, is imprisoned.
- 553 Vigilius again seized, and sent to exile.
- 554 **Pelagius I.** 560, **John III.** 574, **Benedict I.** 578, **Pelagius II.**

FROM GREGORY THE GREAT TO THE ESTABLISHMENT OF THE PAPACY AS
A LEGISLATIVE POWER [590-867 A.D.]

- 590 **Gregory (I) the Great** elected pope. He raises the papacy to eminence and determines its future policy. Gregory's work is of threefold character. (1) He perfects the church ritual and introduces a new mode of chanting, and organises the revenues of the church. (2) He exercises supreme authority over the churches of western Europe. The Lombards are converted from Arianism, 599, and Britain is converted by St. Augustine. (3) He makes the pope a temporal sovereign. By this time the bishop of Rome has become the largest landholder in Italy. The Lombard invasion has given the bishops opportunity for temporal control, and in Rome and its vicinity the people recognise Gregory at the head of affairs.
- 604 **Sabinianus.**
- 607 **Boniface III.** The emperor Phocas bestows title of universal bishop on Boniface, but the patriarch of Constantinople resumes it on Phocas' death.
- 608 **Bonifacio IV.** He converts the Roman Pantheon into a Christian church.
- 615 **Deusdedit.**
- 618 **Boniface V.**
- 625 **Honorius I.** The monothelitic controversy begins.
- 638 **Severinus.** He is not confirmed until 640.
- 640 **John IV.** The monothelite doctrine condemned.
- 642 **Theodore I.**
- 649 **Martin I.** The whole West repudiates monothelitism. Martin condemns the Type of *Constans II.*
- 653 Martin seized by the exarch and carried to Constantinople, by order of *Constans.*
- 654 **Eugenius I** elected in place of the absent Martin.
- 655 Martin banished to Cherson, where he soon dies.
- 657 **Vitalianus.**
- 672 **Adeodatus.**
- 676 **Domnus** or **Donus I.**
- 678 **Agatho.** Time of Wilfrid's preaching in Britain and Gaul.
- 680 The Sixth Œcumenic Council at Constantinople settles the monothelitic question.
- 682 **Leo II.** 683, **Benedict II.** 685, **John V.** 686, **Conon.**
- 687 **Sergius I.** *Paschal* and *Theodore* are supported as anti-popes by different factions. The exarch finally recognises *Sergius.*

- 701 **John VI.** He saves the life of the exarch in a rising of the army. He drives the invading duke of Benevento back to his own territory.
- 705 **John VII.** The emperor Justinian II tries to force certain decrees objectionable in the West upon the church of Rome.
- 708 **Sisinnius** lives but twenty days after election. **Constantine.** Justinian perseveres in his aim to reduce the West to obedience.
- 710 Constantine goes to Constantinople at order of Justinian, who remains content with this act of submission.
- 715 **Gregory II.** Time of Bede's teaching.
- 725 Boniface establishes the German church.
- 726 The emperor Leo issues edict against image-worship. Italy rebels.
- 728 Rebellion of Ravenna over the iconoclastic edict. Luitprand, the Lombard king, captures the city. The papacy begins to free itself from the Eastern Empire. The popes are unwilling to submit themselves to the Lombards. Gregory appeals to Charles Martel for aid against the Lombards.
- 731 **Gregory III.** He defies Leo in the matter of image-worship.
- 739 War with the Lombards. Appeal of Gregory to the Franks for help against them.
- 741 **Zacharias.** He is the first pope to be elected without obtaining the customary consent of the exarch. The papacy is now free of the empire. It has become practically a political dukedom.
- 742 Zacharias visits Luitprand and obtains treaty of peace. Many possessions of the church restored by the Lombards.
- 749 The Lombards renew attacks on the pope.
- 751 Zacharias sanctions the transfer of the French crown to the Carolingian line.
- 752 **Stephen II** dies before his consecration. Usually not reckoned in list of popes. **Stephen II or III.**
- 755 Pepin of France forces Aistulf, the Lombard king, to relinquish all territory taken from the exarch and the pope. Ravenna, Pentapolis, and other territory turned over to the pope. "The Donation of Pepin." The foundations of the papal states are laid. Pepin bestows title of Patrician of Rome on the king of the Franks.
- 757 **Paul I.** The Lombards do not encroach upon the papacy.
- 767 On death of Paul, Toto, duke of Nepi, compels a bishop to ordain one of his brothers, *Constantine*, a layman. He discharges all the offices of pontiff for a year, when
- 768 Desiderius, the Lombard king, sends a band to rescue Rome. Constantine is seized. Election of **Stephen III or IV.** All of Constantine's acts are declared null and void. Cruel treatment of Constantine.
- 772 **Adrian I.** Troubles with the Lombards are renewed. Adrian appeals to Charlemagne.
- 774 Charlemagne captures Desiderius in Pavia, and assumes title of king of the Lombards. End of the Lombard kingdom. Charlemagne gives a large amount of territory to the pope. "Donation of Charlemagne." Adrian takes possession of the exarchate, with all power and privileges of a temporal prince.
- 780 The pope summons Charlemagne to protect him against a coalition of his Byzantine enemies. Peace is purchased.
- 786 Charlemagne reduces Archis of Benevento to subjection. The pope's dominions extend to Calabria.
- 795 **Leo III.** He recognises the supremacy of Charlemagne.
- 799 Assault, attempted mutilation, and imprisonment of Leo by an armed band headed by his nephews. Leo escapes to Charlemagne, but returns to Rome.
- 800 Charlemagne goes to Rome to inquire into charges against Leo. Leo crowns him emperor. Foundation of the empire of Charlemagne. The pope and emperor begin the upbuilding of the fabric of the Middle Ages. The pope is subordinate to the emperor.
- 816 **Stephen IV.** He is unpopular, and makes the Romans swear fealty to the emperor. Is compelled to take refuge with Louis le Débonnaire. Returns to Rome, and dies.
- 817 **Paschal I.** Assumes pontificate without imperial sanction. The Romans, admonished by the emperor, agree not to allow this again.
- 824 **Eugenius II**
- 827 **Valentinus** dies in five weeks. **Gregory IV.** He mediates between Louis le Débonnaire and his sons. His pontificate is uneventful, but materially advances pretensions of the hierarchy.
- 844 **Sergius II** consecrated without consent of the emperor Lothair. Lothair sends his son, Louis, with an army to Rome, but his meeting with the pope is amicable. Louis II made king of Lombardy.
- 847 **Leo IV.** The Saracens invade Italy as far as the gates of Rome. Driven off by Louis. Leo fortifies a portion of Rome, henceforth known as the *Leonine city*, including the Vatican and church of St. Peter.

- 850 The "False Decretals" come to light.
- 855 **Benedict III.** His election contested by *Anastasius*, who, at head of armed faction, seizes the Lateran. The imperial legates decide in favour of Benedict, and *Anastasius* is expelled. Beginning of the strife between Photius and Ignatius for the see of Constantinople, which ends in the permanent schism between the eastern and western churches.
- 858 **Nicholas I.** Under him the papacy makes a signal advance in power. He interferes in the quarrel over the patriarchate of Constantinople, espousing the cause of Ignatius, and pronouncing sentence of deposition upon Photius. He adopts and declares authentic the "False Decretals," thus establishing the principle of the sole legislative power of the pope.
- 861-864 Humiliation of the archbishops of Cologne, Trèves, and Ravenna. The act of archbishop Hincmar of Rheims in deposing Rothrad, bishop of Soissons, is reversed by Nicholas, on authority of the "False Decretals."
- 863 Nicholas forbids Lothair II to divorce his wife.

FROM THE DEATH OF NICHOLAS I TO THE BEGINNING OF THE ERA OF
PRACTICAL REFORM [867-1046 A.D.]

- 867 **Adrian II.**
- 868 On death of Lothair II of Lorraine, Adrian attempts to bestow that crown on the emperor Louis II. This extension of the papal prerogatives is not welcome to the German bishops, and they rebuke Adrian.
- 870 Hincmar renews his struggle with the pope, and the whole Frankish church arrays itself against the power of the pope in dealing directly with bishops.
- 872 **John VIII.** During his pontificate, Rome is constantly in danger from the Saracens.
- 875 John bestows the imperial crown on Charles the Bald, not as his right, but as a gift. Victory over Hincmar and the Frankish church by the appointment of Ansegis as primate of France.
- 876 Beginning of quarrel with Formosus, bishop of Porto.
- 877 In league with Athanasius, duke-bishop of Naples, the Saracens reach the walls of Rome. Charles the Bald ignores John's appeals for help. The pope compelled to pay the Saracens tribute.
- 878 Lambert, duke of Spoleto, in the interest of the imperial claimant, Carloman, enters Rome, seizes John, and imprisons him. John escapes, and flees to Provence. He returns to Rome.
- 881 John crowns Charles the Fat emperor.
- 882 Death of John, possibly murdered. **Martin II.**
- 884 **Adrian III.**
- 885 **Stephen V.**
- 887 On deposition of Charles the Fat the Carolingian empire comes to an end.
- 891 **Formosus** elected by influence of Guido of Spoleto. The papacy enters a period of anarchy. The popes are elevated by whichever rival party is in the ascendant, "obtaining," says Reichel, "their pontificate by crime, and vacating it by murder."
- 896 **Boniface VII** dies in a few days. The Italian party elects **Stephen VI.** He mutilates the dead body of Formosus.
- 897 Stephen imprisoned and strangled. **Romanus** occupies the see a few months. **Theodore II**, who belongs to the faction of Formosus.
- 898 **John IX**, though of Formosus' party, submits to the emperor Lambert. The right of plundering the pope's palace, on his decease, is prohibited.
- 900 **Benedict IV.**
- 901 He crowns Louis of Provence, the rival of Berengar.
- 903 **Leo V.** In a few months he is imprisoned by **Christopher**, one of his chaplains, who secures his own election.
- 904 Christopher driven from Rome by the soldiers of Berengar. Election of **Sergius III**. The infamous Theodora and her daughters, Marozia and Theodora, have complete influence over Sergius. They further the aims of Berengar's party. Complete degradation of the papacy.
- 911 **Anastasius III.**
- 913 **Lando.**
- 914 **John X**, archbishop of Ravenna, is elected through influence of Theodora, whose paramour he is. He proves an able pontiff, and forms a league among the Italian dukes to resist the Saracens, and, in furtherance of this project,
- 916 crowns Berengar emperor; then, for the first time in the history of the papacy, the pope goes forth to battle, defeats the Saracens, and destroys the fortress of Gargiliano.

- 925 John expels the marquis Alberic, lover or husband of Marozia. Marozia's power increases. She seizes the castle of St. Angelo. On death of Alberic she marries Duke Guido of Tuscany.
- 926 Treaty between Hugo of Provence and John.
- 928 John imprisoned by Marozia's party, and dies, probably by violence. **Leo VI.**
- 929 **Stephen VII.**
- 931 **John XI**, son of Marozia and Sergius III or Alberic, elected through his mother's influence. Guido is dead, and Marozia marries Hugo of Provence.
- 932 Rome rebels at this. Alberic, brother of the pope, casts him and Marozia into prison, and makes himself master of Rome. Alberic marries the daughter of Hugo.
- 936 Death of John in prison? He has exercised his spiritual functions, but the government of Rome has been conducted by Alberic. **Leo VII.**
- 939 **Stephen VIII.**
- 941 **Martin III.**
- 946 **Agapetus II.** These four are appointed by the sole will of Alberic—they have no power.
- 953 Death of Alberic, leaving his authority to his son, Octavian.
- 955 On death of Agapetus, Octavian is elected pope. He takes the name of **John XII**, the first to take an ecclesiastical name.
- 961 John, threatened by Berengar II, appeals to King Otto I of Germany, who comes at once to Germany and is crowned king at Pavia.
- 962 John crowns Otto emperor at Rome. Pope and Roman people take oath of allegiance to Otto. Otto returns to Pavia, and learns that John, fearing his mastery, has entered into correspondence with the deposed Italian king, Adalbert. He sends officers to investigate this, and they return with a long list of crimes charged against John by the Roman people.
- 963 Adalbert returns to Rome. Otto marches thither. The pope and Adalbert flee. Trial and deposition of the pope by Otto. **Leo VIII**, the chief secretary of the Roman see, is elected.
- 964 Otto leaves Rome. A rebellion forces Leo to flee, and the gates are opened to John, who reassumes his office. The people embrace his cause. Death of John, probably at the hands of an injured husband. Disregarding the emperor and Leo, the people elect a new pope, **Benedict V**. Otto proceeds against the anti-pope, who submits and is degraded. Leo, in council, recognises right of Otto and his successors in the kingdom of Italy to elect his own successors to the empire.
- 965 **John XIII** (bishop of Narni). On account of his haughtiness the Romans expel him. The prefect Rotfred assumes government of Rome.
- 966 Otto comes to Rome on appeal of John. Rotfred killed; John restored. Otto treats the Romans barbarously. Overawed by Otto, the Romans let John reign in peace.
- 972 The see vacant for three months, on death of John, while Otto is consulted. **Benedict VI** elected.
- 974 Bonifazio Francone, at the instigation of the Tuscan party, imprisons Benedict, strangles him, and assumes the papacy as **Boniface VII**. This anti-pope compelled to flee in a month to Constantinople. He carries off all the treasure from St. Peter's. Election of **Benedict VII**, who excommunicates Boniface and, under protection of Otto II, rules in peace.
- 983 **John XIV.** Death of Otto in Rome.
- 984 Boniface suddenly reappears, imprisons John (who dies by starvation or poison), and seats himself in the papal chair. Re-establishment of the Roman Republic with the consul Crescentius at its head.
- 985 Sudden death of Boniface. **John XV.** Crescentius compels him to leave Rome, and he appeals to Otto III.
- 987 John is permitted to return. He now rules, but in subjection to the consul and senate.
- 996 On death of John, Otto brings about election of his kinsman, **Gregory V** (Bruno, duke of Carinthia). He crowns Otto emperor. Crescentius condemned to exile, but pardoned at intercession of Gregory, to whom he takes oath of fidelity. Crescentius compels Gregory to flee, and puts **John XVI** (Philagathus) in the papal chair.
- 998 Otto, as soon as possible, comes to Italy. John escapes, but is brought back and horribly punished. Crescentius surrenders, and is put to death. Gregory restored.
- 999 Death of Gregory, perhaps by poison. **Silvester II** (Gerbert). Otto and Gregory plan together to restore the empire to its grandeur in the Augustan Age—the emperor to have boundless temporal, and the pope boundless spiritual, power.
- 1001 The Roman nobles revolt at this idea, but are quickly brought to terms.
- 1002 Death of Otto, probably by poison administered by Stephanina, widow of Crescentius.

- 1008 Death of Gregory, perhaps due also to poisoning by Stephanía. The plans to rescue the papacy from the patricians and populace of Rome have thus failed. **John XVII** (Sicco) occupies the see six months. **John XVIII** (Fausus).
- 1009 **Sergius IV**. Rome is again a republic, with the patrician John, son of Crescentius, at its head. The Tuscan party is in the ascendancy.
- 1012 **Benedict VIII** elected by the Tuscan party, to which the house of Crescentius has yielded the power. An anti-pope, *Gregory*, is set up by the party of Crescentius. Benedict has to flee, but soon returns to Rome, protected by the emperor Henry II.
- 1014 Benedict administers a defeat to the Saracens near Pisa.
- 1021 Benedict assists Henry II in his war against the Byzantines in southern Italy.
- 1024 On Benedict's death the Tuscan party elevates his brother, **John XIX**, a layman, to the papal chair.
- 1033 On John's death the power of the Tuscan house secures the pontificate for his young nephew, **Benedict IX**.
- 1042 The "Truce of God" sanctioned.
- 1044 Benedict, after leading a vicious and depraved life, is driven from Rome by the people. They then elect *Silvester III*, but Benedict returns in triumph, and the anti-pope flees.
- 1045 Benedict sells the pontificate to *Gregory VI* (Johannes Gratianus) of the house of Tusculum, a man of learning and unimpeachable chastity, who endeavours to institute reforms.
- 1046 The scandal of Benedict's act leads to Henry III assembling the Council of Sutri, which deposes the three popes and elects Suidgar bishop of Bamberg, **Clement II**, to the papal chair. The council gives the emperor the right of nominating future popes, which displeases the Roman clergy and people.

THE AGE OF GREATNESS [1046-1305 A.D.]

- A new era is inaugurated for the papacy. The power of the popes begins to overshadow that of the emperors.
- 1047 Clement summons a council to condemn the all-pervading vice of simony. Death of Clement. Benedict IX seizes the throne and holds it for nine months.
- 1048 Poppo, bishop of Brixen, **Damasus II**, appointed pope by the emperor. Benedict flees on his appearance. Damasus dies in less than a month. Hildebrand voices the objections of the Roman clergy as to the power of the emperor to appoint the popes. Bruno, bishop of Toul, **Leo IX**, is the imperial choice for the next pope.
- 1049 With the assistance of Hildebrand, Leo plans many reforms, including prohibition of marriage to the clergy, simony, etc. The synods of Rome, Rheims, and Mainz enact reformatory canons. Leo forms the college of cardinals.
- 1049-1051 Leo visits France and Germany.
- 1052 Third visit of Leo to Germany to mediate between Henry III and Andrew of Hungary.
- 1053 Campaign of Leo against the Normans. Capture of Leo at Civitella. Treaty of Hildebrand with Berengar of Tours.
- 1054 Leo returns to Rome and dies. Hildebrand goes to the emperor as plenipotentiary of the Roman clergy and people.
- 1055 Gebhard of Eichstadt, **Victor II**, Hildebrand's candidate, made pope. He carries on Leo's work of reform.
- 1056 Death of Henry III, leaving infant son, furthers plan of Hildebrand.
- 1057 The Romans reassert their right to create popes on death of Victor. Cardinal Frederick of Lorraine, **Stephen IX**, made pope.
- 1058 Stephen dies. Ignoring the empress Agnes, the Roman party makes Giovanni di Velletri, **Benedict X**, pope, getting the most lavish grants from him. The empress empowers Hildebrand to proceed with new election.
- 1059 Gerard, archbishop of Florence, **Nicholas II**, is elected and Benedict declared deposed. Hildebrand determines to deal a blow at the imperial prerogative. Second Lateran Council. The election of pope is vested solely with the cardinal-bishops. Simony and clerical marriage forbidden.
- 1061 Election of Anselmo Baggio, **Alexander II**, without consent of emperor, inaugurates the great struggle between pope and emperor. The imperial party calls a council at Bâle and elects Pietro Cadolaus *Honorius II*. He advances to Rome.
- 1063 The anti-pope driven by the Normans into the castle of St. Angelo, where he holds his position until
- 1064 when the fall of Adalbert crushes his last hopes. The schism is healed by Hanno, and Alexander universally acknowledged pope. Resistance to the decrees of celibacy is strong.

- 1073 Hildebrand, **Gregory VII**. His election is confirmed by the emperor. His main objects are the enforcement of celibacy among the clergy and the prohibition of investiture by the laity which is the great cause of simony. He demands that Henry IV shall acquiesce in all the newly assumed prerogatives of the papacy.
- 1075 Lay investiture prohibited. Breach between pope and Henry IV.
- 1076 Henry calls diet at Worms and declares pope deposed. Gregory excommunicates Henry, who is suspended from his royal office by Diet of Tribur.
- 1077 Henry humbles himself before the pope at Canossa. Gregory establishes the principle of the papal power to judge kings.
- 1080 Second excommunication of Henry. His adherents call a council and declare Gregory deposed. Election of Guibert, archbishop of Ravenna, **Clement III**, as anti-pope.
- 1084 Henry finally takes Rome. Gregory shuts himself in the castle of St Angelo. Clement crowns Henry emperor. The Normans take Rome. Robert Guiscard releases Gregory, who goes to Salerno and dies the following year. Clement III rules at Rome.
- 1086 The cardinals elect Desiderius, abbot of Monte Cassino, **Victor III**, pope. He lives mostly at Monte Cassino.
- 1087 Death of Victor.
- 1088 Five months after Victor's death Eudes, bishop of Ostia, **Urban II**, is elected pope. He resides at Monte Cassino.
- 1094 Urban in Rome. Clement holds only the Vatican, St. Angelo, and the Lateran.
- 1095 Urban preaches the First Crusade in France. Council of Clermont.
- 1099 **Paschal II**. He expels Clement III from Rome, who dies the following year.
- 1100 On Clement's death, *Theodore*, anti-pope, is elected by the imperial party. He falls into Paschal's hands and condemned to be a hermit.
- 1102 *Albert* anti-pope — he is thrust into a monastery.
- 1105 *Silvester IV*, anti-pope. He is eventually deposed by the emperor himself.
- 1106 On death of Henry IV, the question of investiture is renewed with Henry V.
- 1110 Henry V makes a wailike descent on Italy. Treaty of Sutri, compromising rights of the church.
- 1111 Paschal refuses to crown Henry, who imprisons both pope and cardinals. Paschal compelled to bestow the crown on Henry.
- 1115 Death of the countess Matilda, leaving her possessions to the pope. Henry threatens another visit to Rome.
- 1116 Excommunication of Henry in the Lateran Council. Henry advances on Rome. The pope retreats to Benevento.
- 1118 Paschal returns to Rome. He dies. The cardinals elect Giovanni da Gaeta, **Gelasius II**. He is at once seized by Cencius Frangipani. The Transteverines compel his surrender. Henry V arrives in Rome. The pope flees to Gaeta, where he is consecrated. Henry, with the assent of the people, makes Maurice Bourdin, *Gregory VIII*, anti-pope. On Henry's departure, Gelasius returns to Rome, but, again attacked, leaves Rome for France.
- 1119 Death of Gelasius at Lyons. Election of Guido, archbishop of Vienne, **Calixtus II**. He excommunicates Henry and the anti-pope, and sets out for Rome.
- 1120 Calixtus captures Gregory and submits him to great degradation.
- 1121 Death of Gregory in prison. *Celestine II* anti-pope.
- 1122 The Concordat of Worms settles the question of investiture. The emperor cedes the right of investiture by ring and staff. The pope allows the election of bishops and abbots according to canonical procedure in the presence of the emperor, but without bribery or compulsion.
- 1124 Lambert di Fagnano, **Honorius II**, elected through the Frangipani influence. He rules in peace with Germany, but heads the papal forces in the south of Italy.
- 1130 At death of Honorius, a portion of the cardinals elect Gregorio de' Papi, **Innocent II**. The remainder choose Peter Leonis, *Anacletus II*, who gains the support of Roger of Sicily. Innocent wins over Bernard of Clairvaux, and, through him, Lothair II.
- 1132 Lothair goes to Italy against Anacletus and Roger.
- 1133 Coronation of Lothair by Innocent, who gives him the allodial possessions of the countess Matilda as a fief.
- 1138 Death of Anacletus settles the disputed election. Gregorio Conti, **Victor IV**, the new anti-pope, holds out for two months. All Rome acknowledges Innocent.
- 1139 Great Lateran Council. It condemns Arnold of Brescia. The pope asserts his unlimited power over the episcopal order. Innocent goes to war with Roger of Sicily and is taken prisoner. He is released on recognising Roger's title and kingdom.
- 1143 Guido di Castello, **Celestine II**.
- 1144 **Lucius II**. The Roman people carry out the plans of Arnold of Brescia, institute a republic, and accept only the spiritual authority of the pope. Lucius appeals to the emperor, Conrad, in vain.

- 1145 Death of Lucius while storming the Capitol. The abbot, Bernard, of Pisa, **Eugenius III**, succeeds. He recovers Rome from Arnold of Brescia. The republic capitulates.
- 1146 Arnold regains Rome. Eugenius flees to France. He becomes the satellite of Bernard of Clairvaux. Council of Vézelay promotes Second Crusade.
- 1153 Conrad, bishop of Sabina, **Anastasius IV**.
- 1154 Nicholas Breakspear, **Adrian IV**.
- 1155 Rome put under religious interdiction. The clergy and people compel the senate to yield. Banishment and execution of Arnold of Brescia. Coronation of Frederick Barbarossa.
- 1156 Frederick retires to Germany. Alliance of Adrian with Sicily.
- 1157 Quarrel of Frederick and Adrian.
- 1158 Frederick goes to Italy to settle quarrel.
- 1159 Frederick threatened with excommunication. Adrian dies. The election divided: Rolando Ranuci, **Alexander III**, and Octavian, cardinal of St. Cecilia, **Victor IV**.
- 1160 Frederick summons Council of Pavia to decide claim of the two popes. On account of Alexander's haughty attitude Frederick recognises Victor.
- 1162 After many struggles with Victor, Alexander takes refuge in France.
- 1164 Death of Victor. Guido of Crema, **Paschal III**, chosen by a small faction to succeed as anti-pope. He does not dare enter Rome.
- 1165 Alexander returns to Rome where the senate receives him.
- 1167 Frederick takes Rome and installs Paschal. His second coronation by Paschal.
- 1168 The cause of Paschal much weakened by departure of Frederick. Death of Paschal. John, bishop of Tusculum, **Calixtus III** succeeds as anti-pope. His power grows weaker.
- 1176 Frederick makes armistice with pope and Lombards after defeat at Legnano.
- 1177 Reconciliation of Frederick and Alexander at Venice.
- 1178 Calixtus abdicates his title. End of the schism.
- 1181 Ubaldo Allucingoli, **Lucius III**.
- 1182 Rebellion in Rome drives Lucius out.
- 1185 Humbert Crivelli, **Urban III**. He lives chiefly at Verona. He quarrels with Frederick over several matters.
- 1187 Death of Urban as he is about to excommunicate Frederick. Albert, cardinal of San Lorenzo, **Gregory VIII**. He preaches a crusade. He goes to Pisa to settle quarrel between Genoa and Pisa and dies. Paolo Scolari, **Clement III**.
- 1188 Clement makes peace with the Roman people.
- 1191 Giacinto Orsini, **Celestine III**. Surrender of Tusculum to the Romans.
- 1194 The pope excommunicates Henry VI for his cruelty to the Sicilians.
- 1198 Lothario Conti, **Innocent III**. His pontificate marks the culmination of the papal power. Innocent preaches the Fifth Crusade. He compels the prefect of Rome to swear allegiance to him, thus practically establishing the temporal sovereignty of the pope over Rome. He orders the seneschal Markwald of Anweiler to surrender the march of Ancona. Death of Constanza. Markwald lays claim to the administration of Sicily. Association of Guelfs with papal party.
- 1199 Conrad of Lutzenberg, count of Spoleto, is forced to return to Germany. The Italian cities welcome Innocent as a deliverer.
- 1201 Decision in favour of Otto IV, of Germany. Defeat of Markwald by Walter de Brienne and the papal army. Innocent compels Philip Augustus to take back his divorced wife.
- 1202 Alfonso IX refuses to annul his marriage to his cousin. Papal interdict in the kingdom of Leon. Innocent protests against the crusaders' expedition against Zara.
- 1204 Innocent sends legate to crown Joannice king of Bulgaria. Dominic begins to preach in Languedoc.
- 1208 Resistance of King John of England to the consecration of Stephen Langton as archbishop of Canterbury. Interdiction placed on England.
- 1209 Otto abandons the lands of the countess Matilda and other territories in Italy to the pope. Innocent crowns him. Excommunication of King John. Crusade against the Albigenses is begun.
- 1210 Excommunication of Otto who has not given up all the territories he promised. Foundation of the Franciscan order.
- 1212 Innocent makes Frederick II king of Germany. He deposes King John and offers crown of England to Philip Augustus.
- 1213 John submits to the pope.
- 1215 Innocent attempts to annul Magna Charta. Fourth Lateran Council. Transubstantiation a doctrine. Auricular confession enforced. Coronation of Frederick II as king of Germany, who promises to undertake a crusade.

- 1216 Confirmation of the Dominican order. Death of Innocent. Cencio Savelli, **Honorius III**, elected.
- 1217 Honorius obliges Andrew of Hungary to undertake a crusade.
- 1220 Coronation of Frederick as emperor. He renews promises to go to the Holy Land.
- 1223 Congress at Ferentino. Frederick pledges himself to start within two years.
- 1225 Frederick obtains another delay. On account of trouble with the senate Honorius goes to Tivoli.
- 1227 Ugolino Conti, **Gregory IX**. He excommunicates Frederick, who makes an unsuccessful attempt to start for the Holy Land. Ezzelino da Romano drives the Guelphs out of Verona and Vicenza.
- 1228 Second excommunication of Frederick for starting without absolution. The pope sends his army into Apulia.
- 1229 The papal army ravages Apulia but Frederick hastens back from Syria to recover his territory. He is excommunicated a third time. Close of the Albigensian Crusade. Council of Toulouse forbids reading of Scripture by laymen and adopts severe measures for the suppression of heresy.
- 1230 The pope and Frederick are reconciled. Great flood in Rome.
- 1231 Negotiations are opened for the union of the Greek and Latin churches.
- 1232 Tribunals of the Inquisition established in southern France.
- 1233 The Germans put to death the first inquisitor.
- 1234 Rising in Rome drives Gregory from the city.
- 1238 League of Venice, Genoa, and the pope against Frederick, on account of his growing power and successes in Lombardy.
- 1239 Excommunication of Frederick and charges preferred against him.
- 1240 Gregory proclaims a crusade against Frederick, who invades the papal territory.
- 1241 Frederick's fleets capture twenty-two Genoese galleys, containing many ecclesiastics on their way to a council at Rome. They are imprisoned. Death of Gregory. Goffredo Castiglione, **Celestine IV**, elected. He dies in eighteen days. The see is vacant.
- 1243 Frederick releases some of the imprisoned ecclesiastics that an election may take place. Senibaldi di Fieschi, **Innocent IV**, is chosen. Peace negotiations fail.
- 1244 Innocent escapes to Lyons.
- 1245 Innocent calls the Thirteenth General Council at Lyons. Frederick is excommunicated and deposed.
- 1246 Louis IX fails in an attempt to reconcile Innocent and Frederick. Innocent demands large sums from England, France, and Italy, to prosecute his struggle with Frederick, and this causes great discontent in those countries.
- 1247 Frederick besieges the papal forces in Parma.
- 1248 Frederick raises the siege.
- 1250 Death of Frederick.
- 1251 Return of Innocent to Italy. He goes to Perugia to reside. Excommunication of Conrad. The pope incites Sicily and Apulia to rebellion. Manfred puts the rebels down.
- 1252 Conrad IV and Manfred attack Naples, and capture Capua.
- 1253 Surrender of Naples to Conrad.
- 1254 The pope bestows the crown of Sicily on Prince Edmund of England. Death of Innocent, at Naples, on an expedition against Manfred. Rinaldo di Segni, **Alexander IV**. Rise of the Flagellants.
- 1255 The people of Messina expel the papal governor. The papal legate makes treaty with Manfred, but Alexander will not ratify it, claiming that Edmund is king of Sicily. The English parliament will not grant Edmund the money to take the throne.
- 1256 Manfred makes himself supreme in Sicily in the name of Conrad. Imprisonment of the senator Brancalione, who is released by the people (1258). Establishment of the Augustine order of mendicant friars.
- 1257 Interdiction of Portugal on account of divorce of Alfonso III.
- 1258 Battle of Corticella. Ezzelino da Romano defeats the pope's army, and captures Brescia.
- 1259 Excommunication of Manfred, who has been crowned the previous year. The pope decides the question of emperorship in favour of Richard of Cornwall. Fall of the Ghibelline champion, Ezzelino da Romano.
- 1260 The Ghibellines regain Florence. Execution of Alberic da Romano.
- 1261 Death of Alexander in exile. Jacques Pantaléon, patriarch of Jerusalem, **Urban IV**.
- 1262 Urban, to resist Conradin, offers crown of Sicily to Charles of Anjou. The Ghibellines in Tuscany acknowledge Manfred.
- 1263 Milan refuses to accept Otto Visconti as archbishop of the city.
- 1264 Charles of Anjou appointed senator of Rome. Death of Urban.
- 1265 Guy Foulques, **Clement IV**. Coronation of Charles of Anjou as king of Sicily.

- 1269 Death of Clement. The see is vacant for over two years, owing to discord among the cardinals.
- 1271 Teobaldo di Visconti, **Gregory X**. Rudolf of Habsburg acknowledges papal supremacy.
- 1273 Gregory excommunicates the inhabitants of many north Italian cities for banding against Charles of Anjou.
- 1274 Fourteenth General Council at Lyons. A new crusade is preached, and a union of the Greek and Latin churches is effected. The union is never fully accepted in the Eastern Empire, and soon falls to pieces.
- 1276 Death of Gregory. Pietro di Tarantasia, **Innocent V**, dies in five months. Ottobono Fiesco, **Adrian V**, dies in six weeks. Pedro Julián, **John XX** or **XXI**.
- 1277 Giovanni Gaetano, **Nicholas III**, "**Il Comperto**." He belongs to the Orsini family.
- 1278 Cession of Romagna, the exarchate of Ravenna, and other territory, by Rudolf of Habsburg, to the pope, who acts as ruling sovereign over all his dominions. Nicholas is hostile to Charles. Nepotism practised by Nicholas.
- 1280 Death of Nicholas in the midst of plans to establish his family in kingdoms in Italy. Discord caused by Charles in the College of Cardinals.
- 1281 Simon de Brion, **Martin IV**, elected after six months, through influence of Charles. The pope retires to Orvieto.
- 1282 Martin excommunicates Pedro of Aragon, who has been declared king of Sicily after the "Sicilian Vespers."
- 1283 The pope offers crown of Aragon to Charles of Valois.
- 1285 Death of Charles quiets the affairs of Sicily. Giacomo Savelli, **Honorius IV**.
- 1287 Honorius prevents ratification of treaty between Aragon and France. Death of Honorius, and owing to disputes, the cardinals fail for ten months to elect a new pope.
- 1288 Girolamo d'Ascoli, **Nicholas IV**.
- 1289 After liberation of Charles the Lame of Naples, the pope absolves him from all conditions, by which he obtains his freedom. The Gueli and Ghibelline contest continues fiercely in the north. Nicholas becomes enslaved to the Colonnas.
- 1292 Death of Nicholas. The see vacant for over two years.
- 1294 Election of Pietro di Morrhone, **Celestine V**, a lowly hermit. The cardinals repent, and compel him to abdicate. Benedict Cajetan, **Boniface VIII**, elected. He carries the papal pretensions further than any other pope, and prepares the way for the Reformation.
- 1296 Boniface begins his great struggle with Philip the Fair by issuing a bull excommunicating all princes who tax the clergy. Edward I of England outlaws all the clergy who obey this bull, and Philip retaliates by prohibiting the exportation of gold and silver out of France. Interdiction of Sicily. The Sicilians invade Calabria.
- 1297 Excommunication of the entire Colonna family because a member of it plundered a papal convoy.
- 1298 The pope proclaims a crusade against the Colonnas.
- 1299 Surrender of Palestrina to the papal army. It is razed to the ground.
- 1300 Plenary indulgence of Boniface.
- 1301 Boniface is prevented by the English parliament from interfering in the affairs of Scotland. Renewed quarrel with Philip over his imprisonment of the bishop of Pamiers. Charles of Valois is invited into Italy.
- 1302 Publication of the bull declaring that the church can have only one head.
- 1303 Philip burns a bull of excommunication issued by Boniface and refuses to acknowledge him as pope. Capture of Boniface by Guillaume de Nogaret. Death of Boniface Niccolo Boccasini, **Benedict XI**. He attempts to conciliate France and the Colonna family.
- 1304 Benedict excommunicates those who take part in the capture of Boniface. Death of Benedict, probably by poison, at the hands of the French party.

THE "BABYLONISH CAPTIVITY" [1305-1378 A.D.]

- 1305 The influence of Philip the Fair in the College of Cardinals brings about the election of Bertrand d'Agout, **Clement V**. The pope does not interfere in Philip's persecution of the Templars.
- 1309 The pope removes his residence to Avignon, principally because of the strife between the Orsini and Colonnas, in Rome. He pronounces a fearful ban of excommunication against the Venetians, in a quarrel over the possession of Ferrara. The Venetians driven from Ferrara, which is annexed to the papal states.
- 1310 Revolt of Ferrara and its severe punishment by the papal government.
- 1311 Suppression of the Templars at the Council of Vienne.

- 1314 The pope makes the king of Naples viceroy of Italy. The Guelf party is now in the ascendant. Death of Clement. The see is vacant for over two years.
- 1316 Jacques d'Euse, **John XXI** or **XXII**, of the French party, elected.
- 1317 The people of Ferrara restore the city to the Este family.
- 1322 The Visconti capture Cremona, and the whole family is excommunicated. John offers to recognise Frederick of Austria king of Germany, in return for his help. Frederick sends an army to Italy, but withdraws it.
- 1323 Excommunication of Ludwig IV of Bavaria. The papal forces take Alessandria and Tortona, and lay siege to Milan. Excommunication of Ludwig IV of Bavaria for helping the Visconti.
- 1324 The papal and Sicilian forces defeated by Galeazzo Visconti at Vaprio.
- 1326 John incites the duke of Lithuania to attack the Teutonic knights. The papal forces capture Palma and Reggio.
- 1328 Ludwig IV, crowned in Rome by Sciarra Colonna, obtains a decree from the Roman people that the pope must reside in Rome. John is declared deposed, and Pietro di Corvara, *Nicholas V*, made pope.
- 1329 The Ghibellines turn against Ludwig; the Visconti and Este families treat with the pope. Nicholas abdicates, and is imprisoned at Avignon.
- 1332 John of Bohemia, who has settled the troubles of the Ghibellines, plots with the pope to obtain Italy.
- 1333 The papal forces defeated at Ferrara. John abandons his designs on Italy, and returns to Bohemia.
- 1334 The papal party loses most of its captured cities. Death of John, as he is about to be tried for heresy. Jacques Fournier, **Benedict XII**. He begins to build the palace of the popes at Avignon, and attempts to curb the luxury of the monastic orders.
- 1338 The German electors declare that the pope has no jurisdiction over Germany.
- 1342 Pierre Roger, **Clement VI**. The Romans send an embassy to urge him to return to Rome. He appoints the Fifty Year Jubilee.
- 1343 Clement renews excommunication of Ludwig.
- 1347 Revolution of Rienzi in Rome. He is elected tribune, and carries out many reforms. After a defeat of the nobles he commits many extravagant acts, and is compelled to abdicate.
- 1348 Joanna of Naples sells Avignon to the pope.
- 1349 The Flagellants declared to be heretics.
- 1351 Rienzi delivered to the custody of the pope by Charles IV of Germany.
- 1352 Etienne d'Albert, **Innocent VI**.
- 1354 Cardinal Albornoz restores papal power in Rome. Rienzi made senator. He rules badly, and is killed.
- 1356 The Golden Bull terminates the long strife between papacy and empire.
- 1362 Guillaume de Grimoard, **Urban V**. Most of the pope's enemies have been quieted, but the Visconti still remain in open hostility. The pope desires to return to Rome, since the papal states are reduced to obedience.
- 1367 Urban removes to Rome. Death of Albornoz.
- 1370 Urban returns to Avignon and dies. Pierre Roger de Beaufort, **Gregory XI**. England and France reject his offers of mediation with contempt. Italy, after the death of Albornoz, attempts to free herself from the pope. The Visconti are all-powerful in the north. The whole south revolts. The Free Companies ravage the country. Sir John Hawkwood serves now the Guelfs and now the Ghibellines.
- 1376 Mission of St. Catherine of Siena to urge the pope to return to Rome.
- 1377 Arrival of Gregory at Rome.
- 1378 Death of Gregory.

THE GREAT SCHISM OF THE WEST [1378-1417 A.D.]

- 1378 The Romans urge the election of a Roman pope; under this pressure the cardinals choose Bartolommeo Prignano, **Urban VI**. The French cardinals immediately band against him, and, withdrawing to Fondi, pronounce the election invalid and elect Robert of Geneva, **Clement VII**. Germany, England, Denmark, Sweden, Poland, Hungary, and Italy (except Naples) support Urban. France, Naples, Scotland, Savoy, Lorraine, and the Spanish kingdoms support Clement. Urban resides at Rome; Clement, at Avignon. Urban excommunicates Clement. Wycliffe attacks the papal primacy.
- 1379 War between the two popes. Bloodshed and strife in Italy. Defeat of Clement's forces in Urban's crusade against Naples. St. Angelo surrenders. Clement retreats to Avignon.

- 1380 Joanna I of Naples attempts to poison Urban, who allies himself with Hungary. Charles of Durazzo reaches Rome on his way to Naples.
- 1381 Conquest of Naples by Charles of Durazzo and the Hungarians. He takes the throne.
- 1383 Urban VI goes to Naples, which Louis of Anjou, adopted by Joanna, has invaded. Urban obtains many advantages there for himself and family.
- 1384 Hostilities arise between Urban and Charles, owing to the former's arrogance. Louis dies, and his forces are dispersed.
- 1385 Charles induces several cardinals to plot against Urban. They are seized and tortured. Urban excommunicates Charles, who ignores the bull. Siege and capture of Nocera by Charles' army. Urban flees to Genoa. Charles goes to Hungary, leaving Naples to his son, Ladislaus.
- 1386 Urban orders the imprisoned cardinals (except one) put to death. The doge of Venice compels Urban to leave Genoa; he goes to Lucca.
- 1387 Urban moves to Perugia.
- 1388 Urban leaves Perugia for Naples, to which he has laid claim. His army breaks up, and he retires to Rome.
- 1389 Death of Urban. Pietro Tomacelli, **Boniface IX**. Clement crowns Louis II of Anjou king of Naples. Boniface adopts a conciliatory spirit and recognises Ladislaus.
- 1390 The Jubilee brings a great revenue into Boniface's treasury. He recognises the many dynasties within the papal states.
- 1392 Through influence of Boniface, who goes to Perugia, the warfare among the states of northern Italy is terminated.
- 1394 Death of Clement VII. Pedro de Luna, **Benedict XIII**, anti-pope.
- 1395 The University of Paris tries without success to heal the schism.
- 1398 France withdraws its allegiance from Benedict, who resists all efforts to make him abdicate. Scotland and Aragon alone remain faithful to him. Boniface makes himself master of Rome.
- 1399 Surrender of Benedict, who has been besieged by the French in Avignon. He promises to abdicate if Boniface will do the same.
- 1400 A reaction in favour of Benedict sets in. Rising of the Colonnas in Rome interferes with the Jubilee. The plague destroys many pilgrims. Edicts against the Bianchi.
- 1402 Boniface declares Ladislaus king of Hungary.
- 1403 The Visconti begin to lose their power. Boniface recovers Perugia, Bologna, and other towns by treaty. Benedict escapes from Avignon and recovers the allegiance of France.
- 1404 Death of Boniface, followed by a rising in Rome. The Orsini defeat the Colonnas. Cosimo de' Migliorati, **Innocent VII**. He possesses nothing in Rome but the Vatican and St. Angelo. Ladislaus of Naples comes to Rome to settle differences between pope and Romans.
- 1405 Innocent takes refuge at Viterbo. Sack of the Vatican by the Roman populace. Ladislaus attempts to seize Rome, and the people return to the pope. Futile negotiations between Innocent and Benedict, who leave France for Genoa.
- 1406 Benedict at Savona. The University of Paris proceeds against him. Innocent returns to Rome and dies. Angelo di Corraro, **Gregory XII**.
- 1408 France, having tried in vain to end the schism, renounces obedience to either pope. Benedict at Perpignan. Ladislaus seizes Rome. Gregory finally settles in Rimini. The cardinals of both parties arrange for a council at Pisa.
- 1409 Council of Pisa. The two popes refuse to appear, and are deposed. Pietro Philarghi, **Alexander V**, elected. The greater part of Christendom gives him allegiance, but Gregory is obeyed in Bavaria, Naples, and Friuli, and Benedict in Aragon. The three popes issue bulls of excommunication against each other. Alexander issues bull against heresy in Bohemia.
- 1410 Rome is captured from Ladislaus by Alexander's party. Death of Alexander. Balasare Cossa, **John XXII** or **XXIII**. He allies himself with the cause of Louis of Anjou.
- 1411 On the election of the emperor Sigismund, Germany gives allegiance to John. The pope, Louis, and the Orsini defeat Ladislaus at Roccasecca.
- 1412 Peace between the pope and Ladislaus, who abandons Gregory. The latter flees from Gaeta to Rimini. John Huss protests against the sale of indulgences, and is excommunicated.
- 1413 Ladislaus makes treaty, and seizes Rome and other papal possessions. John retreats to Florence, and turns to Sigismund for help. The Council of Constance is agreed on.

- 1414 Ladislaus enters Rome, but dies shortly after. The people restore Rome to John. John goes to Constance, and opens council. Gregory and Benedict send representatives.
- 1415 Deposition of John by the council. He is imprisoned. Voluntary abdication of Gregory. Benedict refuses to give up. Perfidious treatment and execution of John Huss.
- 1416 Execution of Jerome of Prague at Constance
- 1417 The council considers measures of reform. Election of Otto di Colonna, **Martin V**, as pope. Benedict still opposes him. Death of Gregory. Andiea Braccio takes Rome. Sforza and the Neapolitans drive him out, and restore the papal governor.

FROM THE RESTORATION TO THE ERA OF THE PROTESTANT REFORMATION
[1417-1513 A.D.]

- 1418 Close of the Council of Constance. Martin goes to Italy, accompanied by Sigismund.
- 1419 Martin fixes his residence at Florence. John is pardoned, and dies.
- 1420 Martin Sforza assists Louis III of Anjou in his attempts on Naples. Reconciliation of Martin and Braccio. The latter recovers Bologna for the pope. Martin goes to Rome
- 1424 Death of Benedict XIII. Some of the cardinals elect Gil de Munion (*Ægidius Nuñez*), *Clement VIII*, and a single French one elects *Benedict XIV*. Reform constitution of Martin. Death of Braccio. Martin soon recovers all the papal possessions.
- 1429 Clement VIII submits to Martin. Cardinal Beaufort's crusade against the Hussites.
- 1431 Gabriel Condolmieri, **Eugenius IV**. He quarrels with the Colonnas, and deprives them of their offices. They take up arms against him, but peace is made. Eugenius favours the Orsini. Opening of the Council of Bâle. It declares itself, in spiritual matters, superior to the pope. Eugenius orders the council dissolved.
- 1432 The council refuses to dissolve, and accuses the pope of contumacy.
- 1433 Eugenius revokes his dissolution. Negotiations for a union with the Greek church are begun
- 1434 The limits of papal authority fixed by the council. Eugenius gives Francesco Sforza the march of Ancona. Rising in Rome against Eugenius, Niccolo Fortebraccio captures the city. Eugenius escapes to Florence
- 1435 Defeat and death of Fortebraccio. Eugenius quarrels with the council.
- 1436 Eugenius removes to Bologna
- 1437 The Council of Bâle summons Eugenius to answer charges; he replies with a bull dissolving council and summoning another at Ferrara, to which the emperor of Constantinople, Joannes VIII, is invited, that a union between the two churches may be effected. The council ignores the bull, and continues its sittings
- 1438 The Council of Bâle passes a decree suspending the pope. Opening of the Council of Ferrara attended by the emperor and patriarch of Constantinople. The pope's fiscal rights annulled in France. The Council of Bâle is henceforth recognised only in Germany.
- 1439 The council removed to Florence. Union of the Greek and Latin churches effected. It comes to nothing, through hostile influences at Constantinople and the failure of Eugenius to keep his promises. Deposition of Eugenius at Bâle. Amadeus VIII of Savoy, *Felix V*, elected anti-pope. Eugenius excommunicates the Council of Bâle.
- 1440 Coronation of Felix.
- 1441 Felix quarrels with the council over questions of money. General peace in northern Italy concluded at Cremona.
- 1443 Felix deserts the council, but retains allegiance of Germany. Henceforth it exists only in name. Eugenius leaves Florence for Rome.
- 1445 Eugenius' deposition of the archbishop of Cologne and Trèves brings his dispute with the electors of Germany to a climax. The emperor Frederick III comes to his aid.
- 1446 Treaty between Frederick and Eugenius. Two electors are deposed, and the electors league against the pope.
- 1447 Through efforts of Aneas Sylvius Piccolomini the obedience of Germany is restored. Death of Eugenius. Tommaso Parentucelli, **Nicholas V**. Under him the revival of learning properly begins. The Vatican library is founded. Frederick III forbids any allegiance to Felix in Germany.
- 1448 Nicholas recognised by the German electors. Dissolution of the Council of Bâle.
- 1449 Abdication of Felix
- 1450 Francesco Sforza becomes lord of Milan. Peace restored in Italy.
- 1451 Nicholas begins great building operations.

- 1452 Nicholas crowns Frederick III emperor. Cardinal Isidore and a small force are sent to the relief of Constantinople.
- 1453 Plot of Stefano Porcario to re-establish the Roman Republic. It fails, and Porcario is exiled. The Ottoman conquest of Constantinople brings many learned men to Rome, who assist in the Renaissance. Nicholas proclaims a crusade against the Turks.
- 1454 League of Lodi.
- 1455 Alfonso Borgia, **Calixtus III**. His election is unpopular.
- 1456 Calixtus proclaims war against the Turks. The papal fleet is sent, but only wins a few unimportant victories.
- 1458 At death of Alfonso of Naples, Calixtus claims Naples, which he wants for a fief for his nephew, Pedro. These plans are terminated by Calixtus' death. **Æneas Sylvius Piccolomini, Pius II**. He recognises Ferdinand as king of Naples.
- 1459 Congress of Mantua. Pius dreams of converting Muhammed to Christianity.
- 1460 Publication of the bull "Execrabilis" in which appeals to future councils are condemned. Revolt of Tiburzio in Rome. Pius returns from Mantua and subdues it.
- 1463 Excommunication of George of Bohemia. Pius issues bull retracting opinions he held at the Council of Bale.
- 1464 In league with Venice and Hungary, Pius starts a crusade against the Turks. He dies at Ancona and the crusade is abandoned. Pietro Barbo, **Paul II**. He is apathetic about the crusade. The moral corruption of the court begins to alienate the respect of Germany.
- 1465 Paul recovers the patrimony from the sons of Everso di Anguillara.
- 1469 Departure of Frederick III from Rome—the last appearance of an emperor in Rome.
- 1470 Paul resigns his claim to Rimini. Publication of statutes for the government of Rome.
- 1471 Francesco della Rovere, **Sixtus IV**. He pursues a policy of family aggrandisement. He attempts a new crusade.
- 1472 The papal fleet plunders the Turkish coast, but makes little effect.
- 1478 Sixtus tacitly abets the conspiracy against the Medici. Interdiction of Florence for the execution of Archbishop Salviati. War declared on the Florentines who are in alliance with the king of Naples. Louis XI of France fails in offers of mediation.
- 1480 Peace arranged. The conquest of Otranto by the Turks unites all Italy (except Venice) against the invaders. Absolution of Florence.
- 1481 The Turks surrender Otranto after death of Muhammed II. Girolamo Riario seizes Forlì.
- 1482 Sixtus goes to war with Ferrara. Feuds in Rome. Victory at Campo Morito of Roberto Malatesta, the papal general. Peace with Ferrara.
- 1483 Excommunication of Venice for not making peace with Ferrara. Savonarola begins to preach.
- 1484 Sixtus attacks the Colonnas in his designs to increase power of Girolamo Riario. Death of Sixtus. The Romans attack Riario and other members of the pope's family Giovanni Battista Cibo, **Innocent VIII**.
- 1485 Siege of Rome by Virginio Orsini in a quarrel at the instigation of Naples. Innocent intimidated. Relief of Rome by Roberto Sanseverino.
- 1486 Rumours of French intervention lead the cardinals to urge the pope to make peace with Ferdinand, which he does in a manner favourable to Naples.
- 1487 Alliance of Innocent with Lorenzo de' Medici.
- 1489 Djem, brother of Bajazet II, arrives a prisoner in Rome. Innocent claims the kingdom of Naples because Ferdinand will not pay tribute.
- 1492 Peace made between the pope and Naples after three years of bickering. Death of Innocent. Rodrigo Borgia, **Alexander VI**. He suppresses the disorder in Rome occasioned by Innocent's death. Naples offers obedience.
- 1493 Lodovico il Moro arrays the pope, Milan, and Venice against Florence and Naples and invites Charles VIII of France to revive the Anjou claim to Naples. Alexander divides the lands of the new world between the Spanish and Portuguese. Peace made with Naples.
- 1494 Close alliance of the pope and Naples. Charles VIII arrives in Italy.
- 1495 Charles in Rome. The pope comes to terms with him and receives the obedience of France. Djem is delivered to Charles. Death of Djem, probably due to natural causes and not to poison administered by the pope, as usually believed. The pope joins a league to expel Charles from Naples. Charles' retreat. Inundation of Rome.
- 1496 Alexander makes war upon the Orsini.
- 1497 Excommunication of Savonarola. Peace with the Orsini. Divorce of Lucrezia Borgia from Giovanni Sforza. Murder of Alexander's son, the duke of Gandia, who has been made duke of Benevento. Alexander's mock plans for reform.

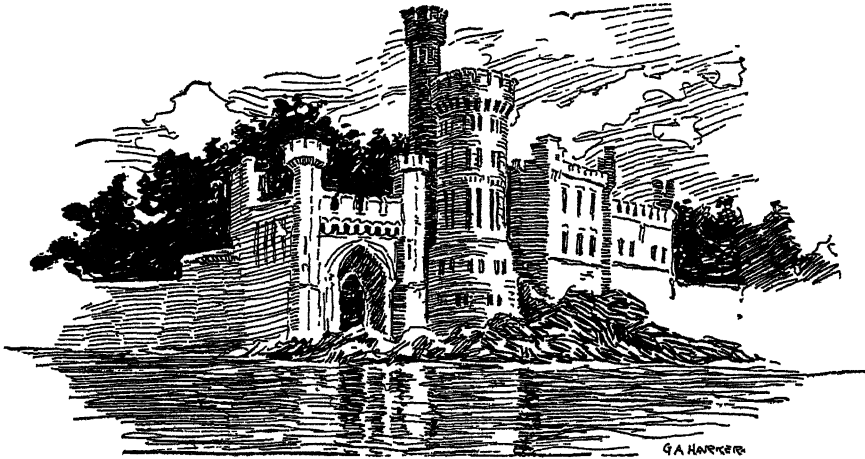
- 1498 The Orsini and Colonnas make peace in order to unite against the pope. Alexander allies himself with France. His object is the consolidation of Italy. Execution of Savonarola.
- 1499 Venice joins the pope and France against Milan. Louis XII captures Milan.
- 1500 Cesare Borgia captures Imola and Forlì. Murder of Lucrezia's third husband, Alfonso of Este, at instigation of Cesare. Year of Jubilee. Indulgences sold in foreign countries.
- 1501 Conquest of the Romagna by Cesare Borgia completed. Conquest of Naples by the French. The Colonnas submit to the pope.
- 1502 Cesare seizes Urbino and Sinigaglia.
- 1503 The pope takes violent measures against the Orsini family. Death of Alexander. Francesco Piccolomini, **Pius III.** His great desire is for peace. Cesare's dominions begin to fall to pieces. Death of Pius after a rule of less than four weeks. Giuliano della Rovere, **Julius II.** He imprisons Cesare.
- 1504 Liberation of Cesare, who is again imprisoned and sent to Spain. His domains are restored to the papacy. Inquisition introduced into Naples. Julius begins to practise nepotism.
- 1505 Treaty between the pope and Venice.
- 1506 Foundation of the present St Peter's cathedral laid. Capture of Perugia and Bologna by Julius.
- 1507 The emperor Maximilian plans to unite the empire and papacy.
- 1508 League of Cambray against Venice.
- 1509 Julius joins the league and excommunicates the Venetians. Defeat of Venice at Agnadello.
- 1510 Venice makes humiliating terms with Julius and is absolved. France placed under the ban. At synod of Tours the French bishops withdraw obedience and seek to depose Julius. Julius makes an alliance with the Swiss. The Swiss guard of the pope still exists. Julius makes war on the duchy of Ferrara.
- 1511 Julius besieges and captures Mirandola. Failure of the expedition against Ferrara. The "Holy League" of the papacy. Ferdinand and Venice to recover Bologna, captured by the French. Gaston de Foix continues hostilities against Ferrara and Venice.
- 1512 Successes of Gaston de Foix. His death at the battle of Ravenna. Many cities surrender to the Holy League. Opening of the Lateran Council to consider the schismatic French bishops. Julius recovers Bologna.
- 1513 Death of Julius.

THE POPES FROM THE DEATH OF JULIUS II [1513-1903 A.D.]

(The main political events of the papacy during this period are treated in the History of Italy; the list of popes is continued here for the sake of completeness.)

- 1513 **Leo X**, Giovanni de' Medici. Concordat with Francis I concerning appointment of French bishops (1515). Authorisation of sale of indulgences (1517) brings about the Reformation. Annexes Urbino and Perugia to the papal states. Alliance with Charles V against Francis I. A great patron of literature and art.
- 1522 **Adrian VI**, tutor of Charles V. Attempts reforms, but is unable to stay the progress of the Reformation.
- 1523 **Clement VII**, Giulio de' Medici. Enters the league against Charles V. Imprisoned at the sack of Rome (1527). Forbids the divorce of Henry VIII (1534).
- 1534 **Paul III**, Alessandro Farnese. Approves the establishment of the Jesuits (1540) and calls Council of Trent (1545). Makes his son duke of Parma and Piacenza.
- 1550 **Julius III** (Gianmaria de' Medici).
- 1555 **Marcellus II**, Marcellus Cervinus, dies in three weeks. **Paul IV**, Giovanni Pietro Caraffa, intolerant and tyrannical. Quarrels with Philip II of Spain who besieges Rome and makes Paul sue for peace.
- 1559 **Pius IV**, Giovanni Angelo de' Medici.
- 1566 **Pius V**, Michele Ghislieri. A violent persecutor of dissenters.
- 1572 **Gregory XIII**, Ugo Buoncompagni. Introduces the Gregorian calendar.
- 1585 **Sixtus V**, Felice Peretti. Builds Vatican library and other great works.
- 1590 **Urban VII**, Giovanni Battista Castagna, lives thirteen days.
- Gregory XIV**, Niccolò Sfondrati.
- 1591 **Innocent IX**, Giovanni Antonio Facchinetti. Lives two months.
- 1592 **Clement VIII**, Ippolito Aldobrandini. The Molinist and Jansenist controversy begins. Ferrara annexed to the papal states.

- 1604 **Leo XI**, Alessandro de' Medici. Dies in four weeks **Paul V**, Camillo Borghese. Contest with Venice in regard to ecclesiastical authority.
- 1621 **Gregory XV**, Alessandro Ludovisi. Founds the congregation of the Propaganda
- 1623 **Urban VIII**, Maffeo Barberini. Supports France in Thirty Years' War, annexes Urbino to his states.
- 1644 **Innocent X**, Giovanni Battista Pamfili. Condemns Treaty of Westphalia and the Jansenists.
- 1655 **Alexander VII**, Fabio Chigi. Louis XIV takes Avignon from him (1662).
- 1667 **Clement IX**, Giulio Rospighosi. Temporary peace between the French Jansenists and Jesuits
- 1670 **Clement X**, Emilio Altieri.
- 1676 **Innocent XI**, Benedetto Odescalchi. Controversy with Louis XIV over the ambassador's privileges at Rome.
- 1689 **Alexander VIII**, Pietro Ottoboni. Aids Venice against the Turks.
- 1691 **Innocent XII**, Antonio Pignatelli.
- 1700 **Clement XI**, Giovanni Francesco Albani. Jansenist controversy renewed in France. Clement aids pretender to the English throne
- 1721 **Innocent XIII**, Michelangelo Conti.
- 1724 **Benedict XIII**, Vincenzo Marco Orsini. Makes an ineffectual attempt to reconcile all divisions of Christianity.
- 1730 **Clement XII**, Lorenzo Corsini.
- 1740 **Benedict XIV**, Prospero Lambertini.
- 1758 **Clement XIII**, Carlo della Torre di Rezzonico. The papacy loses Avignon for the second time (1768). The Neapolitans seize Benevento
- 1769 **Clement XIV**, Giovanni Vincenzo Antonio Ganganelli. He suppresses the Jesuits
- 1775 **Pius VI**, Giovanni Angelo Braschi. The French seize his states and carry him to France a prisoner
- 1800 **Pius VII**, Gregorio Luigi Barnaba Chiaramonti. Ratifies concordat with France, crowns Napoleon emperor (1804). The French take his states and imprison him (1809). Is restored 1814
- 1823 **Leo XII**, Annibale della Genga
- 1829 **Pius VIII**, Francesco Castiglione.
- 1831 **Gregory XVI**, Bartolommeo Alberto Cappellari
- 1846 **Pius IX**, Mastai Ferretti. Begins as a reformer but afterwards changes his policy. In 1870 the last of his dominions are added to the kingdom of Italy.
- 1878 **Leo XIII**, Giacchino Pecci.



CHAPTER I

ORIGIN AND RISE OF THE PAPACY

[42-842 A.D.]

LIKE almost all the great works of nature and of human power in the material world and in the world of man, the papacy grew up in silence and obscurity. The names of the earlier bishops of Rome are known only by barren lists, by spurious decrees and epistles inscribed, centuries later, with their names; by their collision with the teachers of heretical opinions, almost all of whom found their way to Rome; by martyrdoms ascribed with the same lavish reverence to those who lived under the mildest of the Roman emperors, as well as those under the most merciless persecutors. Yet the mythic or imaginative spirit of early Christianity has either respected, or was not tempted to indulge its creative fertility by the primitive annals of Rome. After the embellishment, if not the invention, of St. Peter's pontificate, his conflict with Simon Magus in the presence of the emperor, and the circumstance of his martyrdom, it was content with raising the successive bishops to the rank of martyrs without any peculiar richness or fullness of legend.

The dimness and obscurity which veiled the growing church, no doubt threw its modest concealment over the person of the bishop. He was but one man, with no recognised function, in the vast and tumultuous population. He had his unmarked dwelling, perhaps in the distant Transteverine region, or in the then lowly and unfrequented Vatican. By the vulgar, he was beheld as a Jew, or as belonging to one of those countless eastern religions, which, from the commencement of the empire, had been flowing, each with its strange rites and mysteries, into Rome. The emperor, the imperial family, the court favourites, the military commanders, the consulars, the senators, the patricians by birth, wealth, or favour, the pontiffs, the great lawyers, even those who ministered to the public pleasures, the distinguished mimes or gladiators, when they appeared in the streets, commanded more public

attention than the Christian bishop, except when sought out for persecution by some politic or fanatic emperor. Slowly, and at long intervals, did the bishop of Rome emerge to dangerous eminence.

Christianity itself might seem, even from the first, to have disdained obscurity — to have sprung up or to have been forced into terrible notoriety in the Neroman persecution and the subsequent martyrdom of one at least, according to the vulgar tradition, of its two great apostles. What caprice of cruelty directed the attention of Nero to the Christians, and made him suppose them victims important enough to glut the popular indignation at the burning of Rome, it is impossible to determine. The cause and extent of the Domitian persecution is equally obscure. The son of Vespasian was not likely to be merciful to any connected with the fanatic Jews. Its known victims were of the imperial family, against whom some crime was necessary, and an accusation of Christianity served the end.

At the commencement of the second century, under Trajan, persecution against the Christians is raging in the East. That, however, was a local or rather Asiatic persecution, arising out of the vigilant and not groundless apprehension of the sullen and brooding preparation for insurrection among the whole Jewish race (with whom Roman terror and hatred still confounded the Christians), which broke out in the bloody massacres of Cyrene and Cyprus, and in the final rebellion during the reign of Hadrian, under Barchochebas (Bar Koziba). But while Ignatius, bishop of Antioch, is carried to Rome to suffer martyrdom, the Roman community is in peace, and not without influence. Ignatius entreats his Roman brethren not to interfere with injurious kindness between himself and his glorious death.

The wealth of the Roman community, and their lavish Christian use of their wealth, by contributing to the wants of foreign churches, at all periods, especially in times of danger and disaster (an ancient usage which lasted till the time of Eusebius), testifies at once to their flourishing condition, to their constant communication with more distant parts of the empire, and thus incidentally, perhaps, to the class, the middle or mercantile class, which formed the greater part of the believers.

But the history of Latin Christianity has not begun. For some considerable (it cannot but be an undefinable) part of the first three centuries, the church of Rome, and most, if not all the churches of the West, were, if we may so speak, Greek religious colonies. Their language was Greek, their organisation Greek, their writers Greek, their Scriptures Greek; and many vestiges and traditions show that their ritual, their liturgy, was Greek. Through Greek the communication of the churches of Rome and of the West was constantly kept up with the East; and through Greek every heresiarch, or his disciples, having found his way to Rome, propagated with more or less success his peculiar doctrines. Pope Leo I (440-461) was the first celebrated Latin preacher, and his brief and emphatic sermons read like the first essays of a rude and untried eloquence, rather than the finished compositions which would imply a long study and cultivation of pulpit oratory. Compare them with Chrysostom.

Africa, not Rome, gave birth to Latin Christianity. Tertullian was the first Latin writer, at least the first who commanded the public ear; and there is strong ground for supposing that, since Tertullian quotes the sacred writings perpetually and copiously, the earliest of those many Latin versions, noticed by Augustine, and on which Jerome grounded his Vulgate, were African. Cyprian kept up the tradition of ecclesiastical Latin. Arnobius, too, was an African.

[42-312 A D.]

Thus the Roman church was but one of the confederation of Greek religious republics, founded by Christianity. As of apostolic origin, still more as the church of the capital of the world, it was, of course, of paramount dignity and importance. It is difficult to exaggerate the height at which Rome, before the foundation of Constantinople, stood above the other cities of the earth; the centre of commerce, the centre of affairs, the centre of empire. The Christians, like the rest of mankind, were constantly ebbing and flowing out of Rome and into Rome. The church of the capital could not but assume something of the dignity of the capital; it was constantly receiving, as it were, the homage of all the foreign Christians, who, from interest, business, ambition, curiosity, either visited or took up their residence in the Eternal City.

But if Rome, or the church of Rome, was thus the centre of the more peaceful influences of Christianity, and of the hopes and fears of the Christian world, it was no less inevitably the chosen battle-field of her civil wars; and Christianity has ever more faithfully recorded her dissensions than her conquests. In Rome every feud which distracted the infant community reached its height; nowhere do the judaising tenets seem to have been more obstinate, or to have held so long and stubborn a conflict with more full and genuine Christianity. In Rome every heresy, almost every heresiarch, found welcome reception. All new opinions, all attempts to harmonise Christianity with the tenets of the Greek philosophers, with the oriental religions, the cosmogonies, the theophanies, and mysteries of the East, were boldly agitated, either by the authors of the gnostic systems or by their disciples. Valentinus the Alexandrian was himself in Rome, so also was Marcion of Sinope. The Phrygian Montanus, with his prophetesses, Priscilla and Maximilla, if not present, had their sect, a powerful sect, in Rome and in Africa. In Rome their convert, for a time at least, was the pope; in Africa, Tertullian. Somewhat later, the precursors of the great Trinitarian controversy came from all quarters. Praxeas, an Asiatic; Theodotus, a Byzantine; Artemon, an Asiatic; Noetus, a Smyrniote, at least his disciples the deacon Epigenes and Cleomenes, taught at Rome. Sabellius, from Ptolemais in Cyrene, appeared in person; his opinions took their full development in Rome. Not only do all these controversies betray the inexhaustible fertility of the Greek or eastern imagination, not only were they all drawn from Greek or oriental doctrines, but they must have been still agitated, discussed, ramified into their parts and divisions, through the versatile and subtile Greek. They were all strangers and foreigners; not one of all these systems originated in Rome, in Italy, or in Africa. On all these opinions the bishop of Rome was almost compelled to sit in judgment; he must receive or reject, authorise or condemn; he was a proselyte, whom it would be the ambition of all to gain.

Thus, down to the conversion of Constantine, the biography of the Roman bishops, and the history of the Roman episcopate, are one; the acts and peculiar character of the pontiffs, the influence and fortunes of the see, excepting in the doubtful and occasional gleams of light which have brought out Victor, Zephyrinus, Calixtus, Cornelius, Stephen, into more distinct personality, are involved in a dim and vague twilight. On the establishment of Christianity, as the religion if not of the empire, of the emperor, the bishop of Rome rises at once to the rank of a great accredited functionary; the bishops gradually, though still slowly, assume the life of individual character. The bishop is the first Christian in the first city of the world, and that city is legally Christian. The supreme pontificate of heathenism might still

linger from ancient usage among the numerous titles of the emperor; but so long as Constantine was in Rome, the bishop of Rome, the head of the emperor's religion, became in public estimation the equal, in authority and influence immeasurably the superior, to all of sacerdotal rank. The schisms and factions of Christianity now become affairs of state. As long as Rome is the imperial residence, an appeal to the emperor is an appeal to the bishop of Rome. It was the slow and imperceptible accumulation of wealth, the unmarked ascent to power and sovereignty, which enabled the papacy to endure for centuries.

The obscurity of the bishops of Rome was not in this alone their strength. The earlier pontiffs (Clement is hardly an exception) were men who of themselves commanded no great authority, and awoke no jealousy. Rome had no Origen, no Athanasius, no Ambrose, no Augustine, no Jerome. The power of the hierarchy was established by other master-minds; by the Carthaginian Cyprian, by the Italian Ambrose, the prelate of political weight as well as of austere piety, by the eloquent Chrysostom. The names of none of the popes, down to Leo and Gregory the Great, appear among the distinguished writers of Christendom. This more cautious and retired dignity was no less favourable to their earlier power, than to their later claim of infallibility. If more stirring and ambitious men, they might have betrayed to the civil power the secret of their aspiring hopes; if they had been voluminous writers, in the more speculative times, before the Christian creed had assumed its definite and coherent form, it might have been more difficult to assert their unimpeachable orthodoxy.

The removal of the seat of empire to Constantinople consummated the separation of Greek and Latin Christianity; one took the dominion of the East, the other of the West. Greek Christianity has now another centre in the new capital; and the new capital has entered into those close relations with the great cities of the East, which had before belonged exclusively to Rome. Alexandria has become the granary of Constantinople; her Christianity and her commerce, instead of floating along the Mediterranean to Italy, pour up the *Ægean* to the city on the Bosphorus. The Syrian capitals, Antioch, Jerusalem, the cities of Asia Minor and Bithynia, Ephesus, Nicæa, Nicomedia, own another mistress. The tide of Greek trade has ebbed away from the West, and found a nearer mart; political and religious ambition and adventure crowd to the new eastern court. That court becomes the chosen scene of Christian controversy; the emperor is the proselyte to gain whom contending parties employ argument, influence, intrigue.

That which was begun by the foundation of Constantinople, was completed by the partition of the empire between the sons of Constantine. There are now two Roman worlds, a Greek, and a Latin. In one respect, Rome lost in dignity, she was no longer the sole metropolis of the empire; the East no longer treated her with the deference of a subject. On the other hand, she was the uncontested, unrivalled head of her own hemisphere; she had no rival in those provinces, which yet held her allegiance, either as to civil or religious supremacy. The separation of the empire was not more complete between the sons of Constantine or Theodosius, than between Greek and Latin Christianity.^b

The advance of Christianity involved an emancipation of religion from all political elements, and this was inevitably followed by the establishment of a distinct ecclesiastical body, with a constitution peculiar to itself. In this separation of the church from the state consists, perhaps, the most important and most effectually influential peculiarity of Christian times.



SAINT AMBROSE REFUSING THEODOSIUS ENTRY TO CHURCH
AFTER HIS MASSACRE OF THE THESSALONIANS
(From the painting by Rubens)

[42-395 A.D.]

The spiritual and temporal powers may come into close contact — they may remain in the most intimate communion; but a perfect coalition can only take place occasionally, and for short periods of time. In their reciprocal relations and position with regard to each other, has since then been involved one of the most important questions presented by all history.

It was nevertheless imperative on the ecclesiastical body to form their constitution on the model of that of the empire; and accordingly the hierarchy of the bishops, metropolitan patriarchs, was formed in close correspondence with the degradations of the civil power. No long time had elapsed before the bishops of Rome acquired the supremacy. It is, indeed, a vain pretence to assert that this supremacy was universally acknowledged by East and West, even in the first century, or, indeed, at any time; but it is equally certain that they quickly gained a pre-eminence, raising them far above all other ecclesiastical dignitaries. Many causes concurred to secure them this position; for if the relative importance of each provincial capital secured to its bishop a corresponding weight and dignity, how much more certainly would this result take place as regarded the ancient capital of the empire — that city whence the whole had derived its name? Rome was, besides, one of the most illustrious seats of the apostles; here had the greater number of the martyrs shed their blood. The bishops of Rome had displayed the most undaunted firmness throughout the different persecutions, and had sometimes been scarcely installed in their sacred office before they followed their predecessor in the path of that martyrdom by which his seat had been vacated. In addition to all this, the emperors now found it advisable to favour the advancement of a great patriarchal authority. In a law that became decisive for the predominance of Rome as well as of Christianity, Theodosius the Great commands that all nations claiming the protection of his grace should receive the faith as propounded by St. Peter to the Romans. Valentinian also forbade the bishops, whether of Gaul or of other provinces, to depart from the received customs of the church without the sanction of that venerable man, the pope of the Holy City. Thenceforth the power of the Roman bishops advanced beneath the protection of the emperor himself. But in this political



ST. RADEGONDE, WIFE OF KING CLOTAIRE, RECEIVING
RELIGIOUS ROBES FROM ST. MEDARD

(From an old woodcut)

connection lay also a restrictive force; had there been but one emperor, a universal primacy might also have established itself; but this was prevented by the partition of the empire. The emperors of the East were too eagerly tenacious of their ecclesiastical rights to make it possible that they should promote the extension of power desired by the western patriarchs in their dominions. In this respect also the constitution of the church presents the closest resemblance to that of the empire.

THE PAPACY IN CONNECTION WITH THE FRANKISH EMPIRE

Scarcely was this great change completed, the Christian religion established, and the church founded, when new events of great importance took place; the Roman Empire, so long conquering and paramount, was now to see itself assailed by its neighbours; in its turn it was invaded and overcome.

Amidst the general convulsion that ensued, Christianity itself received a violent shock. In their terror, the Romans bethought themselves once more of the Etruscan mysteries, the Athenians hoped to be saved by Achilles and Minerva, the Carthaginians offered prayers to the genius *Cœlestis*; but these were only temporary waverings, for even whilst the empire was shattered in the western provinces, the church remained firm and undisturbed throughout all. But she fell, as was inevitable, into many embarrassments, and found herself in an entirely altered condition. A pagan people took possession of Britain; Arian kings seized the greater part of the remaining West; while the Lombards, long attached to Arianism, and as neighbours most dangerous and hostile, established a powerful sovereignty before the very gates of Rome.

The Roman bishops meanwhile, beset on all sides, exerted themselves with all the prudence and pertinacity which have remained their peculiar attributes to regain the mastery—at least in their ancient patriarchal diocese; but a new and still heavier calamity now assailed them. The Arabs—not conquerors merely, as were the Germans, but men inspired even to fanaticism by an arrogant and dogmatising creed, in direct opposition to the Christian faith—now poured themselves over the West as they had previously done over the East. After repeated attacks, they gained possession of Africa; one battle made them masters of Spain, their general Musa boasting that he would march into Italy by the passes of the Pyrenees and across the Alps, and cause the name of Mohammed to be proclaimed from the Vatican.

This position was all the more perilous for the western portion of Roman Christendom, from the fact that the iconoclastic dissensions were at that time raging with the most deadly animosity on both sides. The emperor of Constantinople had adopted the opposite party to that favoured by the pope of Rome; nay, the life of the latter was more than once in danger from the emperor's machinations. The Lombards did not fail to perceive the advantages derivable to themselves from these dissensions; their king Aistulf took possession of provinces that till then had always acknowledged the dominion of the emperor, and again advancing towards Rome, he summoned that city also to surrender, demanding payment of tribute with vehement threats.

The Roman see was at this moment in no condition to help itself, even against the Lombards, still less could it hope to contend with the Arabs, who were beginning to extend their sovereignty over the Mediterranean, and were threatening all Christendom with a war of extermination.

[496-715 A. D.]

But now the faith was no longer confined within the limits of the Roman Empire. Christianity, in accordance with its original destiny, had long overpassed these limits; more especially had it taken deep root among the German tribes of the West; nay, a Christian power had already arisen among these tribes, and towards this the pope had but to stretch forth his hands, when he was sure to find the most effectual succour and earnest allies against all his enemies.

Among all the Germanic nations, the Franks alone had become Catholic from their first rise in the provinces of the Roman Empire. This acknowledgment of the Roman see had secured important advantages to the Frankish nation. In the Catholic subjects of their Arian enemies, the western Goths and Burgundians, the Franks found natural allies. We read so much of the miracles by which Clovis was favoured—how St. Martin showed him the ford over the Vienne by means of a hind, how St. Hilary preceded his armies in a column of fire—that we shall not greatly err if we conclude these legends to shadow forth the material succours afforded by the natives to those who shared their creed, and for whom, according to Gregory of Tours, they desired victory “with eager inclination.” But this attachment to Catholicism, thus confirmed from the beginning by consequences so important, was afterwards renewed and powerfully strengthened by a very peculiar influence arising from a totally different quarter.

It chanced that certain Anglo-Saxons, being exposed for sale in the slave market of Rome, attracted the attention of Pope Gregory the Great; he at once resolved that Christianity should be preached to the nation whence these beautiful captives had been taken. Never, perhaps, was resolution adopted by any pope whence results more important ensued; together with the doctrines of Christianity, a veneration for Rome and for the holy see, such as had never before existed in any nation, found place among the Germanic Britons. The Anglo-Saxons began to make pilgrimages to Rome; they sent their youth thither to be educated, and King Offa established the tax called “St. Peter’s penny” for the relief of pilgrims and the education of the clergy. The higher orders proceeded to Rome, in the hope that, dying there, a more ready acceptance would be accorded to them by the saints in heaven. The Anglo-Saxons appear to have transferred to Rome and the Christian saints the old Teutonic superstition, by which the gods were described as nearer to some spots of earth than to others, and more readily to be propitiated in places thus favoured.

But besides all this, results of higher importance still ensued when the Anglo-Saxons transplanted their modes of thought to the mainland, and imbued the whole empire of the Franks with their own opinion. Boniface (originally Winfrid or Winfrith), the apostle of the Germans, was an Anglo-Saxon; this missionary, largely sharing in the veneration professed by his nation for St. Peter and his successors, had from the beginning voluntarily pledged himself to abide faithfully by all the regulations of the Roman see; to this promise he most religiously adhered. On all the German churches founded by him was imposed an extraordinary obligation to obedience. Every bishop was required expressly to promise that his whole life should be passed in unlimited obedience to the Romish church, to St. Peter and his representative. Nor did he confine this rule to the Germans only. The Gallican bishops had hitherto maintained a certain independence of Rome; Boniface, who had more than once presided in their synods, availed himself of these occasions to impress his own views on this western portion of the Frankish church; thenceforward the Gallic archbishops received their

pallium from Rome, and thus did the devoted submission of the Anglo-Saxons extend itself over the whole realm of the Franks.

The empire had now become the central point for all the German tribes of the West. The fact that the reigning family, the Merovingian race, had brought about its own destruction by its murderous atrocities had not affected the strength of the empire. Another family, that of Pepin of Heristal, had risen to supreme power—men of great energy, exalted force of character, and indomitable vigour. While other realms were sinking together into one common ruin, and the world seemed about to become the prey of the Moslem, it was this race, the house of Pepin of Heristal, afterwards called the Carolingian, by which the first and effectual resistance was offered to the Mohammedan conquerors.

The religious development then in progress was also equally favoured by the house of Pepin; we find it early maintaining the best understanding with Rome, and it was under the special protection of Charles Martel and Pepin le Bref that Boniface proceeded in his apostolic labours. Let us consider the temporal condition of the papal power. On the one side the East Roman Empire, weakened, fallen into ruin, incapable of supporting Christendom against Islamism, or of defending its own domains in Italy against the Lombards, yet continuing to claim supremacy even in spiritual affairs. On the other hand, we have the German nations full of the most vigorous life; victorious over the Moslem, attached with all the fresh ardour and trusting enthusiasm of youth to that authority of whose protecting and restricting influences they still felt the need, and filled with an unlimited and most freely rendered devotion.

Already Gregory II perceived the advantages he had gained; full of a proud self-consciousness, he writes thus to that iconoclast emperor, Leo the Isaurian: "All the lands of the West have their eyes directed towards our humility; by them are we considered as a God upon earth." His successors became ever more and more impressed with the conviction that it was needful to separate themselves from a power (that of the Roman Empire) by which many duties were imposed on them, but which could offer them no protection in return. They could not safely permit a succession to the mere name and empire to fetter them, but turned themselves rather towards those from whom help and aid might also be expected. Thus they entered into strict alliance with those great captains of the West, the Frankish monarchs; this became closer and closer from year to year, procured important advantages to both parties, and eventually exercised the most active influence on the destinies of the world.^c

With the division of the empire in the year 395, the question of the Roman precedence of Constantinople was left for a time in abeyance; but in the West the authority of the bishop of Rome became more and more firmly established. In the following century the general conditions under which he was called upon to act became so materially modified as to constitute a new period in the history of our subject.

The characters of the men who filled the papal chair during this century, most of them of exemplary life, some of commanding genius, would alone suffice to constitute it a memorable era. "Upon the mind of Innocent I," says Milman,^b "seems first distinctly to have dawned the vast conception of Rome's universal ecclesiastical supremacy." Innocent I (402-417) seems indeed to have been the first of the popes who ventured to repudiate those political conceptions which threatened to circumscribe the extending influence of his office. Innocent was succeeded by Zosimus (417-418) and

[418-461 A.D.]

Boniface (418-422). The former, whose pontificate lasted only twenty-one months, exhibits a noteworthy exception to the traditions of his see, in the disposition he at one time showed to temporise with Pelagianism, and even to set aside in its favour the decrees of his predecessor. The pontificate of Boniface is notable as having been preceded by a contested election which afforded the emperor Honorius an opportunity for the exercise of his intervention, thereby establishing a precedent for imperial interference on like occasions. At the instance of Boniface himself, Honorius enacted an ordinance designed to avert the scandals incident to such contests. By the new provisions, all canvassing for the vacant chair was strictly prohibited; in the event of a disputed election both candidates were to be deemed ineligible. The successor of Boniface was Celestine I (422-432). The evidence afforded by the events of his pontificate is somewhat conflicting in character. On the one hand, we find the churches of Africa putting forward their latest recorded protest against the Roman pretensions, adducing the sixth canon of the Council of Nicæa in support of their protest; on the other hand, the success with which Celestine intervened in Illyricum, and again in connection with the sees of Narbonne and Vienne, proves that the papal jurisdiction was being accepted with increasing deference in other parts of the empire.

Barbaric invasion, although resulting in the overthrow of many of the institutions of civilisation, and in widespread suffering and social deterioration, served but to enhance the influence and importance of the Roman see. The apparent fulfilment of prophecy, pagan as well as Christian, when the city was taken and sacked by Alaric (410), seemed to complete the effacement of the temporal power in Rome. Neither the western emperors nor the Gothic conquerors held their court in the ancient capital, where the pope was now at once the most important and conspicuous authority. In the African provinces, the demoralisation occasioned by the fierce controversies and dissensions concerning Pelagianism and Donatism compelled the Catholic communities to exchange their former attitude of haughty independence for one of suppliant appeal, and to solicit the intervention and counsel which they had before rejected. Such was the aspect of affairs in the West when Leo the Great (440-461), by some regarded as the true founder of the mediæval popedom, succeeded to the primacy. A citizen of Rome by birth, he exemplified in his own character many of the ancient Roman virtues—a tenacious adherence to tradition in matters of religious belief, an indomitable resolution in the assertion of the prerogatives of his office, and the austere practice of the recognised duties of social life. This rigid maintenance of orthodoxy had been instilled into him (or at least confirmed) by the exhortations of Augustine, with whom he had become personally acquainted when on a mission to the African province; and before his election to the papal office the celebrated Cassian had conceived so high an opinion of his virtues and abilities as to dedicate to him his treatise on the Incarnation. Regarded, indeed, simply as the able antagonist of the Manichæan and Eutychian heresies, and as the first author of the collect, Leo would fill no unimportant place in the annals of Latin Christendom; but his influence on church history in other respects is of a far deeper and more potent kind. In none was it followed by more important results than by the success with which he established the theory that all bishops who, in questions of importance, demurred to the decision of their metropolitan should be entitled to appeal to Rome. He obtained the recognition of this principle not only in Illyricum, as his predecessor Innocent had done, but also in Gaul; and the

circumstances under which he did so in the latter province constitute the whole proceedings a memorable episode in church history.

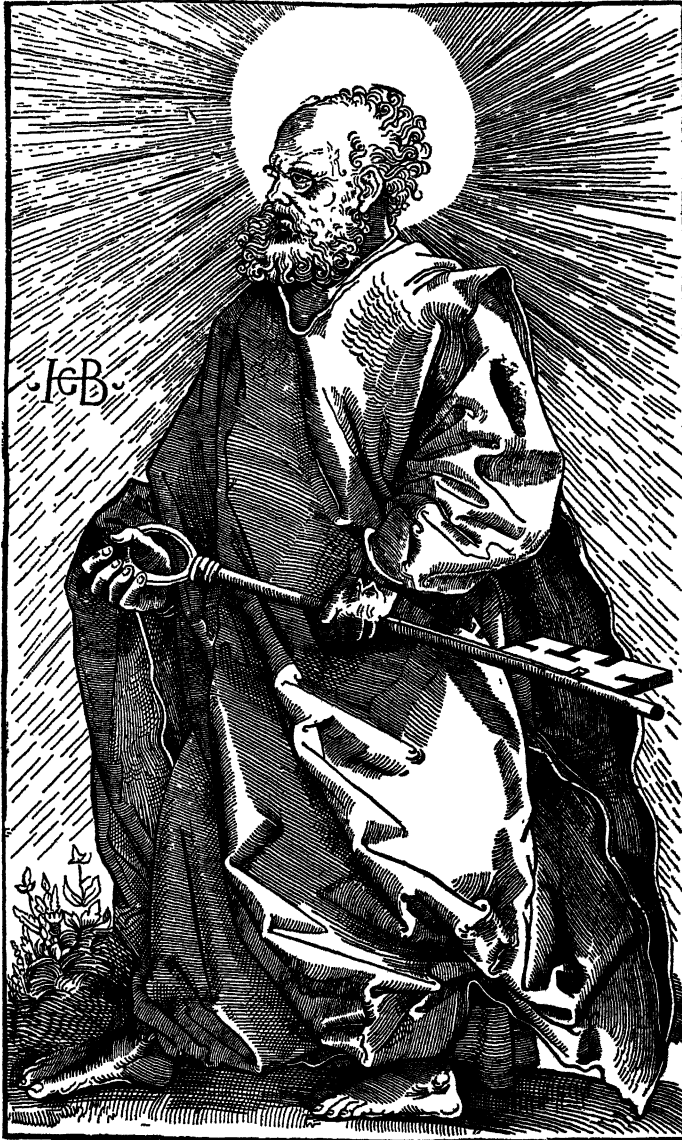
The chief obstacle to the recognition of the supremacy of the Roman pontiff was now to be found in the revival of Arianism, which, professed alike by the Goth and the Vandal, represented the dominant faith in the chief cities of northern Italy, as well as in Africa, Spain, and southern Gaul. But the rivalry thus generated only increased the disposition of the Catholic party to exalt the prerogatives of their head, and the attitude of Rome towards other churches continued to be more and more one of unquestionable superiority. In the year 483 Pope Felix II (or III)¹ ventured upon an unprecedented measure in citing Acacius, the patriarch of Constantinople, to Rome, to answer certain allegations preferred against him by John, patriarch of Alexandria, whom he designated as "*frater et coepiscopus noster*" (Thiel, *Epistolæ*, p. 239). On Acacius' refusing to recognise the legality of the letter of citation, he was excommunicated by Felix. The successor of Felix, Gelasius I (492-496), refused to notify, as was customary, his election to the patriarch of Constantinople, and by his refusal implicitly put forward a fresh assumption, viz., that communion with Rome implied subjection to Rome. Throughout the pontificate of Gelasius the primacy of the Roman see was the burden of his numerous letters to other churches, and he appears also to have been the first of the pontiffs to enunciate the view that the authority which he represented was not controllable by the canons of synods, whether past or present. In Italy these assumptions were unhesitatingly accepted. The Palmaria synod, as it was termed, convened in Rome during the pontificate of Symmachus (498-514), formally disavowed its own right to sit in judgment on his administrative acts. Ennodius, bishop of Pavia, (*circa* 510), declared that the Roman pontiff was to be judged by God alone, and was not amenable to any earthly potentate or tribunal. It is thus evident that the doctrine of papal infallibility, though not yet formulated, was already virtually recognised.

During the Gothic rule in Italy (493-553), its representatives manifested the utmost tolerance in relation to religious questions, and showed little disposition to impose any restraints on the policy of the popes, although each monarch, by virtue of his title of "king of the Romans," claimed the right to veto any election to the papal chair. In the year 483, when Odoacer sent his first lieutenant, Basilius, from Ravenna to Rome, the latter was invested with the titles *eminentissimus* and *sublimis*. The pope accordingly appeared as politically the subject of his Arian overlord. The advantage thus gained by the temporal power appears to have been the result of its intervention, which Simplicius (468-483) had himself solicited, in the elections to the papal office, and one of the principal acts of the Palmaria synod (above referred to) was to repudiate the chief measures of Basilius, which had been especially directed against the abuses that prevailed on such occasions, and more particularly against bribery by alienation of the church lands. The assertion of this authority on the part of the civil power was declared by the synod to be irregular and uncanonical, and was accordingly set aside as not binding on the church. The fierce contests and shameless bribery which now accompanied almost every election were felt, however, to be so grave a scandal that the synod itself deemed it expedient to adopt the ordinance issued by Basilius, and to issue it as one of its own enactments. In order more effectually to guard against such abuses, Boniface II, in the year 530, obtained from a

¹Felix III, if the anti-pope Felix (356 A.D.) is reckoned as Felix II.

[530-532 A.D.]

synod specially convened for the purpose the power of appointing his own successor, and nominated one Vigilius — the same who ten years later actually succeeded to the office. But a second synod, having decided that such



AN ANCIENT CONCEPTION OF ST. PETER

(From a woodcut in the Bibliothèque Nationale, Paris)

a concession was contrary to the traditions of episcopal succession, annulled the grant, and Boniface himself committed the former decree to the flames. At his death, however, the recurrence of the old abuses in a yet more flagrant form induced the senate to obtain from the court of Ravenna a measure

of reform of a more comprehensive character, and designed to check not only the simoniacal practices within the church itself, but also the extortion of the court officials.

In the year 526 Dionysius Exiguus, a monk in Rome, undertook the labour of preparing a new collection of the canons of the councils, and, finding his production favourably received, proceeded also to compile a like collection of the papal letters or decretals, from the earliest extant down to those of Anastasius II in his own day. The letters of the popes were thus placed on a level with the rescripts of the emperors, and in conjunction with the canons formed the basis of the canon law, which afterwards assumed such importance in connection with the history of the church. The negative value of the collection formed by Dionysius may be said, however, almost to equal that of its actual contents; for, from the simple fact that it does not contain those yet earlier decretals subsequently put forth by the pseudo-Isidorus, it affords the most convincing disproof of their genuineness.

The substitution of the rule of the Greek emperors for that of the Gothic monarchs was inimical in almost every respect to the independence and reputation of the popedom. For a short interval before Justinian landed in Italy, Agapetus (535-536), appearing as the emissary of Theodotus to the Eastern court, assumed a bearing which inspired the emperor himself with respect, and his influence was sufficiently potent to procure the deposition of one patriarch of the Eastern capital and to decide the election of another. But, after Belisarius entered Rome and the city had been reduced to subjection, the pontiff was seen to be the mere vassal of the emperor, and not only of the emperor but of the courtesan on the imperial throne. The deposition of Silverius (536-540), and his mysterious fate at Pandataria, together with the elevation of Vigilius (540-555), the nominee of the abandoned Theodora and her pliant slave, completed the degradation of the Roman see. Each successive pope was now little more than a puppet which moved at the pleasure of the Eastern court, and the *apocrisarius* or deputy whom he maintained at that court was generally (as in the case of Pelagius I, Gregory I, Sabinian, Boniface III, Martin) his own successor—an honour purchased, it can hardly be doubted, by systematic compliance with the imperial wishes. In the career and fate of Vigilius the papal office was dishonoured as it had never been before, at once by the signal unworthiness of its bearer and by the indignities heaped upon him by the savage malice of his foes. So sinister, indeed, had become the relations between the Roman bishop and the eastern court that Pelagius I (555-560) is said to have besought Narses to send him to prison rather than to Constantinople.

In the year 568 the Lombards invaded Italy. Like the Goths they became converts to Arianism; but they were also far less civilised, and looked with little respect on Roman institutions and Roman habits of thought, while their arrogance, faithlessness, and cruelty gained for them the special detestation of the Roman see. Their conquests did not extend over all Italy. Ravenna and the Pentapolis, Venice, Rome, and its duchy (as the surrounding district was then termed), Naples, Calabria, and Sicily, remained subject to the empire. In the peninsula the pope was, after the exarch of Ravenna, the most powerful potentate, and the presence of a common foe caused the relations between himself and the empire to assume a more amicable character. The emperor, indeed, continued to control the elections and to enforce the payment of tribute for the territory protected by the imperial arms; but on the other hand the pontiff exercised a definite authority with the Roman duchy and claimed to have a voice in the appointment of

[42-590 A.D.]

the civil officers who administered the local government. From the time of Constantine the Great the church had possessed the right of acquiring landed property by bequests, and the Roman see had thus become greatly enriched. Some of its possessions lay far beyond the confines of Italy.^f

GREGORY THE GREAT (590-604 A.D.)

The papal monarchy thus rose insensibly upon the episcopal aristocracy. From the first, the word of the successor of St. Peter as bishop of the Eternal City had a high degree of authority. The title of "pope," attributed in theory to every bishop, was finally reserved for him of Rome alone, a change already manifest under Leo the Great, but not completely brought about until the time of Gregory VII. The bishop of Rome had possessed since the days of the Roman Empire valuable property in the capital and throughout Italy. He had even acquired some across the Alps, for example, in the province of Arles, where he charged the bishop of that city with administering it. Besides this he occupied in Rome itself, that is to say in the most famous city in the world, that great estate which had been assigned to the bishops by the municipal régime in the last days of the empire.

St. Leo (440-461) gave much prestige to his office by the great rôle he played in public affairs and his successful intercession with Attila. He obtained from Valentinian III a decree in which the emperor invited "the entire church to recognise its head in order that peace might forever be preserved"; and at the same period we see him restoring a Gallican bishop to the see from which he had been driven, and transferring the metropolitan seat from Arles to Vienne.

Under the Ostrogoths the church of Rome, treated elsewhere with leniency, could make no progress. But when their power had fallen (553) and Rome came once more under the authority of the emperor of Constantinople, the great distance of her new master opened up a brighter future. The Lombard invasion brought into the church's territory a large number of refugees, and the Roman population recovered some of its old energy in the double hatred for barbarians and Arians. As for the exarch whom the eastern emperor had charged with the government of his Italian provinces and invested with direct authority over the dukes and military counts of Naples, Rome, Genoa, etc., this official could scarcely make his authority felt in the western half of Italy, relegated as he was to Ravenna, and separated from Rome by the Lombard dominion which included Spoleto.

It was at this juncture favourable, though dangerous in some respects, that Gregory I appeared (590-604). Descended from the noble Anicia family, Gregory added to distinction of birth every advantage of body and mind. While under thirty he was prefect of Rome, but at the end of several months he abandoned honours and thoughts of worldly things, and sought the retirement of the cloister. But his reputation did not permit him the obscurity he desired. Sent to Constantinople about 570 as secretary and later as apocrisiary (a sort of grand almoner) by Pope Pelagius II, he rendered valuable service to the holy see in its relations with the empire and in its struggles with the Lombards. In 590 the clergy, the senate, and the people raised him with one voice to the supreme pontificate, as successor to Pelagius; but as all elections had to be confirmed by the emperor at Constantinople, Gregory wrote in supplication that his might not be sanctioned. The letter was intercepted, and Maurice's orders of ratification soon arrived. Gregory hid; he was discovered and brought back to Rome.

Pope in spite of himself, he used all his talent and power to fortify the papacy,¹ propagate Christianity, and improve the discipline and organisation of the church. Although he pleaded that the episcopacy, and especially his own, "was the office of a shepherd of souls and not of a temporal prince," he did not neglect the temporal power of the holy see. It happened, since the emperor was so little in touch with Italian affairs, that the soldiers charged with defending Rome against the Lombards had received no pay. Gregory paid them, took upon himself the work of defence, and armed the clerics. When Agilulf, whose aggression had provoked these preparations, was compelled to withdraw, Gregory treated with him in the name of Rome, in spite of protests from the exarch.

Feeling thus strengthened in his position, he undertook to propagate Christianity and orthodoxy both within and without the limits of the ancient Roman Empire. Within its boundaries there were still some pagans in Sicily, Sardinia, even at Terracina (Tarracina) at the very gates of Rome, and doubtless also in some parts of Gaul, since there exists a decree of Childebert's dated 554, with the title *For the Abolition of the Remainder of Idolatry*. There were Arians very close to Rome, the Lombards. By the intervention of Queen Theudelinda, Gregory succeeded in having the heir to the Lombard throne, Adalwald, raised in Catholicism. Since 587 the Visigoths in Spain under Recared had been converted.

As for Great Britain, it was still entirely pagan, and Gregory sent thither the monk Augustine and forty Roman missionaries (596). They landed on the island of Thanet, and going from there sought Ethelbert, king of Kent, who permitted them to preach their doctrines at Canterbury. From this point Christianity spread rapidly towards the north and west, until by 627 it was firmly established in Northumberland. St. Augustine, archbishop of Canterbury, had been named primate of England by Gregory the Great, with whom he kept up a constant correspondence that is still in existence.

Ireland, "the isle of saints," had already been converted, and now monks were leaving it to win over the barbarians. At this period St. Columban, the monk who denounced Brunehild's crimes with such boldness, set out to preach the Gospel to the mountaineers of Helvetia, and founded in their midst abbeys surrounded by fertile fields. After him St. Rupert travelled far into Bavaria and established the diocese of Salzburg.

[¹ The office to which Gregory I was suddenly elevated in the year 590, included under it the three following distinct dignities. First, it included the actual episcopal charge of the city of Rome; the church of St John Lateran with its haughty inscription. *Omniū Urbis et Orbis Ecclesiarum Mater et Caput*—being the cathedral church; and the adjoining Lateran palace, which tradition says was given by Constantine to Silvester I, being the place of residence. Secondly, it included the metropolitan or archiepiscopal superintendence of the Roman territory, with jurisdiction over the seven suffragan bishops, afterwards called cardinal bishops; the bishops of Ostia, Portus, Silva Candida, Sabina, Præneste, Tusculum, and Albanum. Thirdly, it included the patriarchal oversight of the suburban provinces, which were under the political jurisdiction of the *Vicarius, Urbis*, viz., Campania, Tuscany with Umbria, Picenum, Valeria, Samnium, Apulia with Calabria, Lucania with Bruttium—in short, upper Italy, together with the three islands of Sicily, Sardinia, and Corsica. As patriarch, the Roman bishop stood on the same footing as the four great patriarchs of the East, those of Constantinople, Alexandria, Antioch, Jerusalem, he enjoyed however the primacy of honour, and standing alone in the West, whereas four patriarchs divided the primacy of the East, his jurisdiction often seemed to extend to districts where he had no jurisdiction by right. For the vicariate of Rome was only one among four vicariates, into which the great prefecture of Italy was politically divided; the other vicariates being northern Italy, with its centre at Milan; western Illyricum, with its capital at Sirmium; and western Africa, with its capital at Carthage. So far were Gaul, Spain, and Britain from belonging to the vicariate of Rome, that they constituted together a separate prefecture, known as the prefecture of Gaul. Nevertheless, all these districts were in time drawn into the patriarchate of Rome, and indeed the whole of western Europe as it gradually came under the influence of Christianity.]

[590-604 A.D.]

Thus Christianity spread its spirit of proselytism, and St. Gregory fostered it greatly by the mild precepts he inculcated in his missionaries, and the skill with which he facilitated the transition from pagan to Catholic. He wrote to St. Augustine: "You must take care not to destroy the pagans' temples, but only their idols; use holy water in washing out the edifice, build altars and deposit relics in them. If their temples are well built, so much the better; for it is important that these same ones pass from the cult of demons to that of the true God. When the nation sees its ancient places of worship remain, it will be more disposed to visit them through habit and to worship the true God."

At home Gregory laboured with success to co-ordinate the powers of the church, in making recognised above everything that of the holy see. We find him bestowing the title of vicar of the Gauls upon the bishop of Arles, to correspond with Augustine archbishop of Canterbury, with the archbishop of Seville for Spain, and him of Thessalonica for Greece; and finally sending secret legates to Constantinople. In his pastoral which he wrote on the occasion of his election, and which became a general regulation throughout the West, he prescribed the bishops their duties according to the decision of several councils. To bind the hierarchy together he sought to prevent the encroachments of one bishop upon another. "I have given you Britain to direct spiritually," he wrote to the ambitious Augustine, "and not Gaul." He favoured the monasteries, looked with vigilance after their discipline, and reformed church singing, substituting for the Ambrosian chant, "which," according to a contemporary, "was like the distant sound of a chariot rolling over the stones," that Gregorian chant which bears his own name.^d

The darkest stain on the name of Gregory is his cruel and unchristian triumph in the fall of the emperor Maurice—his base and adulatory praise of Phocas, the most odious and sanguinary tyrant who had ever seized the throne of Constantinople. It is the worst homage to religion to vindicate or even to excuse the crimes of religious men; and the apologetic palliation, or even the extenuation of their misdeeds rarely succeeds in removing, often strengthens, the unfavourable impression.

Gregory was spared the pain and shame of witnessing the utter falsehood of his pious vaticinations as to the glorious and holy reign of Phocas. In the second year of the tyrant's reign he closed the thirteen important years of his pontificate. The ungrateful Romans paid but tardy honours to his memory. His death (March 10th, 604) was followed by a famine, which the starving multitude attributed to his wasteful dilapidation of the patrimony of the church—that patrimony which had been so carefully administered and so religiously devoted to their use. Nothing can give a baser notion of their degradation than their actions. They proceeded to wreak their vengeance on the library of Gregory, and were only deterred from their barbarous ravages by the interposition of Peter the faithful archdeacon. Peter had been interlocutor of Gregory in the wild legends contained in the *Dialogues*.^k The archdeacon now assured the populace of Rome that he had often seen the Holy Ghost in the visible shape of a dove hovering over the head of Gregory as he wrote. Gregory's successor therefore hesitated, and demanded that Peter should confirm his pious fiction or fancy by an oath. He ascended the pulpit, but before he had concluded his solemn oath he fell dead. That which to a hostile audience might have been a manifest judgment against perjury, was received as a divine testimony to his truth. The Roman church has constantly permitted Gregory to be represented with the Holy Ghost, as a dove, floating over his head.

The historian of Christianity is arrested by certain characters and certain epochs, which stand as landmarks between the close of one age of religion and the commencement of another. Such a character is Gregory the Great; such an epoch his pontificate, the termination of the sixth century. Gregory, not from his station alone, but by the acknowledgment of the admiring world, was intellectually, as well as spiritually, the great model of his age. He was proficient in all the arts and sciences cultivated at that time; the vast volumes of his writings show his indefatigable powers; their popularity and their authority, his ability to clothe those thoughts and those reasonings in language which would awaken and command the general mind.

His epoch was that of the final Christianisation of the world, not in outward worship alone, not in its establishment as the imperial religion, the rise of the church upon the ruin of the temple, and the recognition of the hierarchy as an indispensable rank in the social system, but in its full possession of the whole mind of man, in letters, arts as far as arts were cultivated, habits, usages, modes of thought, and in popular superstition.

Not only was heathenism, but, excepting in the laws and municipal institutions, Romanity itself absolutely extinct. The reign of Theodoric had been an attempt to fuse together Roman, Teutonic, and Christian usages. Cassiodorus, though half a monk, aspired to be a Roman statesman, Boethius to be a heathen philosopher. The influence of the Roman schools of rhetoric is betrayed even in the writers of Gaul, such as Sidonius Apollinaris; there is an attempt to preserve some lingering cadence of Roman poetry in the Christian versifiers of that age. At the close of the sixth century all this has expired; ecclesiastical Latin is the only language of letters, or rather letters themselves are become purely ecclesiastical. The fable of Gregory's destruction of the Palatine library is now rejected as injurious to his fame; but probably the Palatine library, if it existed, would have been so utterly neglected that Gregory would hardly have condescended to fear its influence. His aversion to such studies is not that of dread or hatred, but of religious contempt; profane letters are a disgrace to a Christian bishop; the truly religious spirit would loathe them of itself.

What, then, was this Christianity by which Gregory ruled the world? Not merely the speculative and dogmatic theology, but the popular, vital, active Christianity, which was working in the heart of man; the dominant motive of his actions, as far as they were affected by religion; the principal element of his hopes and fears as regards the invisible world and that future life which had now become part of his conscious belief.

CHRISTIAN MYTHOLOGY

The history of Christianity cannot be understood without pausing at stated periods to survey the progress and development of this Christian mythology, which, gradually growing up and springing as it did from natural and universal instincts, took a more perfect and systematic form, and, at length, at the height of the Middle Ages, was as much a part of Latin Christianity as the primal truths of the Gospel. This growth, which had long before begun, had reached a kind of adolescence in the age of Gregory, to expand into full maturity during succeeding ages. Already the creeds of the church formed but a small portion of Christian belief. The highest and most speculative questions of theology, especially in Alexandria and Constantinople, had become watchwords of strife and faction, had stirred the

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passions of the lowest orders ; the two natures, or the single or double will in Christ, had agitated the workshop of the artisan and the seats in the circus. Christ assumed gradually more and more of the awfulness, the immateriality, the incomprehensibility, of the Deity, and men sought out beings more akin to themselves, more open, it might seem, to human sympathies. Believers delighted in those ceremonials to which they might have recourse with less timidity ; the shrines and the relics of martyrs might deign to receive the homage of those who were too profane to tread the holier ground. Already the worship of these lower objects of homage begins to intercept that to the higher ; the popular mind is filling with images either not suggested at all, or suggested but very dimly by the sacred writings ; legends of saints are supplanting, or rivalling at least, in their general respect and attention, the narratives of the Bible.

Of all these forms of worship, the most captivating, and captivating to the most amiable weaknesses of the human mind, was the devotion to the Virgin Mary. The worship of the Virgin had first arisen in the East ; and this worship, already more than initiate, contributed, no doubt, to the passionate violence with which the Nestorian controversy was agitated, while that controversy, with its favourable issue to those who might seem most zealous for the Virgin's glory, gave a strong impulse to the worship. The denial of the title "the mother of God," by Nestorius, was that which sounded most offensive to the general ear ; it was the intelligible odious point in his heresy. The worship of the Virgin now appears in the East as an integral part of Christianity. Among Justinian's splendid edifices arose many churches dedicated to the mother of God. The feast of the Annunciation is already celebrated under Justin and Justinian. Heraclius has images of the Virgin on his masts when he sails to Constantinople to overthrow Phocas. Before the end of the century the Virgin is become the tutelar deity of Constantinople, which is saved by her intercession from the Saracens.

WORSHIP OF THE VIRGIN

In the time of Gregory the worship of the Virgin had not assumed that rank in Latin Christianity to which it rose in later centuries, though that second great impulse towards this worship, the unbounded admiration of virginity, had full possession of his monastic mind. With Gregory celibacy was the perfection of human nature ; he looked with abhorrence on the contamination of the holy sacerdotal character, even in its lowest degree, by any sexual connection. No subdeacon, after a certain period, was to be admitted without a vow of chastity ; no married subdeacon to be promoted to a higher rank. In one of his expositions he sadly relates the fall of one of his aunts, a consecrated virgin ; she had been guilty of the sin of marriage. Of all his grievances against the exarch of Ravenna, none seems more worthy of complaint than that he had encouraged certain nuns to throw off their religious habits and to marry. Gregory does not seem to have waged this war against nature, however his sentiments were congenial with those of his age, with his wonted success.¹ His letters are full of appeals to sovereigns and to bishops to repress the incontinence of the clergy ; even monasteries were not absolutely safe.

¹ The absurd story about Gregory's fish-ponds paved with the skulls of the drowned infants of the Roman clergy, is only memorable as an instance of what writers of history will believe, and persuade themselves they believe, when it suits party interests. But by whom, or when, was it invented ? It is much older than the Reformation.

ANGELS AND DEVILS

It was not around the monastery alone, the centre of this præternatural agency, that the ordinary providence of God gave place to a perpetual interposition of miraculous power. Every Christian was environed with a world of invisible beings, who were constantly putting off their spiritual nature and assuming forms, uttering tones, distilling odours, apprehensible by the soul of man, or taking absolute and conscious possession of his inward being. A distinction was drawn between the pure, spiritual, illimitable, incomprehensible nature of the Godhead, and the thin and subtle but bodily forms of angels and archangels. These were perceptible to the human senses, wore the human form, spoke with human language; their substance was the thin air, the impalpable fire; it resembled the souls of men, but yet, whenever they pleased, it was visible, performed the functions of life, communicated not with the mind and soul only but with the eye and ear of man.

The hearing and the sight of religious terror were far more quick and sensitive. The angelic visitations were but rare and occasional; the more active demons were ever on the watch, seizing and making every opportunity of beguiling their easy victims. They were everywhere present, and everywhere betraying their presence. They ventured into the holiest places; they were hardly awed by the most devout saints; but, at the same time there was no being too humble, to whose seduction they would not condescend—nothing in ordinary life so trivial and insignificant but that they would stoop to employ it for their evil purposes. They were without the man, terrifying him with mysterious sounds and unaccountable sights. They were within him, compelling all his faculties to do their bidding, another indwelling will besides his own, compelling his reluctant soul to perform their service. Every passion, every vice, had its especial demon; lust, impiety, blasphemy, vainglory, pride were not the man himself, but a foreign power working within him. The slightest act, sometimes no act at all, surrendered the soul to the irresistible indwelling agent. In Gregory's *Dialogues** a woman eats a lettuce without making the sign of the cross; she is possessed by a devil, who had been swallowed in the unexorcised lettuce. Another woman is possessed for admitting her husband's embraces the night before the dedication of an oratory.

MARTYRS AND RELICS

Happily there existed, and existed almost at the command of the clergy, a counterworking power to this fatal diabolic influence, in the perpetual presence of the saints, more especially in hallowed places, and about their own relics. These relics were the treasure with which the clergy, above all the bishops of Rome, who possessed those of St. Peter and St. Paul with countless others, ruled the mind; for by these they controlled and kept in awe, they repaired the evils wrought by this whole world of evil spirits. Happy were the churches, monasteries, whose foundations were hallowed and secured by these sacred talismans. To doubt their presence in these dedicated shrines, in the scenes of their martyrdom, obstinately to require the satisfaction of the senses as to their presence, was an impious want of faith; belief, in proportion to the doubtfulness of the miracle, was the more meritorious. Kings and queens bowed in awe before the possessors and dispensers of these wonder-working treasures.

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Relics had now attained a self-defensive power; profane hands which touched them withered; and men who endeavoured to remove them were struck dead. Such was the declaration of Gregory himself, to one who had petitioned for the head or some part of the body of St. Paul. It was an awful thing even to approach to worship them. Men who had merely touched the bones of St. Peter, St. Paul, and St. Lawrence, though with the pious design of changing their position or placing the scattered bones together, had fallen dead, in one case to the number of ten. The utmost that the church of Rome could bestow would be a cloth which had been permitted to touch them; and even such cloths had been known to bleed. If, indeed, the chains of St. Paul would yield any of their precious iron to the file, which they often refused to do, this, he writes, he would transmit to the empress; and he consoles her for the smallness of the gift by the miraculous power which it will inherently possess.

Gregory doled out such gifts with pious parsimony. A nail which contained the minutest filings from the chains of St. Peter was an inestimable present to a patrician, or an ex-consul, or a barbaric king. Sometimes they were inserted in a small cross; in one instance with fragments of the grid-iron on which St. Lawrence was roasted. One of the golden nails of the chains of St. Peter had tempted the avarice of a profane, no doubt a heathen or Arian, Lombard; he took out his knife to sever it off; the awe-struck knife sprang up and cut his sacrilegious throat. The Lombard king Authari and his attendants were witnesses of the miracle, and stood in terror, not daring to lift the fearful nail from the ground. A Catholic was fortunately found, by whom the nail permitted itself to be touched; and this peerless gift, so avouched, Gregory sends to a distinguished civil officer.

SANCTITY OF THE CLERGY

That sanctity which thus dwelt in the relics of the saints, was naturally gathered, as far as possible, around their own persons by the clergy, hallowed as they were and set apart by their ordination from the common race of man; and if the hierarchy had only wielded this power for self-protection, if they had but arrayed themselves in this defensive awe against the insults and cruelties of barbarians, such as the Lombards are described, it would be stern censure which would condemn even manifest imposture. We might excuse the embellishment, even the invention of the noble story of the bishop Sanctulus, who offered his life for that of a captive deacon, before whom the Lombard executioner, when he lifted up his sword to behead him, felt his arm stiffen, and could not move it till he had solemnly sworn never to raise that sword against the life of a Christian. But this conservative respect for the sanctity of their order darkens too frequently into pride and inhumanity; the awful inviolability of their persons becomes a jealous resentment against even unintentional irreverence. A demoniac accused the holy bishop Fortunatus of refusing him the rights of hospitality; a poor peasant receives the possessed into his house, and is punished for this inferential disrespect to the bishop by seeing his child cast into the fire and burned before his eyes. A poor fellow with a monkey and cymbals is struck dead for unintentionally interrupting a bishop Boniface in prayer.

The sacred edifices, the churches, especially, approachable to all, were yet approachable not without profound awe; in them met everything which could deepen that awe; within were the relics of the tutelar saint, the

mysteries, and the presence of the Redeemer, of God himself; beneath were the remains of the faithful dead.

Burial in churches had now begun; it was a special privilege. Gregory dwells on the advantage of being thus constantly suggested to the prayers of friends and relatives for the repose of the soul. But that which was a blessing to the holy was but more perilous to the unabsolved and the wicked. The sacred soil refused to receive them; the martyrs appeared and commanded the fetid corpses to be cast out of their precincts. They were seized by devils, who did not fear to carry off their own even from those holy places. But oblations were still effective after death. The consecrated host has begun to possess in itself wonder-working powers. A child is cast forth from his grave, and is only persuaded to rest in quiet by a piece of the consecrated bread being placed upon his breast. Two noble women, who had been excommunicated for talking scandal, were nevertheless buried in the church; but every time the mass was offered, their spirits were seen to rise from their tombs and glide out of the church. It was only after an oblation had been "immolated" for them that they slept in peace.

STATE AFTER DEATH

The mystery of the state after death began to cease to be a mystery. The subtle and invisible soul gradually materialised itself to the keen sight of the devout. A hermit declared that he had seen Theodoric, the Ostrogothic king, at the instant of death, with loose garments and sandals, led between Symmachus the patrician and John the pope, and plunged into the burning crater of Lipari. Benedict, while waking, beheld a bright and dazzling light, in which he distinctly saw the soul of Germanus, bishop of Capua, ascend to heaven in an orb of fire, borne by angels.

Hell was by no means the inexorable dwelling which restored not its inhabitants. Men were transported thither for a short time, and returned to reveal its secrets to the shuddering world. Gregory's fourth book is entirely filled with legends of departing and of departed spirits, several of which revisit the light of day. On the locality of hell Gregory is modest, and declines to make any peremptory decision. On purgatory, too, he is dubious, though his final conclusion appears to be that there is a purgatorial fire which may purify the soul from very slight sins. Some centuries must elapse before those awful realms have formed themselves into that dreary and regular topography which Dante partly created out of his own sublime imagination, partly combined from all the accumulated legends.

The most singular of these earlier journeys into the future world are the adventures of a certain Stephen, the first part of which Gregory declares he had heard more than once from his own mouth, and which he relates, apparently intending to be implicitly believed. Stephen had to all appearance died in Constantinople, but, as the embalmer could not be found, he was left unburied the whole night. During that time he went down into hell, where he saw many things which he had not before believed. But when he came before the Judge, the Judge said, "I did not send for this man, but for Stephen the smith." Gregory's friend Stephen was too happy to get back, and on his return found his neighbour Stephen the smith dead. But Stephen learned not wisdom from his escape. He died of the plague in Rome, and with him appeared to die a soldier, who returned to reveal more of these fearful secrets of the other world, and the fate of Stephen. The soldier

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passed a bridge, beneath it flowed a river, from which rose vapours, dark, dismal, and noisome. Beyond the bridge (the imagination could but go back to the old Elysian fields) spread beautiful, flowery, and fragrant meadows, peopled by spirits clothed in white. In these were many mansions, vast and full of light. Above all rose a palace of golden bricks; to whom it belonged he could not read. On the bridge he recognised Stephen, whose foot slipped as he endeavoured to pass. His lower limbs were immediately seized by frightful forms, who strove to drag him to the fetid dwellings below. But white and beautiful beings caught his arms, and there was a long struggle. The soldier did not see the issue of the conflict.

Such were among the stories avouched by the highest ecclesiastical authority, and commended it might seem by the uninquiring faith of the ruling intellect of his age — such among the first elements of that universal popular religion which was the Christianity of ages. This religion gradually moulded together all which arose out of the natural instincts of man, the undying reminiscences of all the older religions, the Jewish, the pagan, and the Teutonic, with the few and indistinct glimpses of the invisible world and the future state of being in the New Testament, into a vast system, more sublime perhaps for its indefiniteness, which, being necessary in that condition of mankind, could not but grow up out of the kindled imagination and religious faith of Christendom. And such religion the historian who should presume to condemn as a vast plan of fraud, or a philosopher who should venture to disdain as a fabric of folly only deserving to be forgotten, would be equally unjust, equally blind to its real uses, assuredly ignorant of its importance and its significance in the history of man. For on this, the popular Christianity, turns the whole history of man for centuries.

It is at once the cause and the consequence of the sacerdotal dominion over mankind; the groundwork of authority at which the world trembled; which founded and overthrew kingdoms, bound together or set in antagonistic array nations, classes, ranks, orders of society. Of this, the parent, when the time arrived, of poetry, of art, the Christian historian must watch the growth and mark the gradations by which it gathered into itself the whole activity of the human mind, and quickened that activity till at length the mind outgrew that which had been so long almost its sole occupation. It endured till faith, with the schoolmen, led into the fathomless depths of metaphysics, began to aspire after higher truths; with the reformers, attempting to refine religion to its primary spiritual simplicity, gradually dropped, or left but to the humblest and most ignorant, at least to the more imaginative and less practical part of mankind, this even yet prolific legendary Christianity, which had been the accessory and supplementary Bible, the authoritative and accepted, though often unwritten, Gospel of centuries.^b

GREGORY'S SUCCESSORS

Gregory left the papal chair far more securely settled on the lofty eminence where it had been placed than it was when he ascended it. But Sabinian, who succeeded him, expressed little gratitude for the service he had thus performed; indignant at finding the treasury exhausted of its gold, he accused him of having ruined the see by his liberality; and would have proceeded, but for the menaces of both the clergy and the people, publicly to burn his writings. He did not live long after this attempt; and his sudden death was ascribed to a blow on the head inflicted by the angry

shade of the departed saint. A truer cause, however, may be found, perhaps, in the fact that he had made himself hated by the populace, by withdrawing the accustomed alms, that he might heal, as he pretended, the injuries inflicted by the liberality of Gregory; a mode of proceeding so little relished by his flock, that, whatever share they might have in his death, they conveyed his breathless body with contempt out of the city.

It was during the pontificate of Boniface III, who resided as Gregory's legate at the court of Constantinople, and owed his elevation to the emperor, that the Roman pontiff was first dignified with the much-disputed title of universal bishop. For this honour Boniface was indebted to the enmity existing between Phocas and the patriarch of his imperial city. He lived to enjoy his triumph only a few months; and several of his successors seem to have contented themselves with the duties of their station, without entering into direct collision with any rival in authority. It is, however, a singular circumstance, that to the attempts of Boniface IV, who obtained the papal dignity immediately after the pontiff just named, to bring back the separatists from Rome to her communion, a resistance was made by the celebrated Irish apostle Columbanus, breathing much of the freedom and intelligence of later days.

Honorius, who succeeded to the papacy after the two unimportant pontificates of Deusedit (Deodatus or Adeodatus I) and Boniface V, made a vain attempt to influence the Lombards to restore their king, Adalwald (Adalvaldus), whom they had deposed as a madman, and elected in his place an Arian named Ariwald (Ariovaldus). But the most conspicuous circumstance in his career was his agreement with Sergius, the patriarch of Constantinople, in establishing the celebrated edict by which it was intended to put an end to the monothelite controversy,¹ and render the renewal of it a crime against the laws of the empire. Yet Honorius, in the Sixth General Council, was solemnly anathematised, and classed with the known and most violent supporters of the monothelite heresy.

The death of this pontiff was followed by the pillage of the palace of the Lateran—an outrage which had its origin with the emperor, and was committed by his own officers. Severinus was then placed in the papal chair, but his pontificate was not marked by any important event. The same observation applies to those of his successors, John IV and Theodore. Theodore was succeeded by Martin I, the earliest act of whose pontificate was the calling of a council to condemn the principles of the monothelites, and the late acts of the emperors. The assembly held its first session October 5th, 649; in the fifth and last, which was held on the 31st of October, twenty articles were drawn up against the heresy in question, and its authors, Theodorus, Cyrus, Sergius, Pyrrhus, and Paul, together with all such as should embrace their opinions, were formally anathematised.

The Roman pontiff was by this proceeding brought into immediate collision with the emperor; and the power of the greatest potentate of the church was thus measured with that of the highest in the state. In this respect the issue of the controversy deserves particular note. Martin was a zealous and active churchman, learned and conscientious, strongly impressed with a sense of the importance of unity, and disposed to exercise the authority he possessed to the utmost in its favour. No sooner had the council given its decision, than he despatched letters to all orders of the clergy, acquainting them with the event and with the acts it had passed.

¹ Monothelism or one-ness of will is the opposite of "dyothelism" or duality of will, as distinguishing the divine and the human aspects of Christ. Monothelism had its origin in Sergius.]

[649-682 A.D.]

But the information which the emperor Constans received of these proceedings filled him with the most violent indignation ; and he at once resolved to punish the contempt with which his edict, and that of his predecessor, had been treated. He communicated his wishes to Calliopas, exarch of Italy, who soon after made the pontiff a prisoner and conveyed him to the island of Naxos. For three months he was kept nearly continually on board a ship, and carried from one place to the other, without being allowed even the commonest necessities of life. At Naxos he remained twelve months in captivity; and was then taken to Constantinople, being exposed, during his passage thither, to a treatment which would have been cruel to a condemned malefactor. On his arrival, fresh indignities and barbarities awaited him. He was cast into a miserable prison, in which he lay apparently forgotten for more than three months, and when carried before the tribunal of justice was examined like a common criminal. The part he had taken in the late events, so far as they strictly pertained to religion, was not considered even by his fiercest opponents as involving a guilt sufficient to justify their severities. He was, therefore, arraigned as an enemy of the state. Twenty witnesses, of whom the greater part were soldiers, and who are said to have been bribed for the occasion, appeared as his accusers.

This mockery of a trial being concluded, the pontiff was carried to an open terrace, where, exposed at once to the gaze of the emperor and the populace, the base servants of the court insulted him in so gross a manner that even the multitude pitied his fate. His outward mantle having been torn off, the officers took him, and stripping off the best of his habits, left only his tunic remaining, which they next rent down on each side, from top to bottom. An iron collar was then fastened round his neck, and he was led from the palace through the midst of the city, chained to one of the keepers of the prison, and preceded by another bearing the sword with which he was to be executed. As they dragged him along, his lacerated feet stained the pavement with blood ; and he presented an appearance of humiliation and misery which might well humble the spirits of the haughtiest churchmen of either Rome or Constantinople. But his sufferings did not terminate here. Instead of being executed he was sent into the Chersonesus where he lingered through four months of the severest hardship, then expired. He was succeeded as pope by Eugenius, indebted for his elevation to the influence of the imperial court and his too ready tolerance of its reigning errors. He was consequently regarded at Rome with equal suspicion and dislike. Vitalian, the successor of Eugenius, had the merit of being a strict disciplinarian, and of sending Theodore to England as archbishop of Canterbury. At his death, Adeodatus (Deodatus II) was elected. It was in the pontificate of his successor Domnus that the church of Ravenna became permanently incorporated with that of Rome.

Agatho, the next pope, was not less conspicuous for the devoutness of his character ; and the story which is told of his curing by a kiss some leprous person whom he accidentally met, indicates not merely the growing superstition of the age, but the influence which the pontiff's piety had made upon the minds of the people. At his request it was that the emperor Constantine Pogonatus assembled the Sixth General Council ; and it is somewhat singular to find that one of the main objects which his legates laboured at obtaining was a reduction of the sum usually paid by the newly elected pontiff into the imperial treasury. For this indulgence, Agatho willingly confirmed the ancient law, that no pope should be ordained till his election had been formally recognised and confirmed at Constantinople. The harmony which

[682-701 A.D.]

thus existed between the emperor and Agatho was happily continued through the pontificate of Leo II, in whose favour the monarch decreed that the new archbishop of Ravenna should receive his ordination at the hands of the pope. He possessed sufficient interest at the court of the emperor to obtain the important privilege for the Roman pontiffs, of being confirmed in their authority by the exarch of Ravenna, instead of having to make the long and difficult journey to Constantinople.

The pontificate of John V was as unimportant as it was short; he was succeeded by Conon. Next, Sergius occupied the papal chair to the beginning of the eighth century; but, at the commencement of his pontificate, he saw himself opposed by two powerful rivals, and the palace of the

Lateran was for some time besieged with open force by the partisans of these pretenders to the papacy. The contest was continued for a considerable period. Sergius, though supported by imperial influence, had to endure a seven years' exile before he could possess himself of the dignity; and on his refusal to recognise the canons of the council *in trullo*,¹ was assailed by Justinian II with all the weapons of imperial authority. The conflict was thus renewed, which had so long disturbed the peace of Christendom; and another starting-point given, from which the two great candidates for universal and unlimited power were to begin the race. It is evident that the pontiff had not yet acquired strength sufficient to oppose his rival with certainty of success.

At the council of Toledo,



ST. WULFRAN, BISHOP OF SENS, WHO DIED IN 720 A.D.

(From a miniature in the Bibliothèque du Havre)

held in the year 688, the archbishop of that city obtained a resolution in favour of his opinions, which not simply established his creed in opposition to that of the pontiff, but was couched in terms of haughty defiance and rebuke. The contest, therefore, was as yet unattended by palpable prognostics of the final triumph of the papacy.

The troubles which the church had suffered from the continual motions of half-barbarian hordes were many and severe, but they produced an equivalent advantage. Amid all the struggles to which churchmen were urged by ambition, they displayed, as a body, some of the noblest instances of

[¹ The council held in the *trullus* or domed hall of the imperial palace in Constantinople. The council here referred to is the Quinisext Council of 692, called the Second Trullan Council, the first being that which condemned monothelite views (681).]

[701-731 A.D.]

charity, of care for the poor and distressed, which the world had seen. Pressed by the frequent prospect of immediate ruin, they simultaneously acquired the virtues of resignation and the skill of politicians. It was to them the people owed their preservation when threatened on the one side by foreign enemies, and on the other by the tyranny of their rulers: and till they themselves became oppressors, popular liberty found its best champions among the heads of the church. But when the progress of Christianity itself is considered—that is, the very interests for which the church, with all its attendant powers, was called into existence—doubt and dissatisfaction are almost the invariable result of the inquiry. In Rome, piety was shocked by the open contests which repeatedly took place by candidates for the papal dignity, and by the little less disgraceful plots with which the contending parties prepared for the onset. The provinces, perpetually appealed to on the subject of obedience to the supreme pontiff, saw their own pastors at one time yielding with submissive complacency to his decrees, at another resisting them both openly and in secret.

Sergius was succeeded by John VI (701), in whose pontificate Campania was invaded by the Lombards, under Gisulf, duke of Benevento. His successor, John VII (705), is noted only for having been guilty of the weakness of returning the canons of the council *in trullo* to the emperor Justinian, without a single alteration. In his pontificate, moreover, the king of the Lombards restored the lands of which he had despoiled the church, and the deed which contained the grant was written in letters of gold. Sisinius was the next pontiff; but he died a few days after his election, and left the see to Constantine, a native of Syria, who retained it about seven years. He was summoned by Justinian to the capital of the East; but the object which the emperor had in view is unknown, and the only result of his journey seems to have been the restoration of Felix, the archbishop of Ravenna, to his diocese and honours. That unfortunate prelate had made an effort to recover the independence possessed by the former bishops of his see; but, though aided by the warlike masters of the district, his attempt failed; and the emperor sending a body of troops from Sicily, the walls of Ravenna were beaten down, and Felix, loaded with chains, was carried a prisoner to Constantinople. There he had to endure the punishment inflicted on the basest criminals. His eyes were put out, and he was banished to the inhospitable shores of Pontus—a punishment, it is said, which was regarded at Rome as the infliction of divine justice.

Notwithstanding the want of positive evidence as to the express object of Constantine's journey, it is usually believed to have been occasioned by the emperor's unceasing anxiety to secure the co-operation of the Roman hierarchy in the establishment of the late decrees. It is also argued, and with seeming reason, that his attendance on the imperial commands is a proof of the still unavoidable subjection which the pontiffs had to endure; while his failing to oppose the canons so objectionable to his church affords a similar proof of his weakness and his fears.

Gregory II, by whom he was succeeded (715), pursued a bolder line of conduct.¹ The part which he took in opposition to Leo the Isaurian has been already stated; and his determined attack on the Lombards, who made themselves masters of one of the Neapolitan fortresses, indicated the spirit which, in later times, placed Christian prelates at the head of mail-clad armies. Gregory was in all respects the firm defender and zealous advocate

[¹ Gibbon calls him the "founder of the papal monarchy"]

of papal authority. At one moment engaged in open hostilities with the emperor, he was at another employed in directing the labours of missionaries and founding monasteries. Germany, at his direction, was traversed by the ardent and pious Boniface; and in Italy the rule of St. Benedict became, under his patronage, the universal canon of monastic institutions.

The pontificate of Gregory II lasted sixteen years, and he was succeeded by a priest of the same name, whom the people elected by some sudden impulse, while engaged in the obsequies of the former. Gregory III (731-741) carried the principles which had actuated his predecessor to a far greater extent. Unable to withdraw the emperor Leo, either by persuasion or threats, from the vigorous persecution of iconoclasm, he proceeded to the daring measure of excommunicating the sovereign, and then made known to the celebrated Charles Martel his readiness to proclaim him consul of Rome, on condition that he would enable him to support his separation from the dominion of the empire. Leo resented the conduct of the pontiff, by depriving him of part of his revenues and rejecting his legates. But the step which Gregory had taken led directly to the establishment of the papacy on the basis of temporal power and grandeur. A new career, new motives to exertion, were opened to the politicians of the church; and it was no longer with rival prelates the bishops of Rome were to contend, but with states and princes. The prizes for which they were henceforth to strive were to be tributary crowns and sceptres—the triumphs they were to celebrate, not those of truth over heresy, but of arbitrary superstition over the free-will, the natural sentiments, and the evangelical knowledge of Christian nations.

That reign of terror known as the struggle of the iconoclasts has been alluded to already in the history of the Byzantine Empire. It may also be summed up here with its consequences.

DRAPER ON THE ORIGIN OF ICONOCLASM

Three causes gave rise to iconoclasm, or the revolt against image-worship; first, the remonstrances and derision of the Mohammedans; second, the good sense of a great sovereign, Leo the Isaurian, who had risen by his merit from obscurity, and had become the founder of a new dynasty at Constantinople; third, the detected inability of these miracle-working idols and fetiches to protect their worshippers or themselves against an unbelieving enemy. Moreover, an impression was gradually making its way among the more intelligent classes that religion ought to free itself from such superstitions. So important were the consequences of Leo's actions, that some have been disposed to assign to his reign the first attempt at making policy depend on theology; and to this period they therefore refer the commencement of the Byzantine Empire. Through one hundred and twenty years, six emperors devoted themselves to this reformation. But it was premature. They were overpowered by the populace and the monks, by the bishops of Rome, and by a superstitious and wicked woman.

It had been a favourite argument against the pagans how little their gods could do for them when the hour of calamity came, when their statues and images were insulted and destroyed; and hence how vain was such worship, how imbecile such gods. When Africa and Asia, full of relics and crosses, pictures and images, fell before the Mohammedans, those conquerors retaliated the same logic with no little effect. There was hardly one of the fallen

[726 A.D.]

towns that had not some idol for its protector. Remembering the stern oburgations of the prophet against this deadly sin, prohibited at once by the commandment of God and repudiated by the reason of man, the Saracen caliphs had ordered all the Syrian images to be destroyed. Amid the derision of the Arab soldiery and the tears of the terror-stricken worshippers, these orders were remorselessly carried into effect, except in some cases where the temptation of an enormous ransom induced the avengers of the unity of God to swerve from their duty. Thus the piece of linen cloth on which it was feigned that our Saviour had impressed his countenance, and which was the palladium of Edessa, was carried off by the victors at the capture of that town, and subsequently sold to Constantinople at the profitable price of twelve thousand pounds of silver. This picture, and also some other celebrated ones, it was said, possessed the property of multiplying themselves by contact with other surfaces, as in modern times we multiply photographs. Such were the celebrated images "made without hands."

It was currently asserted that the immediate origin of iconoclasm was due to the caliph Yazid, who had completed the destruction of the Syrian images, and to two Jews, who stimulated Leo the Isaurian to his task. However that may be, Leo published an edict (726 A.D.), prohibiting the worship of images. This was followed by another directing their destruction, and the whitewashing of the walls of churches ornamented with them. Hereupon the clergy and the monks rebelled; the emperor was denounced as a Mohammedan and a Jew. He ordered that a statue of the Saviour in that part of the city called Chalcopectria should be removed, and a riot was the consequence. One of his officers mounted the ladder and struck the idol with an axe upon its face; it was an incident like that enacted centuries before in the temple of Serapis at Alexandria. The sacred image, which had often arrested the course of nature and worked many miracles, was now found to be unable to protect or to avenge its own honour. A rabble of women interfered in its behalf; they threw down the ladder and killed the officer; nor was the riot ended until the troops were called in and a great massacre perpetrated. The monks spread the sedition in all parts of the empire; they even attempted to proclaim a new emperor. Leo was everywhere denounced as a Mohammedan infidel, an enemy of the mother of God; but with inflexible resolution he persisted in his determination as long as he lived.^h

MILMAN ON ICONOCLASM

Iconoclasm was an attempt by the Eastern emperor to change by his own arbitrary command the religion of his subjects. No religious revolution has ever been successful which has commenced with the government. Such revolutions have ever begun in the middle or lower orders of society, struck on some responsive chord of sympathy in the general feeling, supplied some religious want, stirred some religious energy, and shaken the inert strength of the established faith by some stronger counter emotion.

Whatever the motives of the emperor Leo the Isaurian (and on this subject, as in all the religious controversies where the writings of the unsuccessful party were carefully suppressed or perished through neglect, authentic history is almost silent), whether he was actuated by a rude aversion to what perhaps can hardly yet be called the fine arts with which Christianity was associating itself, or by a spiritual disdain and impatience of the degrading superstition into which the religion of the Gospel had so long been

degenerating, the attempt was as politically unwise and unseasonable as the means employed were despotic and altogether unequal to the end. The time was passed, if it had ever been, when an imperial edict could change, or even much affect, the actual prevailing religion of the empire. For this was no speculative article of belief, no question of high metaphysical theology, but a total change in the universal popular worship, in the spirit and in the essence, if not of the daily ritual, of countless observances and habitual practices of devotion. It swept away from almost all the churches of the empire objects hallowed by devotion, and supposed to be endowed with miraculous agency; objects of hope and fear, of gratitude and immemorial veneration. It not merely invaded the public church, and left its naked walls without any of the old remembrancers of faith and piety; it reached the private sanctuary of prayer. No one could escape the proscription; learned or unlearned, priest or peasant, monk or soldier, clergyman or layman, man, woman, and even child were involved in the strife. Something to which their religious attachments clung, to which their religious passions were wedded, might at any time be forcibly rent away, insulted, trampled under foot; that which had been their pride and delight could only now be furtively visited, and under the fear of detection.

Nor was it possible for this controversy to vent itself in polemic writings. Here actual, personal, furious collision of man and man, of faction and faction, of armed troops against armed troops, was inevitable. The contending parties did not assail each other with mutual anathemas, which they might despise, or excommunication and counter excommunication, the validity of which might be questioned by either party. On one side it was a sacred obligation to destroy, to mutilate, to dash to pieces, to deface the objects on which the other had so long gazed with intense devotion, and which he might think it an equally sacred obligation to defend at the sacrifice of life. It was not a controversy, it was a feud; not a polemic strife, but actual war declared by one part of Christendom against the other. It was, well perhaps for Christendom that the parties were not more equally balanced; that, right or wrong, one party in that division of the Christian world, where total change would have been almost extermination, obtained a slow but complete triumph.^b

Milman then goes on to plead eloquently for the encouragement of the fine arts by the church which produced a Raphael and a Michelangelo, as the Greek religion produced and employed its Phidias and Praxiteles. He then proceeds to describe the ferocity of the dissension.^a

THE WAR OF ICONOCLASM

A formidable insurrection broke out in Greece and in the Ægean islands. A fleet was armed, a new emperor, one Cosmas, proclaimed, and Constantinople menaced by the rebels. The fleet, however, was scattered and destroyed by ships which discharged the Greek fire; the insurrection was suppressed, the leaders either fell or were executed, along with the usurper. The monks here and throughout the empire, the champions of this as of every other superstition, were the instigators to rebellion. Few monasteries were without some wonder-working image; the edict struck at once at their influence, their interest, their pride, their most profound religious feelings.

But the more eminent clergy were likewise at first almost unanimous in their condemnation of the emperor. Constantine, bishop of Nacolia, indeed,

[726-731 A.D.]

is branded as his adviser. Another bishop, Theodosius, son of Apsimarus, metropolitan of Ephesus, is named as entering into the war against images. But almost for the first time the bishops of the two Romes, Germanus of Constantinople and Pope Gregory II, were united in one common cause. Leo attempted to win Germanus to his views, but the aged patriarch (he was now ninety-five years old) calmly but resolutely resisted the arguments, the promises, the menaces of the emperor.

But the conduct of Gregory II, as leading to more important results, demands more rigid scrutiny. The Byzantine historians represent him as proceeding, at the first intimation of the hostility of the emperor to image-worship, to an act of direct revolt, as prohibiting the payment of tribute by the Italian province. This was beyond the power, probably beyond the courage, of Gregory. The great results of the final separation of the West from the inefficient and inglorious sovereignty of the East might excuse or palliate, if he had foreseen them, the disloyalty of Pope Gregory to Leo. But it would be to estimate his political and religious sagacity too highly to endow him with this gift of ambitious prophecy, to suppose him anticipating the full development of Latin Christianity when it should become independent of the East.

Like most ordinary minds, and if we are to judge by his letters Gregory's was a very ordinary mind, he was merely governed by the circumstances and passions of his time without the least foreknowledge of the result of his actions. The letter

of Pope Gregory to the emperor (729 A.D.) is arrogant without dignity, dogmatic without persuasiveness; in the stronger part of the argument far inferior, both in skill and ingenuity, to that of the aged Germanus, or the writer who guided his pen. The strange mistakes in the history of the Old Testament, the still stranger interpretations of the New, the loose legends which are advanced as history, give a very low opinion of the knowledge of the times.

When Gregory addressed this and a second letter to the emperor Leo, the tumult in Constantinople, the first public act of rebellion against iconoclasm, had taken place; but the aged bishop Germanus was not yet degraded from his see. Germanus, with better temper and more skilful argument, had defended the images of the East. Before his death (731), he was deposed or compelled to retire from his see. He died most probably in peace; his



MOSAIC, REPRESENTING THE TEMPORAL AND SPIRITUAL POWER OF JESUS CHRIST

extreme age may well account for his death. His personal ill treatment by the emperor is the legend of a later age to exalt him into a martyr.

But these two powerful prelates were not the only champions of their cause whose writings made a strong impression on their age. It is singular that the most admired defender of images in the East was a subject not of the emperor but of the Mohammedan sultan. John of Damascus was famed as the most learned man in the East, and it may show either the tolerance, the ignorance, or the contempt of the Mohammedans for these Christian controversies, that writings which became celebrated all over the East should issue from one of their capital cities, Damascus.

In the West, all power, almost all pretension to power, excepting over Sicily and Calabria, expired with Leo;¹ and this independence partly arose out of and was immeasurably strengthened by the faithful adherence of the West to image-worship.

CONSTANTINE COPRONYMUS (741-775 A.D.)

Leo was succeeded by his son Constantine. The name by which this emperor was known is a perpetual testimony to the hatred of a large part of his subjects. Even in his infancy he was believed to have shown a natural aversion to holy things, and in his baptism to have defiled the font. Constantine Copronymus sounded to Greek ears as a constant taunt against his filthy and sacrilegious character.

The accession of Constantine (741), although he had already been acknowledged for twenty years with his father as joint emperor, met formidable resistance. The contest for the throne was a strife between the two religious parties which divided the empire. During the absence of Constantine, on an expedition against the Saracens, a sudden and dangerous insurrection placed his brother-in-law, Artavasdes, on the throne. Constantinople was gained to the party of the usurper by treachery. The city was induced to submit to Artavasdes only by a rumour, industriously propagated and generally believed, of the death of Constantine. The emperor on one occasion had been in danger of surprise, and escaped by the swiftness of his horses.

In the capital, as throughout Greece and the European part of the empire, the triumph of Artavasdes was followed by the restoration of the images. Anastasius, the dastard patriarch of Constantinople, as he had been the slave of Leo, now became the slave of the usurper, and worshipped images with the same zeal with which he had destroyed them. He had been the principal actor in the deception of the people by the forged letters which announced the death of Constantine. He plunged with more desperate recklessness into the party of Artavasdes. The monks, and all over whom they had influence, took up the cause of the usurper; but the mass of the people, from royal respect for the memory of Leo, or from their confidence in the vigorous character of Constantine and attachment to the legitimate succession, from indifference or aversion to image-worship, still wavered, and submitted rather than clamorously rejoiced in the coronation of Artavasdes.

But Constantine Copronymus with the religious opinions inherited the courage, the military abilities, and the popularity with the army which had distinguished his father Leo. After some vicissitudes, a battle took place near Ancyra, fought with all the ferocity of civil and religious war. After

¹ Leo died June, 741. Gregory III in the same year.

[742-746 A.D.]

an obstinate resistance, and after having suffered all the horrors of famine, Constantinople was taken. Artavasdes was punished by the loss of his eyes.

Constantine was a soldier, doubtless of a fierce temper; the blinding and mutilation of many, the beheading a few of his enemies, the abandonment of the houses of the citizens to the plunder of his troops, was the natural course of Byzantine revolution; and these cruelties have no doubt lost nothing in the dark representations of the emperor's enemies, the only historians of the times. But they suffered as rebels in arms against their sovereign, not as image-worshippers. The fate of the patriarch Anastasius was the most extraordinary. His eyes were put out, he was led upon an ass, with his face to the tail, through the city; and after all this mutilation and insult, for which, considering his tergiversation and impudent mendacity, it is difficult to feel much compassion, he was reinstated in the patriarchal dignity. The clergy in the East had never been arrayed in the personal sanctity which, in ordinary occasions, they possessed in the West; but could Constantine have any other object in this act than the degradation of the whole order in public estimation?

THIRD COUNCIL OF CONSTANTINOPLE (746 A.D.)

For ten years Constantine refrained from any stronger measures against image worship. In the tenth year of Constantine rumours spread abroad of secret councils held for the total destruction of images. Either the emperor must have prepared the public mind for this great change with consummate address, or reverence for images must have been less deeply rooted in the East than in the West, otherwise it can scarcely be supposed that so large a number of the clergy as appeared at the Third Council of Constantinople (746) would have slavishly assented to the strong measures of the emperor. Three hundred and forty-eight bishops formed this synod.

Part of the proceedings of this assembly have been preserved in the records of the rival council, the second held in Nicæa. The passages are cited in the original words, followed by a confutation, sanctioned apparently by the Nicene bishops. The Council of Constantinople proscribes the lawless and blasphemous art of painting. The fathers of Constantinople assume, as boldly as the brethren of Nicæa their sanctity, that all images are the invention of the devil; that they are idols in the same sense as those of the heathen. Nor do they hesitate to impute community of sentiment with the worst heretics to their opponents. They thought that they held the image-worshippers in an inextricable dilemma. If the painters represented only the humanity of Christ, they were Nestorians; if they attempted to mingle it with the divinity, they were Eutychians, circumscribing the infinite and confounding the two substances. It was impiety to represent Christ without his divinity, Arianism to undeify him, despoil him of his godhead.

The Council of Nicæa admits the perfect unanimity of the Council of Constantinople. These 348 bishops concurred in pronouncing their anathema against all who should represent the incarnate Word by material form or colours, who should not restrict themselves to the pure spiritual conception of the Christ, as he is seated, superior in brightness to the sun, on the right hand of the Father; against all who should confound the two natures of Christ in one human image, or who should separate the manhood from the Godhead in the second person of the indivisible Trinity; against all who should not implore the intercession of the Virgin in pure faith, as above all visible and invisible things; against all who should set up the deaf and

lifeless images of saints, and who do not rather paint the living likenesses of their virtues in their own hearts. All images, whether statues or paintings, were to be forcibly removed from the churches; everyone who henceforth should set up an image, if a bishop or priest, was to be degraded; if a layman, excommunicated. They proceed to curse by name the principal asserters of image-worship. "Anathema against the double-minded Germanus, the worshipper of wood! Anathema against George (of Cyprus), the falsifier of the traditions of the fathers! Anathema against Mansar (they called by this unchristian-sounding name the famous John of Damascus), the Saracen in heart; the traitor to the empire—Mansar the teacher of impiety, the false interpreter of Holy Scripture!"

Thus was image-worship proscribed by a council, in numbers at least of weight, in the severest and most comprehensive terms. The work of demolition was committed to the imperial officers; only with strict injunctions, not perhaps always obeyed, to respect the vessels, the priestly vestments, and other furniture of the churches, and the cross, the naked cross without any image. The crucifix was of a later period.

THE WAR ON MONASTERIES

But if the emperor had overawed, or bought, or compelled the seemingly willing assent of so large a body of the eastern clergy, the formidable monks were still in obstinate implacable opposition to his will. It was now fanaticism encountering fanaticism. Everywhere the monks preached resistance to the imperial decrees, and enough has been seen of their turbulent and intractable conduct to make us conclude that their language at least would keep no bounds. Stephen, the great martyr of this controversy, had lived as a hermit in a cave near Sinope for thirty years.

The emperor sent the patriarch to persuade him to subscribe the decrees of the Council of Constantinople. The patriarch's eloquence was vain. The emperor either allowed or compelled the aged monk to retire to the wild rock of Proconnesus, where, to consummate his sanctity, he took his stand upon a pillar. His followers assembled in crowds about him, and built their cells around the pillar of the saint. But the zeal of Stephen would not be confined within that narrow sphere. He returned to the city, and in bold defiance of the imperial orders denounced the iconoclasts. He was seized, cast into prison, and there treated with unusual harshness. But even there the zeal of his followers found access. Constantine exclaimed, in a paroxysm of careless anger, "Am I or this monk the emperor of the world?" The word of the emperor was enough for some of his obsequious courtiers; they rushed, broke open the prison, dragged out the old man along the streets with every wanton cruelty, and cast his body at last into the common grave of the public malefactors.

The emperor took now a sterner and more desperate resolution. He determined to root out monkery itself. The monks were driven from their cloisters, which were given up to profane and secular uses. Consecrated virgins were forced to marry; monks were compelled, each holding the hand of a woman, doubtless not of the purest character, to walk round the Hippodrome among the jeers and insults of the populace. Throughout the whole empire they were exposed to the lawless persecutions of the imperial officers. Their zeal or their obstinacy was chastised by scourgings, imprisonments, mutilations, and even death. The monasteries were plundered, and by no

[766-775 A.D.]

scrupulous or reverent hands; churches are said to have been despoiled of all their sacred treasures, the holy books burned, feasts and revels profaned the most hallowed sanctuaries.

Multitudes fled to the neighbouring kingdoms of the less merciless barbarians; many found refuge in the West, especially in Rome. The prefect of Thrace was the most obsequious agent of his master's tyranny. The patriarch himself was accused of having used disrespectful language towards the emperor. Already he had been required to acquit himself of imputing Nestorianism to his master; now his accusers swore on the cross that they had heard him hold conference with one of the conspirators. Constantine ordered the imperial seal to be affixed on the palace of the patriarch, and sent him into banishment.

For some new offence, real or supposed, the exiled patriarch was brought back to the capital, scourged so cruelly that he could not walk, and then carried in a litter, and exposed in the great church before all the people assembled to hear the public recital of the charges made against him, and to behold his degradation. At each charge the secretary of his successor smote him on the face. He was then set up in the pulpit, and while Nicetas read the sentence of excommunication, another bishop stripped him of his metropolitan pall, and calling him by the opprobrious name *Scotiopsis*, "face of darkness," led him backwards out of the church. The next day his head, beard, eyebrows were shaved; and as we have already said, he was put upon an ass, and paraded through the circus (his own nephew, a hideous, deformed youth, leading the ass), while the populace jeered, shouted, spat upon him. He was then thrown down, trodden on, and in that state lay till the games were over. Some days after the emperor sent to demand a formal declaration of the orthodoxy of his own faith and of the authority of the council. The poor wretch acknowledged both in the amplest manner; as a reward he was beheaded, while still in a state of excommunication, and his remains treated with the utmost ignominy.

This odious scene, blackened it may be by the sectarian hatred of the later annalists, all of whom abhorred iconoclasm, has been related at length, in order to contrast more fully the position of the bishop of Rome. This was the second patriarch of Constantinople who had been thus barbarously treated, and seemingly without the sympathy of the people; and now, in violation of all canonical discipline, the imperial will had raised a eunuch to the patriarchate. What wonder that pontiffs like Gregory II and Gregory III should think themselves justified in throwing off the yoke of such a government, and look with hope to the sovereignty of the less barbarous barbarians of the north—barbarians who, at least, had more reverence for the dignity of the sacerdotal character.

If the Byzantine historians, all image-worshippers, have not greatly exaggerated the cruelties of their implacable enemy Constantine Copronymus, they have assuredly not done justice to his nobler qualities, his valour, incessant activity, military skill, and general administration of the sinking empire, which he maintained unviolated by any of its formidable enemies, and with imposing armies, during a reign of thirty-five years, not including the twenty preceding during which he ruled as the colleague of his father Leo. Constantine died, during a campaign against the Bulgarians, of a fever which, in the charitable judgment of his adversaries, gave him a foretaste of the pains of hell. His dying lips ordered prayers and hymns offered to the Virgin, for whom he had always professed the most profound veneration, utterly inconsistent, his enemies supposed, with his hostility to her sacred images.

HELENA AND IRENE

A female had been the principal mover in the great change of Christianity from a purely spiritual worship to that paganising form of religion which grew up with such rapidity in the succeeding centuries; a female was the restorer of images in the East, which have since, with but slight interruption, maintained their sanctity. The first, Helena, the mother of Constantine the Great, was a blameless and devout woman, who used the legitimate influence of her station, munificence, and authority over her imperial son, to give that splendour which to her piety appeared becoming to the new religion; to communicate to the world all those excitements of symbols, relics, and sacred memorials which she found so powerful in kindling her own devotion. The second, the empress Irene, wife to the son and heir of Constantine Copronymus, an ambitious, intriguing, haughty princess, never lost sight of political power in the height of her religious zeal, and was at length guilty of the most atrocious crime against God and womanhood.

Irene, during the reign of her husband Leo, surnamed the Khazar, did not openly betray her inclination to the image-worship which she had solemnly forsworn under her father-in-law Constantine. On his death (780) she at once seized the government in the name of her son Constantine, who was but ten years old. Her creature, Patriarch Tarasius, summoned a council on image-worship.

The council met in Constantinople (785), but with the army and a large part of the populace of Constantinople image-worship had lost its power. The soldiery, attached to the memory and tenets of Constantine Copronymus, broke into the assembly, and dispersed the affrighted monks and bishops.

SECOND COUNCIL OF NICÆA (787 A.D.)

Nicæa was chosen for the session of the council, no doubt on account of the reverence which attached to that city, hallowed by the sittings of the first great council of Christendom. Decrees issued from Nicæa would possess peculiar force and authority; this smaller city, too, could be occupied by troops on whom the empress could depend, and in the meantime Irene managed to disband the more unruly soldiery. Thus, while the Bulgarians menaced one frontier and the Saracens another, she sacrificed the safety of the empire, by the dissolution of her best army, to the success of her religious designs.

The council met at Nicæa. The number of ecclesiastics is variously stated from 330 to 387. Among these were at least 130 monks or abbots, besides many bishops, who had been expelled as monks from their sees, and were now restored. They repudiated the so-called Council of Constantinople, as a synod of fools and madmen, who had dared to violate the established discipline of the church and impiously reviled the holy images. They showered their anathemas on all the acts, on all the words, on all the persons engaged in that unhallowed assembly.

The fathers of Nicæa impaired a doubtful cause by the monstrous fables which they adduced, the preposterous arguments which they used, their unmeasured invectives against their antagonists. With one voice they broke out into a long acclamation: "We all believe, we all assent, we all subscribe. This is the faith of the apostles, this is the faith of the church, this is the faith of the orthodox, this is the faith of all the world. We, who adore

[787-842 A.D.]

the Trinity, worship images. Whoever does not like, anathema upon him! Anathema on all who call images idols! Anathema on all who communicate with them who do not worship images! ”

Among the acclamations and the anathemas which closed the Second Council of Nicæa, echoed loud salutations and prayers for the peace and blessedness of the new Constantine and the new Helena. A few years passed and that Constantine was blinded, if not put to death, by his unnatural mother, whom religious faction had raised into a model of Christian virtue and devotion.

The controversy slept during the reign of Nicephorus, and that of Michael, surnamed Rhangabe. The monks throughout this period seem to form an independent power (a power no doubt arising out of and maintained by their championship of image-worship), and to dictate to the emperor, and even to the church. On the other hand, among the soldiery are heard some deep but suppressed murmurs of attachment to the memory of Constantine Copronymus. Leo the Armenian ascended the throne.

As Irene had promoted Tarasius, so Leo raised an officer of his household, Theodotus Cassiteras, to the patriarchal throne. Image-worship was again proscribed by an imperial edict. The worshippers are said to have been ruthlessly persecuted; and Leo, according to the phraseology of the day, is accused of showing all the blood-thirstiness without the generosity of the lion. Yet no violent popular tumult took place; nor does the conspiracy which afterwards cut short the days of Leo the Armenian appear to have been connected with the strife of religious factions. Whatever hopes the clergy, at least the image-worshippers, or the monks, might have conceived at the murder of Leo, which they scrupled not to allege as a sign of the divine disfavour towards the iconoclasts, were disappointed on the accession of Michael the Stammerer. He favoured the Jews in the exaction of tribute (perhaps he was guilty of the sin of treating them with justice), he fasted on the Jewish Sabbath, he doubted the resurrection of the dead, and the personality of the devil, as unauthorised by the religion of Moses. Image-worship he treated with contemptuous impartiality. In a great public assembly (assembled for the purpose), he proclaimed the worship of images a matter altogether indifferent.

Theophilus could not but perceive the failure, and disdained to imitate his father's temporising policy, who endeavoured to tolerate the monks, while he discouraged image-worship. He avowed his determination to extirpate both at once. Leo the Armenian and Michael the Stammerer had attempted to restrict the honours paid to images; Theophilus prohibited the making of new ones, and ordered that in every church they should be effaced, and the walls covered with pictures of birds and beasts. The sacred vessels, adorned with figures, were profaned by unhallowed hands, sold in the public markets, and melted for their metal. The prisons were full of painters, of monks and ecclesiastics of all orders. The monks, driven from their convents, fled to desert places; some perished of cold and hunger, some threw off the proscribed dress, yet retained the sacred character and habits; others seized the opportunity of returning, to the pleasures as to the dress of the world.

The history of iconoclasm has a remarkable uniformity: another female in power, another restoration of images. After the death of Theophilus his widow Theodora administered the empire in the name of her youthful son Michael, called afterwards the Drunkard. Theodora, like her own mother Theoctista, had always worshipped images in private. No sooner was Theophilus dead than the monks, no doubt in the secret of Theodora's concealed attachment to images, poured into Constantinople from all quarters.

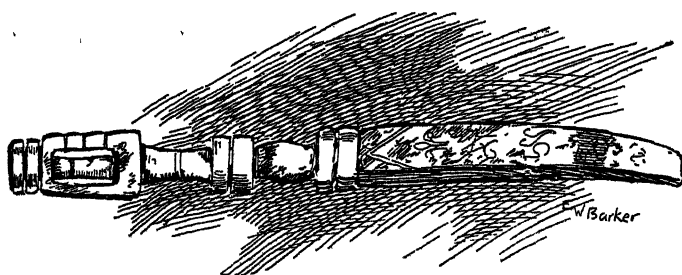
[842 A.D.]

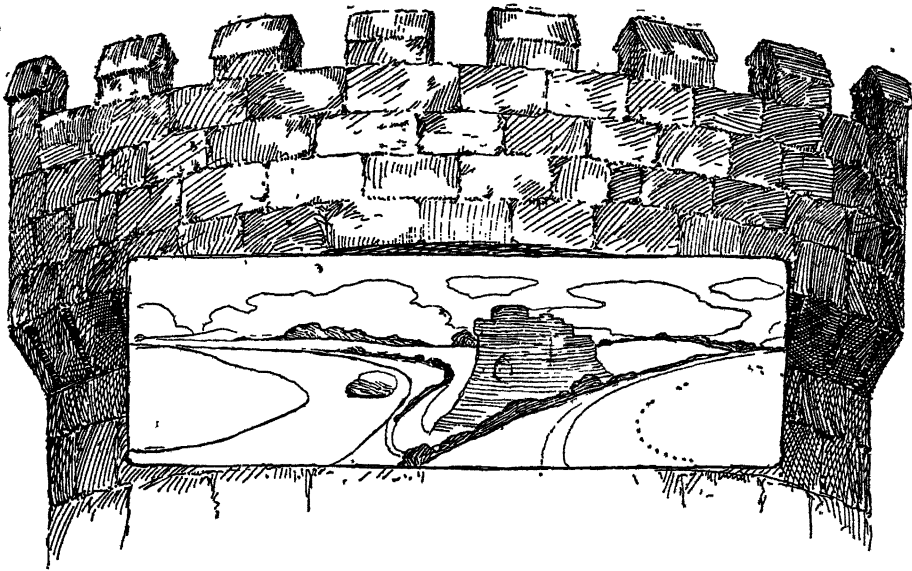
She now ventured to send an officer of the palace to command the patriarch, Joannes the Grammarian, either to recant his iconoclastic opinions, or to withdraw from Constantinople. The patriarch is accused of a paltry artifice. He opened a vein in the region of his stomach, and showed himself wounded and bleeding to the people. The rumour spread that the empress had attempted to assassinate the patriarch. But the fraud was detected, exposed, acknowledged. The abashed patriarch withdrew, unpitied and despised, into the suburbs (842). Methodius was raised to the dignity of the patriarchate. The worshippers of images were in triumph.

But Theodora, still tenderly attached to the memory of her husband, demanded, as the price of her inestimable services in the restoration of images, absolution for the sin of his iconoclasm and his persecution of the image-worshippers.

All was now easy; the fanaticism of iconoclasm was exhausted or rebuked. A solemn festival was appointed for the restoration of images. The whole clergy of Constantinople, and all who could flock in from the neighbourhood, met in and before the palace of the archbishop, and marched in procession with crosses, torches, and incense, to the church of St. Sophia. There they were met by the empress and her infant son Michael, Feb. 19th, 842. They made the circuit of the church, with their burning torches, paying homage to every image and picture, which had been carefully restored, never again to be effaced till the days of later, more terrible iconoclasts, the Ottoman Turks.

The Greek church from that time has celebrated the anniversary of this festival with loyal fidelity. The successors of Methodius, particularly the learned Photius, were only zealous to consummate the work of his predecessors, and images have formed part of the recognised religious worship of the Eastern world.^b





CHAPTER II

“THE NIGHT OF THE PAPACY”—CHARLEMAGNE TO OTTO THE GREAT

[740-985 A.D.]

FROM the East, powerless to render help, from an empire crumbling away beneath the weight of its own greatness, Gregory III therefore turned away, and fixed his gaze on the youthful greatness of a transalpine nation—the Franks—brave, adventurous, full of promise, successful in warfare, and destined to rise to future power. With Charles Martel, mayor of the palace, and virtual ruler of the Frankish realm, Gregory II had already opened communications. To Charles Martel, his successor Gregory III again appealed, when, after eight years of doubtful peace, he suddenly found himself involved in an open war with the Lombards. His appeal is truly touching: “His tears are falling night and day for the destitute state of the church; the Lombard king and his son are ravaging the last remains of the property of the church, which no longer suffices for the sustenance of the poor, or to provide lights for the daily service; they have invaded the territory of Rome and seized all his farms; his only hope is in the timely succour of the Frankish king.” The appeal was rendered still stronger by the presents that accompanied it—the mystic keys of the sepulchre of St. Peter, and filings of his chains, which no Christian could resist. The title of patrician and consul of Rome was offered; and Gregory, as might be expected after such presents, received a courteous answer and an embassy was despatched to the imperial city.

It is impossible to say what might have been the result of the negotiations between the pope and the ambassadors had they been continued. They were, however, interrupted by the death of both the potentates; of Charles Martel in October, of Gregory III in November of the very same

year. Nevertheless these negotiations were the prelude to subsequent negotiations which Pepin le Bref, the son of Charles Martel, carried on with Pope Zacharias (Zachary), the successor of Gregory III; and this time the negotiations led to most important results.

INDEPENDENCE OF THE ROMAN BISHOPS

At the election of Zacharias, the customary form of obtaining the consent of the exarch was discarded, and discarded to be never afterwards revived. Henceforth the popes may be considered as independent of the Eastern Empire; henceforth begins their connection with the West; henceforth they hold no longer an exclusive ecclesiastical position, but the papacy has become a political dukedom. After the Sixth General Council, they had claimed the title of "universal priest," and vindicated that claim by soon afterwards reducing to submission the last of the great archbishops of the West. After the appeal to Charles Martel and the independent election of Zacharias, they aspired to political sovereignty.^b

THE APPEAL TO THE FRANKS

Zacharias, convinced of the advantage which Rome might derive from intimate union with the rising power of the Franks, watched with careful attention over the interests of the mayors of the palace; and it was at his suggestion that the nation at length conferred on those powerful functionaries the titles as well as the privileges of royalty. The Lombard princes regarded him with corresponding reverence. Liutprand, whose reign lasted above thirty years, was distinguished for his devout observance of the maxims of the church. The charity of the pontiff was equal to his talents, and the slaves which Venice offered to the Moors were purchased by his agents and set free.

Stephen II,¹ who next occupied the pontifical chair, had to endure, from the very commencement of his career, the troubles and dangers of domestic wars. Aistulf, the new king of the Lombards, inherited the spirit of his earliest predecessors, and it only required the appearance of a leader like Aistulf to put an end forever to the rule of the Greeks in Italy. But the Lombard monarch was not contented with the acquisition of Ravenna. He assailed the duchy of Rome and the lands of the church, nor could Stephen, either by the most solemn expostulations, or the offers which he made of money, induce the conqueror to withdraw his troops. In this situation, and when the Lombards had demanded as the price of their safety a tribute which the citizens of Rome felt it would be impossible to pay, the pontiff sent messengers to Constantinople requesting aid of the emperor; but his entreaties were disregarded. He turned his eyes towards France, where Pepin, the father of the heroic Charlemagne, was now at the head of a nation as warlike as the Lombards, and as disposed to ally itself with Rome as the invaders were to effect its ruin.

¹ Another ecclesiastic of the same name was elected by the people immediately after the death of Zacharias; but he did not live to enjoy his elevation. On the third morning after his election he was struck with apoplexy, and as he had not been consecrated, he is sometimes omitted in the pontifical calendar. See Platina,† p. 152, and Fleury.‡ Baronius§ appears to say that the omission of his name is wrong.

[754-755 A.D.]

Ambassadors were sent to Rome to treat with the Lombards for Stephen's safe passage into France, a negotiation which could scarcely fail in the hands of the powerful sovereign by whom it was undertaken. The pontiff was speedily on his way to the new protector of the church. He appeared with all his attendants before the monarch, clad in sackcloth and ashes, and falling at his knees he implored him, by the mercy of God and the merits of St. Peter and St. Paul, to deliver Rome from the devastation of the Lombards. Pepin in reply promised to grant the pontiff's request, and speedily fulfilled his promise by compelling the enemy to retreat and shut himself up in the single town of Pavia. Aistulf, thus pressed, agreed to the terms proposed by his conqueror, and the French army was withdrawn. But scarcely had they left the district when he returned to the attack with renewed vigour, laid waste the country round Rome with fire and sword, and at length encamped before the gates of the city itself. The pontiff again sent a strong appeal to his protector. He dictated his letter in the name of the apostle Peter, closely imitating his epistles, and speaking in a language which implied that he was possessed of an authority to anoint or dethrone kings, and to perform the offices, not of a messenger, of a teacher sent from God, which is the highest characteristic of an apostle, but of a delegated minister of his power and justice.

The French monarch was moved to render the pontiff immediate succour, and Aistulf was quickly deprived of the fruits of his numerous campaigns. It now became a question to whom the district from which the Lombard was driven ought of right to belong; and, before this point could be decided, the envoy of the Greek emperor appeared, to claim for his master the restoration of the territory which he had so completely abandoned to its fate. But Pepin was both too politic and too conscious of his power to listen to such demands; and sending his chief counsellor, the abbot Fulrade (Folrad), to perform the investiture, he granted to Stephen, and to his successors forever, the undivided sovereignty of the conquered territory.

Thus commenced the temporal dominion of the bishops of Rome—an event which marks a distinct period in the history of the papacy, but the importance of which we cannot but think has been somewhat overrated. The power by which the pontiffs acquired their vast empire in the minds of men, owed little or none of its vigour to the influence they possessed as princes; it went on increasing till it reached the very boundaries of civilisation, while their little seigniory remained confined within the narrowest limits; and it declined, and became almost nominal, while their rights as sovereigns continued to be acknowledged by all the states of Europe. In point of wealth it plainly admits of being questioned whether they could gain any advantage from an acquisition which obliged them to keep an army in their pay; to support a countless train of emissaries and envoys; and to engage in all the expensive arts of diplomacy with the monarchs of countries whose treasures were perpetually supplied by the labours and the commerce of their people.

As little was their new dominion advantageous to their dignity. The pontiff was the first among the spiritual rulers of mankind, the lowest almost of temporal princes. As the head of the church, he was rendered venerable by all the associations and by many of the highest sanctions of religion; as the successor of the exarchs of Ravenna, he was the dependant of every prince who had an army at his command, and was but an item in the catalogue of petty rulers, who were counted as make-weights in the balance of power. In whatever designs he undertook as the supremely

endowed minister of God, he could appeal to the hearts and consciences of men; could shake the confidence of the mightiest, and bring into alliance the most contrary elements of society to effect his purpose; whatever attempts he had to make in his temporal capacity required to be supported by the pettiest inventions of secret policy, by contrivances and deceits which, in time, rendered the proceedings of the court of Rome proverbial as examples of cunning and duplicity.

Stephen died, after a short but eventful pontificate of five years, and was succeeded by his brother Paul (756 A.D.). The Greeks still continued to proclaim their pretensions to the sovereignty of Italy; nor dared the Roman pontiff, vain as were their claims, at once throw off the appearance of allegiance. The Lombards, on the other hand, showed themselves little inclined to preserve the treaty which had been formed with the church. A tumult, equally dangerous to the state and to the respectability of the pontificate, followed the death of Paul. Totona, a nobleman of wealth and influence, formed the design of elevating his brother Constantine to the vacant chair, and Constantine kept possession of his usurped authority nearly a year. A strong effort was then made by the great body of the clergy and the people to recover their invaded right of election. The pontiff was seized, and deprived of his eyes. A new pope ascended the throne.

Stephen III enjoyed his honours about four years, and then left them to be possessed by Adrian I. The Lombards still pressed close upon the boundaries of Rome. It was at this period, moreover, that the controversy with the iconoclasts approached its highest degree of virulence; and Adrian had to employ all the prudence of which he was master to meet the dangers in which it involved him. The measures pursued by the empress Irene were as unfavourable to his views as they were in themselves violent and unjust. The iconoclasts were as odious to him as to her; they were as opposed to the system which it was his object to establish, as they were to her usurpations and tyranny. While he expressed his doubts, therefore, as to the propriety of the new patriarch's consecration, and showed considerable backwardness in recognising the Second Council of Nicæa, he attempted no vigorous resistance to the invasion of those rules which were violated in her proceedings. The establishment of image-worship promised effects more favourable to his general interests than the assumption of authority by Tiresias, and his patroness was offensive to his immediate feelings. But the church was now to receive the support of a prince whose character and circumstances were equally calculated to mark him for her champion.^c

CHARLEMAGNE AND THE POPE

Einhart^d (Eginhard), the biographer of Charlemagne, informs us that the strictest friendship subsisted between that monarch and Pope Adrian I. In the still extant correspondence between them, we find the freest communication of opinion and feeling both upon political and ecclesiastical affairs. In exact conformity with the policy of his predecessors, Adrian regarded the Frankish monarch as the covenanted protector of the holy see and its possessions, and in that capacity bound to recover for her every debt the pope might see fit to claim as her "righteous due." Thus when Leo, archbishop of Ravenna, refused to relinquish his metropolitan rights over certain districts alleged to form part of the donation of Charlemagne, the pope expressed his anxiety for the presence and support of his friend and protector. Adrian,

[775-776 A.D.]

moreover, suspected the royal *missi*, or commissioners, of collusion with the vassal dukes of Benevento and Spoleto, to the injury of the holy see; and, whether from authentic information or with a view to alarm his correspondent for the safety of his Italian conquests, he magnified the transactions complained of into a criminal conspiracy against the crown. He told the king that the outbreak was actually fixed to take place in the month of March then next following (776 A.D.); that Adelchis (Adalgis), the son of Desiderius, the captive king of the Lombards, was to appear on the coast with a Greek fleet; that Rome was to be assailed both by sea and land, the churches were to be plundered, the pope was to be carried into captivity, and the Lombard dynasty to be reinstated.

Other motives were not wanting to induce Charlemagne to pay a second military visit to his newly acquired dominions in Italy. It had become necessary to take immediate steps for the dissolution of a long-suspected plot between his disaffected subject, Duke Tassilo of Bavaria, and the partisans of the late dynasty. In the winter, therefore, of the year 776, he crossed the Alps at the head of a numerous army; the duke of Friuli, who appears to have taken a principal part in the conspiracy, was expelled from his duchy; and in a short time the presence of the conqueror appears to have dispelled all apprehensions of further danger either to church or state. The pope professed himself satisfied with the result, and returned thanks for the protection afforded with great apparent warmth and cordiality.

THE DONATION FROM CONSTANTINE

Yet all had not, it seems, been done for the satisfaction of the papal claims. Another and a different title to an almost imperial power is brought to light. Now, for the first time after the lapse of four centuries and a half, it is discovered that all which Pepin or Charlemagne had conferred on the church of Rome was an insignificant instalment of that more extensive dominion originally granted to the chair of Peter by "the pious emperor Constantine."

The expressions used by the pope to denote the extent of this supposed donation are not free from uncertainty and ambiguity. The endowment of "supreme power over all the region of the West," alleged to have been granted by Constantine the Great, must have comprehended much more than the territories conveyed by the deeds of Pepin and Charlemagne. It is therefore insinuated that, though those princes had dealt liberally by the church, they would, notwithstanding, not have done their whole duty until they should have given possession of all that had been comprised in the original deed of gift. Charlemagne, it seems, was to consider himself as the mere executor of his predecessor Constantine the Great; and in that character it is obvious he must stand in a position of far less observance than as the spontaneous patron and benefactor.

The fictitious donation was presented to him as absolute in its terms; therefore as at once discharging the estate conveyed in the execution of its provisions from all dues, duties, and conditions whatsoever, claimable by the hand through which it passed to the rightful owner. It was significantly hinted that his past services were held by the pope to merge in his obligations for the future; that he should think less of the benefits he had conferred than of the duties he might rightfully be called upon to perform; and that, as long as a single item of the infinite debt entailed upon him by his

great testator remained unpaid, he must consider himself as debtor to God and St. Peter for the whole.

It would be hardly fair to presume that the impudent forgery, afterwards known by the title of the *Donation of Constantine*, had as yet found its appropriate niche in the archives of the Lateran, or that it was included among the documents which the pope instructed his envoys to produce to Charlemagne. But among the multitude of eager searchers, the thing wanted is generally near enough at hand for the purposes of the less scrupulous among the number. In the reign of Pope Adrian I the desire for territorial acquisition had been stimulated by success to a degree of intensity scarcely paralleled in the

ΕΙΣΗΛΘΕΝ ΔΕ ΒΑΣΙΛΕΥΣΣΟΔΟΜΩΝ ΕΙΣΥΝΑΝ
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 ΚΕΝ ΑΥΤΩ ΔΕΚΑ ΤΗΝ ΑΠΟ ΤΑΝΤΩΝ·

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VERY EARLY GREEK MANUSCRIPT OF THE BOOK OF GENESIS, GIVEN BY QUEEN ELIZABETH TO SIR JOHN FORTESCUE

history of secular ambition. In such a disposition, a feather-light tradition might stand as good ground for the most extravagant claims; and the fabrication of the outward proof of what was already registered in men's minds as accredited fact, might appear as a mere venial condescension to the natural adhesion of mankind to the usual and customary modes of proof.

The transient visit of Charlemagne to Italy in the year 776 appears for the moment to have dissipated the apprehensions of the pope. Four years later an interval of peace on his Saxon frontier and the temporary submission of his turbulent vassal Tassilo of Bavaria left Charlemagne at leisure to disentangle by his presence the ravelled state of Italian affairs. He was probably anxious to acquaint himself personally with the causes of the existing disorders, as well as to obtain an explanation of the interruption in the harmony of his correspondence with the pope, whom he sincerely honoured and was well disposed to support. The critical state, however, of the coasts and frontiers, as depicted to him by Adrian, appears to have made no serious impression. No military preparations were thought necessary; and in the

[780-786 A. D.]

winter of the year 780, Charlemagne, accompanied by his consort Hildegard, his two infant sons Carloman and Louis, and escorted by no other force than his ordinary household troops and followers, crossed the Alps into Italy. The annalists of the age describe the expedition as a visit of devotion.

CHARLEMAGNE'S THIRD AND FOURTH ENTRANCES INTO ITALY

In the spring of the year 781 Charlemagne arrived for the third time in Rome, where he celebrated the great festival of Easter. Pope Adrian upon this occasion conferred the right of baptism on the two young princes, changing the name of the elder from that of Carloman to Pepin, in honour of his grandfather; and at the same moment he crowned the elder "king of the Lombards," and the younger (Louis) king of Aquitaine. The honour was accepted, probably solicited, by the king without any misgiving as to the inferences that might thereafter be drawn from this or past condescendencies of the like character. Charlemagne never scrupled to make use of church or pontiff for the accomplishment of his political purposes; and he now called upon Adrian to support the remonstrances he thought it necessary to address to his nephew Tassilo by the aid of his spiritual authority.

Charlemagne could not but acknowledge that he had been greatly indebted to the exertions of the churchmen for the pacification of his Saxon acquisitions; and in requital of this co-operation he was not inclined to deny to his spiritual allies an important share in the profits of victory. But the consciousness of present power shut out any sinister view to the future. The church was, after all, in his hands no more than an instrument for the accomplishment of his purposes; that she should ever become his mistress was remote from his contemplation; and it is not to be wondered at that he should have identified her interests with those of his government in that spirit of gratitude which might in the sequel be made to wear an aspect of homage very conducive to the progress of hierarchical pretension.

Both parties were in the main inclined to regard each other as the means and instruments for the promotion of their separate interests. But the absence of any real reciprocity in the terms of compact could not but very soon become apparent. No temporal benefit could be conferred by the pope commensurate with the sacrifices the monarch was incessantly called upon to make to the insatiate craving of the holy see for those substantial augmentations, that costly support, that burdensome protection, to which he was held to have pledged himself. Such an understanding could last no longer than while either or both parties were actuated rather by religious than by merely selfish motives. The views of Pope Adrian had nothing of a properly religious character in them; his correspondence is but an echo of the one shrill cry for "more." "Give, grant, endow, restore, and the blessed Peter shall surely send you victory and prosperity." This is the burden of the papal addresses from the birth to the consummation of the alliance. A certain coincidence of interests, supported upon the religious and loyal character of Charlemagne, had hitherto cemented the union; but, though the result might be overlooked, it is clear that as soon as those interests should diverge or cease to exist, there remained nothing behind to prevent them from falling into irreconcilable opposition. Even within this period of apparent concord and cordiality some symptoms of such a divergency may be detected.

In the year 786 Charlemagne paid a fourth visit to Rome; and after performing the customary devotional exercises at the principal shrines and

churches, he applied himself to the task of reducing the refractory duke of Benevento to obedience. An accommodation was easily accomplished; Charlemagne accepted the renewed oaths of allegiance of the duke and his vassals, and carried away with him Grimwald (Grimoald), the second son of Arichis (Arighis), as a pledge for the future obedience of the duke and his subjects. No notice was taken of the papal claim upon the territory of Benevento; and Pope Adrian once more saw his royal patron depart without obtaining the object nearest to his heart. During the remainder of his pontificate we trace no further attempt on the part of the pope to realise his favourite project of aggrandisement. The momentary coolness which had followed the defeat of the Calabrian Greeks produced no real estrangement between him and his great patron; and Adrian died (795) in the full enjoyment of the confidence and esteem of Charlemagne.

THE REALM OF THE POPES

At the close of the reign of Charlemagne the possessions of the church of Rome may thus be identified with existing geographical divisions: (1) In virtue of right, or pretension of right, originating prior to the donation of Pepin, the pontiffs exercised temporal jurisdiction over the city and duchy of Rome as it had existed under the Byzantine supremacy, comprehending, as nearly as may now be ascertained, the modern district emphatically known by the name of the "Patrimony Proper," together with the greatest portion if not the whole of the Campagna di Roma as far south as Terracina. (2) By the donations of Pepin and Charlemagne the church of Rome had reduced into possession the city and exarchate of Ravenna, comprising the modern legations of Bologna, Romagna, Urbino, and Ferrara, with the duchies of Parma and Modena and a portion of the Venetian terra-firma on the mouths of the Po.

But these extensive tracts of country were regarded by the popes as but a portion of their claim under the treaties of Pontyon and Quierzy and the donation of Charlemagne. That claim extended over the islands of Corsica and Sardinia, the entire duchies of Benevento and Spoleto, and all the remaining dependencies of the Byzantines in southern Italy, including both Calabria and the adjacent island of Sicily; thus constituting in the aggregate nearly the whole of Italy south of the river Po, ranging thence along the eastern declivity of the Apennines as far as the southernmost confine of the modern grand duchy of Tuscany, and thence expanding over the breadth of the peninsula to the extreme coasts, embracing all the greater adjoining islands and the territory of Istria on the northeastern shores of the Adriatic Sea. Pope Adrian I died on the 26th of December in the year 795, after the unusually long pontificate of twenty-three years and upwards. When Charlemagne heard of his demise, we are told that he wept for him as for a brother.

On the occasion of Charlemagne's first visit to Rome (774), Pope Adrian conferred upon him the title and dignity of patrician, or official advocate and protector of the holy see. When shortly after the death of that pontiff in the year 795, Leo, archpriest of the church of St. Susanna, was elected to the vacant chair by the title of Leo III, the new pope hastened to renew the patent of the patriciate, as if it were an office expiring with the life of the grantor. As matters stood at this moment between him and the king, it is safest to conclude that the pope desired that the royal patrician should regard himself as captain-general of the church, and that he should in that capacity be entitled to the military services of its subjects, when called on by the church.

[795-800 A.D.]

to interfere for the protection of her temporal rights. But the act of Pope Leo III, which placed his subjects under military obligation to a stranger, was calculated to engender grave misunderstandings. The feudal principle, now rapidly unfolding itself in the European polity, drew no distinction between civil and military subjection; and the oath of the Romans to the protector might be easily confounded with that of subject to sovereign.

The constitutional or political powers exercised at this period by the pontiffs within the city and territory of the church are very obscurely indicated in the documents of the age. From what we discern on the surface of history, no very well-defined relation subsisted between the so-called "republic of Rome" and the spiritual ruler. The bond which connected them, as far as, at this distance of time and with such defective information, we can discern, was the recognised participation of the richer and more powerful families in all the offices of government and the dignities and emoluments of ecclesiastical promotion. But by such an arrangement it is obvious that every just limit between spiritual and temporal interests must be speedily obliterated; the result was verified in the unutterable corruptions of the tenth and eleventh centuries. Even at this point of time, and for a long series of years past, many symptoms of a vicious and demoralising relation between the constituents of the Roman state are apparent.

In the fifth year of the pontificate of Leo III two relatives of Pope Adrian I, Paschal the primicerius and Campulus the sacellarius of the holy see, conspired to depose the reigning pontiff. After suffering some personal injuries at the hands of his rebellious subjects, Leo was expelled from the city; and he resolved to solicit redress in person at the court of Charlemagne, who was at that moment sojourning at Paderborn, within the confines of the vanquished Saxons. The king received the suppliant pontiff with the highest honours, and listened to his complaints with the profoundest attention. Of the special subjects of the conference we are not informed; but in the autumn of the year 799 Leo returned to Rome under an escort sufficiently strong to insure his personal safety. In the interim, the faction opposed to him had lost ground, and he was received by the citizens with unusual tokens of joy and affection.

Pope Leo was, as it appears, accompanied to Rome by two German prelates, Hildebrand archbishop of Cologne, and Arno archbishop of Salzburg, as *missi dominici*, or royal commissioners, charged to make due inquiry into the offences imputed to the pope by his adversaries. The prelates are said to have examined the evidence on both sides with great care and minuteness, and at the close of it to have come to the conclusion that nothing criminal had been established against the pope; upon which decision his rebellious accusers were taken into custody and carried away to France.

THE TRIAL OF THE POPE AND THE CROWNING OF CHARLEMAGNE

Within the twelvemonth of the reinstatement of the pope, Charlemagne held a great diet of the realm at Mainz. "There," says the annalist,^m "he assembled his great nobles, his bishops, and his abbots all; and having reported to them that there was now peace in all his borders, he called to their minds the evils which the Romans had done to the apostolic Leo; and he set his face to go into the parts of Rome, and thither he accordingly proceeded." This simple notice of the annalist of Moissac is the only passage in any original chronicle in which a motive for this fifth expedition of

[800 A.D.]

Charlemagne to Rome is assigned. The king arrived at the gates of the city on the 24th of November, 800, and was received by the pontiff under the porch of St. Peter's church, outside the walls, with all due devotion and honour. Seven days afterwards a solemn assembly of the citizens was convoked, at which the king acquainted them with the cause of his visit.

His next proceeding is not very intelligible. He assembled, we are told, a solemn synod, still in the basilica of St. Peter, to inquire into the crimes imputed to the pope; but whether the old or fresh inculpations is not said. On this occasion the king and the pope sat beside each other, surrounded by the nobility, the bishops, and the abbots of France and Italy. The spiritual lords alone were seated; the inferior priests and the laity of all ranks remained standing. Proclamation was then made for the accusers to come forward and make their complaint; but no one answered to the call. It is not apparent why this formality should have been observed at all, inasmuch as the clergy had unanimously declared themselves incompetent to sit in judgment upon a pontiff of the holy see. The pope, however, intimated his intention to purge himself of all the offences laid to his charge in the form established in like cases by his predecessors. On the following day, therefore, he in full synod took the books of the Gospels in his hands, and upon them he solemnly protested his innocence; whereupon "the prelates and all the clergy burst simultaneously into a hymn of thanksgiving, devoutly praising God, the holy Virgin, St. Peter, and all the saints."

Within the first month of the residence of Charlemagne in Rome nothing took place indicative of any ulterior purpose. During all that time the king had appeared to be absorbed in regulating the political affairs of the church and city. But on Christmas Day of the year 800, while he and the pope devoutly knelt together at the altar of St. Peter's church, engaged in the preliminary prayer before mass, the pontiff, as if moved by a sudden impulse of inspiration, placed upon his head an elaborately wrought and very costly imperial crown. At the same time the people, as if prepared for the incident, simultaneously and as with one voice exclaimed, "Long life to Charles, augustus, the great and peace-giving emperor of the Romans, whom the hand of God hath crowned!" The salutation was twice repeated; after which, according to imperial custom, he was enthroned and anointed with holy oil, and worshipped by the pope. "Whereby," says the annalist,^m "he was unanimously constituted emperor; and dropping the title of patrician, he was thenceforth called 'imperator augustus.'"

Whether the crown was placed on his head with or without his consent, the mode of conferring it was intended to imply that the king was a passive party, that he accepted it as a boon or gift at the hands of the pope without claim or pretence of right on his own part. The material crown itself was of papal procurement and fabrication; the act of coronation was that of the pontiff; he gave the crown, the Roman people ratified the act and proclaimed the emperor. The transaction bears the character of a joint act, in which Leo and the Romans performed the part of spontaneous electors and sovereign depositaries of imperial power. The adoration was a simple ceremony of recognition; it was unaccompanied with any new oath of allegiance; the rights of the new emperor still resting upon the oath of obedience to him as patrician. Ultimately the participation of the people was no doubt considered as wholly accessory to the papal decision; and the pope might well hold himself out to the world as the sole depositary and dispenser of imperial authority. Upon this ground, indeed, the papacy cast anchor, and for all future ages held on with amazing pertinacity and success.

[800-824 A.D.]

On the other hand, Charlemagne and his subjects did not concern themselves with any curious inquiry into the origin of the powers which the imperial crown brought along with it. Yet, in conformity with their general notion of government, they believed that Rome and her pontiff had taken upon them the relation of subjects to the emperor whom they had crowned and anointed. It is certain that Charlemagne regarded himself as the sovereign of Rome, if not of the pope; he was emperor in his own right as fully as if he had placed the crown upon his own head. In conformity with the opinion and practice of his age, he grounded that right upon possession. In the mind of the warrior there was no place for any other derivation of title; and Charlemagne and his successors took as little distinction between the possession and the sovereignty of Rome and its appurtenant territories as they did in the case of his newly acquired dominions in Germany, Lombardy, or Spain.

A few days after the coronation of Charlemagne, he directed the persons implicated in the plot of the preceding year against the life and government of the pope to be brought before him for judgment; and, as supreme judge, he condemned them to the death of traitors. This exercise of supreme criminal judicature indicates at least the assumption of a power understood in that age to be a distinguishing attribute of sovereign authority. The condemned criminals were indeed respited at the intercession of the pope, and their punishment was commuted for exile; but nothing occurred to indicate any jealous feeling on the part of the pontiff; and throughout the winter of the year 801 Charlemagne continued to exercise every prerogative of imperial power in Rome with as free a hand as when he set up his migratory throne upon the banks of the Seine, the Rhine, or the Elbe.

In the year 806 he executed a provisional settlement of the succession to his vast dominions among his then surviving sons. During the whole course of his life Charlemagne was anxious to invest his more important acts with the sanction of religion. The settlement of 806, though provisional only, was solemnly enacted and sworn to by his sons and the estates of the realm assembled in diet at Thionville; and was soon afterwards sent by the hand of the emperor's secretary to Rome for the approval and signature of the pope — a step which lay open to a construction probably far beyond the intent of Charlemagne.^d

PAPAL AMBITION AFTER CHARLEMAGNE

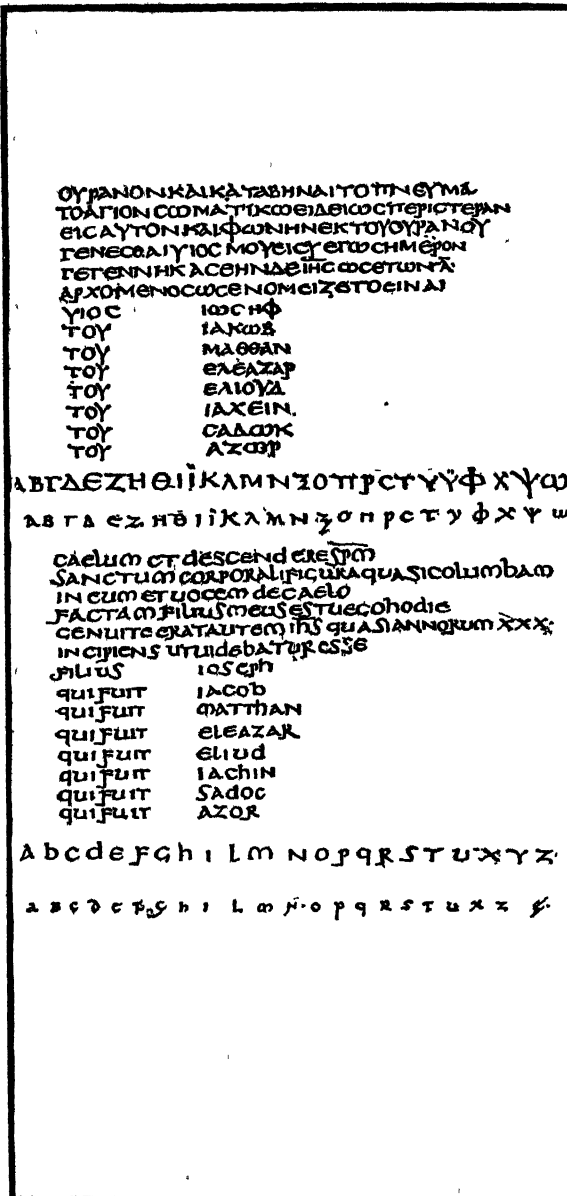
Almost immediately after Charlemagne's death, Leo assumed to himself a degree of authority which could not be exercised without equal injury to the state and to the sacerdotal character. Stephen IV, his successor, took the oath of allegiance, together with the whole of the people, as soon as he ascended the pontifical throne; and announced to the monarch, Louis the Pious, that he would attend him at whatever place he should appoint. But the Christian meekness of the pontiff was exceeded by that of the sovereign, who, on receiving his visit at Rheims, prostrated himself three times at his feet. There is evidence, however, to prove that it still required a man of equally powerful and ambitious mind to take full advantage of the means of aggrandisement afforded by the present position of the church. During the short reigns of several successive popes, we see the power of the emperor distinctly at work, and his right acknowledged, in the management of ecclesiastical affairs.

[824-847 A.D.]

In the year 824, and under the pontificate of Eugenius II, Louis sent his son Lothair to Rome, to inquire into the truth of the complaints made by the citizens against their sacerdotal chiefs; and when Gregory IV visited

France, for the purpose of effecting a reconciliation between Louis and his son, the bishops of France, whom he appears to have threatened with his censures, proudly dared him to a trial of his power, by informing him that if he did aught against the canons, he should himself be excommunicated or deposed. The pernicious counsel of one of his advisers taught him to answer this intimation by fresh assertions of authority, and he dared to commence the practice, which subsequently proved such a fruitful source of disorder and scandal in Christendom, of declaring the sovereign deposed because of his quarrel with the ruler of the Roman church. The emperor Lothair was sufficiently tenacious of his authority to issue especial orders, on the election of Sergius II without his being consulted, that for the future no candidate for the papal throne should be consecrated till he had given his assent to the election.

In the midst of these events, the victorious Saracens were pursuing their conquests over the most fertile provinces of Europe, Asia, and Africa. While Calabria was overrun by one division of the Saracens, Rome itself was threatened by another. In vain did the terrified Romans look to the descendants of Char-



AN EXTRACT FROM BEZA'S TESTAMENT OF THE
GOSPEL OF ST. LUKE

lemagne for help; in vain did they proffer again their broken allegiance to the emperor of the East. Neither the one nor the other was in a condition to render the required assistance, and the city appeared doomed to destruction.

[847-855 A.D.]

The venerable churches of St. Peter and St. Paul, which inspired a feeling of devotion by their antiquity, and of wonder by the magnificence of their shrines, were situated a short distance from the walls; and the unfortunate citizens witnessed from the ramparts the spoliation of these, the most sacred of their temples, without the means of making a single effort for their defence. But the rage produced by this spectacle, combined with the terror with which the entrance of the enemy into the city was contemplated, roused them to attempt some measure of resistance. The death of Sergius just at this juncture greatly contributed to promote their success. In electing Leo IV to the vacant office, they provided themselves with a skilful counsellor and an energetic leader. The invader, after various assaults, was obliged to retreat, in order to make the conquest of places less skilfully defended.

The death of Leo was succeeded by much confusion, and in this period of excitement and difficulty, the vacant chair was said to have been ascended by a woman, the celebrated papess Joan.^c

THE MYTH OF THE WOMAN POPE

Joan was the name given to a female pope, now regarded as a fictitious personage, who under the title of John VII or VIII was said, according to the most general accounts, to have occupied the papal chair between the pontificate of Leo IV and Benedict III, although various other dates are given. Tradition represents her as of English descent, but born in Ingelheim or Mainz. By some her original name is given as Gilberta, by others as Agnes. She was credited with having fallen in love with a young Benedictine monk, and with having on that account assumed the male monastic habit and lived for some time in the monastery of Fulda. Her lover, it is affirmed, died while they were pursuing their studies together at Athens, and after his death she went to Rome, where, according to the most approved version of the story, she became a very successful professor. So high indeed became her reputation for piety and learning that the cardinals with one consent elected the supposed young monk the successor of Pope Leo IV. In this position she comported herself so as to entirely justify their choice, until the catastrophe of giving birth to a male child during a procession to the Lateran palace suddenly and irrevocably blasted her reputation. She is said to have died in childbirth or to have been stoned to death.

The story of the pontificate of Joan was received as fact from the thirteenth to the fifteenth century, but it has been discredited by later researches. The circumstantial evidence around which it clung, and which may have aided in suggesting it, was the observance of a circuit by the papal processions so as to avoid passing through a certain street (a statue at one time standing in that street, said to represent a woman and child, with a monumental stone near it having a peculiar inscription), and the use of a pierced seat at the enthronement of the popes. Of these facts other and more credible explanations have, however, been given, although there is no sufficient evidence to demonstrate beyond dispute the manner in which the story originated. According to Dr. Dollinger,^e the tradition finds no support in the original text either of Marianus Scotus,^g Sigebert of Gemblours,^o or Otto of Freysing.^p She is first mentioned by Stephen de Bourbon,^q who died in 1261, and who took his information probably from the chronicle of the Dominican Jean de Mailly, no copy of which is now known to be in existence.

The story is not found in any of the original manuscripts of Martinus Polus,^r and according to Döllinger was interpolated in that chronicle some time between 1278 and 1312. He attributes the propagation of the myth chiefly to its insertion in Martinus Polus, from which it was copied into the *Flores Temporum*, a chronicle founded on Martinus, and its real originators he supposes to have been the Dominicans and Minorites, who had a grudge against the papacy on account of the persecutions they were experiencing at the hands of Benedict VIII. So rapidly did the tradition spread that in 1400 a bust of the papeess was placed in the cathedral of Siena along with other popes, having the inscription, "John VIII, a woman from England." The statue occupied this position till the beginning of the seventeenth century.^f

f. The eight years of Leo's papacy were chiefly occupied in strengthening, in restoring the plundered and desecrated churches of the two apostles, and adorning Rome. The succession to Leo IV was contested between Benedict III, who commanded the suffrages of the clergy and people, and Anastasius, who, at the head of an armed faction, seized the Lateran, stripped Benedict of his pontifical robes, and awaited the confirmation of his violent usurpation by the imperial legates, whose influence he thought that he had secured. But these commissioners, after strict investigation, decided in favour of Benedict. Anastasius was expelled with disgrace from the Lateran, his rival consecrated in the presence of the emperor's representatives. Anastasius, with unwonted mercy, was only degraded to lay communion. The pontificate of Benedict III is memorable chiefly for the commencement of the long strife between Ignatius and Photius for the see of Constantinople. This strife ended in the permanent schism between the Eastern and Western churches.

Nicholas I, the successor of Benedict, was chosen rather by the favour of the emperor Louis and his nobles than that of the clergy (858). He has been thought worthy to share the appellation of the Great with Leo I, with Gregory I, with Hildebrand, and with Innocent III. At least three great events signalised the pontificate of Nicholas I—the strife of Photius with Ignatius for the archiepiscopal throne of Constantinople; the prohibition of the divorce of King Lothair from his queen Theutberga; and the humiliation of the great prelates on the Rhine, the successful assertion of the papal supremacy even over Hincmar, archbishop of Rheims. In the first two of these momentous questions, the contest about the see of Constantinople, and that of Lothair, king of Lorraine, with his wife Theutberga, Nicholas took his stand on the great eternal principles of justice, humanity, and sound morals. These were no questions of abstruse and subtle theology nor the assertion of dubious rights. In both cases the pope was the protector of the feeble and the oppressed, the victims of calumny and of cruelty. The bishop of Constantinople, unjustly deposed, persecuted, exiled, treated with the worst inhumanity, implored the judgment of the head of western Christendom. A queen, not only deserted by a weak and cruel husband, but wickedly and falsely criminated by a council of bishops, obtained a hearing at the court of Rome; her innocence was vindicated, her accusers punished, the king himself compelled to bow before the majesty of justice, made more venerable by religion. If in both cases the language of Nicholas was haughty and imperious, it was justified to the ears of men by the goodness of his cause. The lofty supremacy which he asserted over the see of Byzantium awoke no jealousy, being exerted in behalf of a blameless and injured prelate. If he treated the royal dignity of France with contempt, it had already become

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contemptible in the eyes of mankind ; if he annulled by his own authority the decree of a national council, composed of the most distinguished prelates of Gaul, that council had already been condemned by all who had natural sympathies with justice and with innocence. Yet, though in both cases Nicholas displayed equal ability and resolution in the cause of right, the event of the two affairs was very different. The dispute concerning the patriarchate of Constantinople ended in the estrangement, the alienation, the final schism between the East and West. It was the last time that the pope was permitted authoritatively to interfere in the ecclesiastical affairs of the East. The excommunication of the Greek by the Latin church was the final act of separation. In the West Nicholas established a precedent for control even over the private morals of princes. The vices of kings, especially those of France, became the stronghold of papal influence ; injured queens and subjects knew to what quarter they might recur for justice or for revenge. And on this occasion the pope brought not only the impotent king, but the powerful clergy of Lorraine, beneath his feet. The great bishops of Cologne and of Trèves were reduced to abject humiliation.

RIVALRY OF NICHOLAS AND PHOTIUS

The contention for the patriarchate of Constantinople was, strictly speaking, no religious controversy—it was the result of political intrigue and personal animosity. Ignatius, who became the patriarch, was of imperial descent. In the revolution which dethroned his father, Michael Rhangabé, he had taken refuge, under the cowl of a monk, from the jealousy of Leo the Armenian. Photius was chosen as his successor. Rival councils met, and the two patriarchs were alternately excommunicated by the adverse spiritual factions.

Photius was the first to determine on an appeal to Rome. The pope, he thought, would hardly resist the acknowledgment of his superiority, with the tempting promise of the total extirpation of the hated iconoclasts. Not merely did the pope address two lofty and condemnatory letters to the emperor and to Photius, but a third also to "the faithful in the East," at the close of which he made known to the three Eastern patriarchs his steadfast resolution to maintain the cause of Ignatius, to refuse the recognition of the usurper Photius. The restoration of Ignatius was commanded even in more imperious language, and under more awful sanctions. "We, by the power committed to us by our Lord through St. Peter, restore our brother Ignatius to his former station, to his see, to his dignity as patriarch, and to all the honours of his office. Whoever, after the promulgation of this decree, shall presume to disturb him in the exercise of his office, separate from his communion, or dare to judge him anew, without the consent of the apostolic see, if a clerk, shall share the eternal punishment of the traitor Judas ; if a layman, he has incurred the malediction of Canaan ; he is excommunicate, and will suffer the same fearful sentence from the eternal Judge."

Never had the power of the clergy or the supremacy of Rome been asserted so distinctly, so inflexibly. The privileges of Rome were eternal, immutable, anterior to, derived from no synod or council, but granted directly by God himself ; they might be assailed, but not transferred ; torn off for a time, but not plucked up by the roots. An appeal was open to Rome from all the world, from her authority lay no appeal. The emperor and Constantinople paid no regard to these terrible anathemas of the pope.

SYNOD AT CONSTANTINOPLE

In the year 867 Photius had summoned a council at Constantinople; the obsequious prelates listened to the arraignment, and joined in the counter excommunication of Pope Nicholas. Photius drew up eight articles inculcating in one the faith, in the rest the departure, of the see of Rome from ancient and canonical discipline. Among the dreadful acts of heresy and schism which were to divide forever the churches of the East and West were: (1) the observance of Saturday as a fast; (2) the permission to eat milk or cheese during Lent; (4) the restriction of the chrism to the bishops; (6) the promotion of deacons at once to the episcopal dignity; (7) the consecration of a lamb, according to the hated Jewish usage; (8) the shaving of their beards by the clergy. The fifth only of the articles objected to by Photius, the procession of the Holy Ghost from the Father and the Son, was an error so awful as to deserve a thousand anathemas. The third, condemning the enforced celibacy of the clergy, was alone of high moral or religious importance. "From this usage we see in the West," says Photius, "so many children who know not their fathers." These, however, were but the pretexts for division. The cause lay deeper, in the total denial of the papal supremacy by the Greeks; their unequivocal assertion that with the empire that supremacy had passed to Constantinople.

The decree of the council boasted the signature of the emperor (obtained, it was said, in an hour of drunkenness); of Basil the Macedonian, averred (most improbably) to have been forged; of the three eastern patriarchs; of the senate and the great officers; of abbots and bishops to the number of nearly one thousand. But the episcopal messenger who was to bear to Rome this defiance of the church of Constantinople and the counter-excommunication of the pope, had proceeded but a short way on his journey when he was stopped by the orders of the new emperor. A revolution in the palace was a revolution in the church of Constantinople. The first act of Basil the Macedonian was to depose Photius. Photius is said to have refused the communion to the murderer Basil. From this time a succession of changes agitated the empire; Photius rose or fell at each successive change.

Leo the Philosopher, the son of Basil, once more ignominiously expelled him from his throne. Yet, though accused of treason, Photius was acquitted and withdrew into honoured retirement. He did not live to witness or profit by another revolution. Though the schism of thirty years, properly speaking, expired in his person, and again a kind of approximation to Rome took place, yet the links were broken which united the two churches. The articles of difference, from which neither would depart, had been defined and hardened into rigid dogmas. During the dark times of the papacy which followed the disruption, even the intercourse became more and more precarious. The popes of the next century were too busy in defending their territories or their lives to regard the affairs of the East. The darkness which gathered round both churches shrouded them from each other's sight.

Nicholas the Great had not lived to triumph even in the first fall of Photius. In the West his success was more complete; he had the full enjoyment of conscious power exercised in a righteous cause. Not merely did he behold one of Charlemagne's successors prostrate at his feet, obliged to abandon to papal censure and to degradation even his high ecclesiastical partisans, but in succession the greatest prelates of the West, the archbishop of Ravenna, the archbishops of Cologne and Trèves, and even Hincmar, the archbishop

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of Rheims, who seemed to rule despotically over the church and kingdom of France, were forced to bow before his vigorous supremacy.

The matrimonial cause which for many years distracted part of France, on which council after council met, and on which the great prelates of Lorraine came into direct collision with the pope, and were reduced to complete and unpitied humiliation under his authority, was that of King Lothair and his queen Theutberga, as elsewhere described. He threatened the king with immediate excommunication if he did not dismiss the concubine Waldrada, and receive his repudiated queen. He then betook himself to Attigny, the residence of Charles the Bald. He peremptorily commanded the restoration of the bishop Rothrad, who had been canonically, as it was asserted, deposed by Hincmar his metropolitan, and was now irregularly, without inquiry or examination, replaced by the arbitrary mandate of the pope. Hincmar murmured and obeyed; the trembling king acquiesced in the papal decree.

But Nicholas did not live to enjoy his perfect triumph; he died in November, 867 A.D. — a pontiff who, if he advanced no absolutely unexampled pretensions to supremacy in behalf of the Roman see, yet, by the favourable juncture and auspicious circumstances which he seized to assert and maintain that authority, did more than all his predecessors to strengthen and confirm it. During all his conflicts in the West with the royal and with the episcopal power, the moral and religious sympathies of mankind could not but be on his side. If his language was occasionally more violent, even contemptuous, than became the moderation which, up to this time, had mitigated the papal decrees, he might plead lofty and righteous indignation; if he interfered with domestic relations, it was in defence of the innocent and defenceless, and in vindication of the sanctity of marriage; if he treated kings with scorn, it was because they had become contemptible for their weakness or their vices; if he interfered with episcopal or metropolitan jurisdiction, the inferior clergy, even bishops, would be pleased to have a remote, and possibly disinterested tribunal, to which they might appeal from prelates, chosen only from aristocratic connections, barbarians in occupation and in ferocity; if he was inexorable to transgressors, it was to those of the highest order, prelates who had lent themselves to injustice and iniquity, and had defied his power; if he annulled councils, those councils had already been condemned for their injustice, had deserved the reproachful appellation with which they were branded by the pope, with all who had any innate or unperverted sentiment of justice and purity. Hence the presumptuous usurpation even of divine power, so long as it was thus beneficently used, awed, confounded all, and offended few. Men took no alarm at the arrogance which befriended them against the oppressor and the tyrant.

But this vast moral advancement of the popedom was not all which the Roman see owes to Nicholas I; she owes the questionable boon of the recognition of the *False Decretals* as the law of the church.

THE FALSE DECRETALS

Nicholas I not only saw during his pontificate the famous *False Decretals* take their place in the jurisprudence of Latin Christendom; if he did not promulgate, he assumed them as authentic documents; he gave them the weight of the papal sanction; and with their aid prostrated at his feet the one great transalpine prelate who could still maintain the independence of the Teutonic church, Hincmar archbishop of Rheims.

[858-887 A.D.]

Up to this period the decretals, the letters or edicts of the bishops of Rome, according to the authorised or common collection of Dionysius, commenced with Pope Siricius, towards the close of the fourth century. To the collection of Dionysius was added that of the authentic councils, which bore the name of Isidore of Seville. On a sudden was promulgated, unannounced, without preparation, not absolutely unquestioned, but apparently overawing at once all doubt, a new code, which to the former authentic documents added fifty-nine letters and decrees of the twenty oldest popes from Clement to Melchiades (Miltiades), and the donation of Constantine; and in the third part, among the decrees of the popes and of the councils from Silvester to Gregory II, thirty-nine false decrees, and the acts of several unauthentic councils. In this vast manual of sacerdotal Christianity the popes appear from the first the parents, guardians, legislators of the faith throughout the world. The *False Decretals* do not merely assert the supremacy of the popes — the dignity and privileges of the bishop of Rome — they comprehend the whole dogmatic system and discipline of the church, the whole hierarchy from the highest to the lowest degree, their sanctity, and immunities, their persecutions, their disputes, their right of appeal to Rome.

But for the too manifest design, the aggrandisement of the see of Rome and the aggrandisement of the whole clergy in subordination to the see of Rome; but for the monstrous ignorance of history, which betrays itself in glaring anachronisms, and in the utter confusion of the order of events and the lives of distinguished men — the former awakening keen and jealous suspicion, the latter making the detection of the spuriousness of the whole easy, clear, irrefragable — the *False Decretals* might still have maintained their place in ecclesiastical history. They are now given up by all; not a voice is raised in their favour; the utmost that is done by those who cannot suppress all regret at their explosion, is to palliate the guilt of the forger, to call in question or to weaken the influence which they had in their own day, and throughout the later history of Christianity.

The author or authors of this most audacious and elaborate of pious frauds are unknown; the date and place of its compilation are driven into such narrow limits that they may be determined within a few years, and within a very circumscribed region. The *False Decretals* came not from Rome; the time of their arrival at Rome, after they were known beyond the Alps, appears almost certain. In one year Nicholas I is apparently ignorant of their existence, the next he speaks of them with full knowledge. They contain words manifestly used at the Council of Paris (829 A.D.), consequently are of later date; they were known to the Levite Benedict of Metz, who composed a supplement to the collection of capitularies by Adgesil, between 840-847 A.D. The city of Metz is designated with nearly equal certainty as the place in which, if not actually composed, they were first promulgated as the canon law of Christendom.

The state of affairs in the divided and distracted empire might seem almost to call for, almost to justify, this desperate effort to strengthen the ecclesiastical power. All the lower clergy, including some of the bishops, were groaning, just at this time, under heavy oppression. By the constitution of Charlemagne, which survived under Louis the Pious, and, so long as the empire maintained its unity, asserted the independence of the transalpine hierarchy of all but the temporal sovereign, the clergy were under strict subordination to the bishop, the bishop to the metropolitan, the metropolitan only to the emperor. Conflicting popes, or popes in conflict with Italian enemies, or with their own subjects, had reduced the papacy to vassalage

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under the empire. Conflicting kings, on the division of the realm of Charlemagne, had not yet, but were soon about to submit the empire to the Roman supremacy. All at present was anarchy. The Germans and the French were drawing asunder into separate rival nations; the sons of Louis were waging an endless, implacable strife. Almost every year, less than every decade of years, beheld a new partition of the empire; kingdoms rose and fell, took new boundaries, acknowledged new sovereigns; no government was strong enough to maintain the law; might was the only law.

The hierarchy, if not the whole clergy, had taken the lead in the disruption of the unity of the empire; they had abased the throne of Louis; they were for a short disastrous period now the victims of that abasement. Their wealth was their danger. They had become secular princes, they had become nobles, they had become vast landed proprietors. But during the civil wars it was not the persuasive voice, but the strong arm, which had authority; the mitre must bow before the helmet, the crosier before the sword. Not only the domains, the persons of the clergy had lost their sanctity. The persecution and oppression of the church and the clergy had reached a height unknown in former times.

It might occur to the most religious that for the sake of religion; it might occur to those to whom the dignity and interest of the sacerdotal order were their religion, that some effort must be made to reinvest the clergy in their imperilled sanctity. There must be some appeal against this secular, this ecclesiastical tyranny; and whither should appeal be? It could not be to the Scriptures, to the Gospel. It must be to ancient and venerable tradition, to the unrepealed, irrepealable law of the church; to remote and awful Rome. Rome must be proclaimed in an unusual, more emphatic manner, the eternal, immemorial court of appeal. The tradition must not rest on the comparatively recent names of Leo the Great, of Innocent the Great, of Siricius, or the right of appeal depend on the decree of the Council of Sardica. It must come down from the successors of St. Peter himself in unbroken succession. The whole clergy must have a perpetual, indefeasible sanctity of the same antiquity.

So may the idea of this, to us it seems, monstrous fiction have dawned upon its author; himself may have implicitly believed that he asserted no prerogative for Rome which Rome herself had not claimed, which he did not think to be her right. It is even now asserted, perhaps can hardly be disproved, that the *False Decretals* advanced no pretensions in favour of the see of Rome which had not been heard before in some vague and indefinite, but not therefore less significant, language. The boldness of the act was in the



AN EXTRACT FROM ST. AUGUSTINE'S PSALTER

new authority in which it arrayed these pretensions. The new code was enshrined, as it were, in a framework of deeply religious thought and language; it was introduced under the venerated name of Isidore of Seville; it was thus attached to the authentic work of Isidore, which had long enjoyed undisputed authority. Hincmar, archbishop of Rheims, as the most powerful, so, perhaps, the most learned transalpine ecclesiastic, who might at once have exposed the fiction, which he could hardly but know to be a fiction, co-operated more than anyone else to establish its authority. So long as he supposed it to advance or confirm his own power, he suppressed all intrusive doubts; he discovered too late that it was a trap (a mousetrap is his own undignified word) to catch unwary metropolitans. Hincmar was caught, beyond all hope of escape. In the appeal of Rothrad, bishop of Soissons, against Hincmar, metropolitan of Rheims, Pope Nicholas I at first alleges no word of the new decretals in favour of his right of appeal; he seemingly knows no older authority than that of Innocent, Leo, Siricius, and the Council of Sardica. The next year not merely is he fully master of the pseudo-Isidorian documents, but he taunts Hincmar with now calling in question, when it makes against him, authority which he was ready to acknowledge in confirmation of his own power. Hincmar is forced to the humiliation of submission. Rothrad, deposed by Hincmar, deposed by the Council of Senlis, is reinstated in his see.

This immediate, if somewhat cautious, adoption of the fiction, unquestionably not the forgery, by Pope Nicholas, appears less capable of charitable palliation than the original invention. Nor did the successors of Nicholas betray any greater scruple in strengthening themselves by this welcome, and therefore only unsuspecting aid. It is impossible to deny that, at least by citing without reserve or hesitation, the Roman pontiffs gave their deliberate sanction to this great historic fraud.

Nor must be overlooked, perhaps, the more important result of the acceptance of the pseudo-Isidorian statutes as the universal, immemorial, irrevocable law of Christendom. It established the great principle which Nicholas I had before announced, of the sole legislative power of the pope. Every one of these papal epistles was a canon of the church; every future bull therefore rested on the same irrefragable authority, commanded the same implicit obedience. The papacy became a legislative as well as an administrative authority. Infallibility was the next inevitable step, if infallibility was not already in the power asserted to have been bestowed by the Lord on St. Peter, by St. Peter handed down in unbroken descent, and in a plenitude which could not be restricted or limited, to his successors.

ADRIAN II

Nicholas was succeeded (November, 867) by Adrian II, a rigid and lofty churchman, who, though his policy at first appeared doubtful, resolutely maintained, but not with equal judgment and success, the principles of his predecessor. Adrian (he was now seventy-five years old) had been married before he became a priest. At the intercession of the emperor Louis, he took off the ban of excommunication from Waldrada, and restored her to the communion of the church. By this lenity he might seem to lure King Lothair to the last act of submission. The king of Lorraine arrived in Italy. The pope seemed to yield to the influence of Louis and the empress Ingelberga; at least he accepted the munificent presents of the king.

[869-876 A.D.]

From Monte Cassino, where they first met, Lothair followed the pope to Rome. There, instead of being received as a king, and as one reconciled with the see of Rome, when he entered the church all was silent and vacant; not one of the clergy appeared; he retired to a neighbouring chamber, which was not even swept for his reception. The next day was Sunday, and he hoped to hear the mass chanted before him. The pope refused him this honour. He dined, however, the next day with the pope, and an interchange of presents took place. At length Adrian consented to admit him to the communion.

Pope Adrian seized the occasion of the contest for the kingdom of Lothair to advance still more daring and unprecedented pretensions. But the world was not yet ripe for this broad and naked assertion of secular power by the pope, his claim to interfere in the disposal of kingdoms. Directly he left the strong ground of moral and religious authority, from which his predecessor Nicholas had commanded the world, he encountered insurmountable resistance. With all that remained of just and generous sympathy on their side popes might intermeddle in the domestic relations of kings; they were not permitted as yet to touch the question of royal succession or inheritance. The royal and the episcopal power had quailed before Nicholas; the fulminations of Adrian were treated with contempt or indifference: and Hinemar of Rheims in this quarrel with Adrian regained that independence and ascendancy which had been obscured by his temporary submission to Nicholas.

Nicholas I and Adrian II thus, with different success, imperiously dictating to sovereigns, ruling or attempting to rule the higher clergy in foreign countries with a despotic sway, mingling in the political revolutions of Europe, awarding crowns, and adjudging kingly inheritances, might seem the immediate ancestors of Gregory VII, of Innocent III, of Boniface VIII. But the papacy had to undergo a period of gloom and degradation, even of guilt, before it emerged again to its height of power.

The pontificate of John VIII (872) is the turning-point in this gradual, but rapid and almost total change; among its causes were the extinction of the imperial branch of the Carlovingian race and the frequent transference of the empire from one line of sovereigns to another; with the growth of the formidable dukes and counts in Italy, which overshadowed the papal power and reduced the pope himself to the slave or the victim of one of the contending factions. The pope was elected, deposed, imprisoned, murdered. In the wild turbulence of the times not merely the reverence but the sanctity of his character disappeared. He sank to the common level of mortals; and the head of Christendom was as fierce and licentious as the petty princes who surrounded him, out of whose stock he sprang, and whose habits he did not break off when raised to the papal throne.

John VIII, however, still stood on the vantage ground occupied by Nicholas I and Adrian II. He was a Roman by birth. He signalled his pontificate by an act even more imposing than those of his predecessors, the nomination to the empire, which his language represented rather as a grant from the papal authority than as an hereditary dignity; it was a direct gift from heaven, conveyed at the will of the pope. Already there appear indications of a French and German interest contending for the papal influence which grows into more and more decided faction, till the Carlovingian empire is united, soon to be dissolved forever, in the person of Charles the Fat. John VIII adopted the dangerous policy of a partial adherence to France. But the historians are almost unanimous as to the price which

Charles was compelled to pay for his imperial crown. He bought the pope, he bought the senators of Rome; he bought, if we might venture to take the words to the letter, St. Peter himself.

The imperial reign of Charles the Bald was short and inglorious. The whole pontificate of John VIII was a long, if at times interrupted, agony of apprehension lest Rome should fall into the hands of the unbeliever. The reign of the late emperor Louis had been almost a continual warfare against the Mohammedans, who had now obtained a firm footing in southern Italy. He had successfully repelled their progress, but at the death of Louis Rome was again in danger of becoming a Mohammedan city. The pope wrote letter after letter in the most urgent and feeling language to Charles the Bald soon after he had invested him with the empire. "If all the trees in the forest," such is the style of the pope, "were turned into tongues, they could not describe the ravages of these impious pagans; the devout people of God are destroyed by a continual slaughter; he who escapes the fire and the sword is carried as a captive into exile. Cities, castles, and villages are utterly wasted, and without an inhabitant. The bishops are wandering about in beggary, or fly to Rome as the only place of refuge."

Yet, if possible, even more formidable than the infidels were the petty Christian princes of Italy. "The canker-worm eats what the locust has left." In many parts of Italy had gradually arisen independent dukedoms; and none of these appear to have felt any religious respect for the pope, some not for Christianity. On the vacancy after the death of Pope Nicholas, Lambert of Spoleto had occupied and pillaged Rome, respecting neither monastery nor church, and carrying off a great number of young females of the highest rank. Adelchis, the duke of Benevento, had dared to seize in that city the sacred person of the emperor Louis. He was only permitted to leave the city after he had taken a solemn oath to Adelchis—an oath in which his wife, his daughter, and all his attendants were compelled to join—that he would neither in his own person nor by any other revenge this act of insolent rebellion. No sooner, however, had Louis reached Ravenna in safety than he sent to the pope to absolve him from his oath. Adrian II, then pope, began to assert that dangerous privilege of absolution from solemn and recorded oaths.

The bishop-duke of Spoleto did not scruple to return to the unhallowed policy of his brother. He entered into a new league with the Saracens, gave them quarters, and actually uniting his troops with theirs, defeated the forces of Benevento, Capua, and Salerno, and opened a free passage for their incursions to the gates of Rome.

The imperial crown was again vacant, and claimed by the conflicting houses of France and Germany. But Carloman, son of Ludwig of Germany, had been acknowledged as king of Italy. Probably as partisans of the German, and to compel the pope to abandon the interest of the French line, to which he adhered with unshaken fidelity, Lambert, duke of Spoleto, that antichrist, as the pope described him, with his adulterous sister, Richildis, and his accomplice, the treacherous Adalbert, count of Tuscany, at the head of an irresistible force, entered Rome, seized and confined the pope, and endeavoured to starve him into concession, and compelled the clergy and the Romans to take an oath of allegiance to Carloman, as king of Italy. For thirty days the religious services were interrupted; not a single lamp burned on the altars.

No sooner had they retired than the pope caused all the sacred treasures to be conveyed from St. Peter's to the Lateran, covered the altar of St. Peter

[878-891 A.D.]

with sackcloth, closed the doors, and refused to permit the pilgrims from distant lands to approach the shrine. He then fled to Ostia, and embarked for France.

When he reached the shores of Provence, John VIII felt himself in another world. Instead of turbulent and lawless enemies (such were the counts and dukes of Italy) whose rapacity or animosity paid no respect to sacred things, and treated the pope like an ordinary mortal, the whole kingdom of France might seem to throw itself humbly at his feet. No pope was more prodigal of excommunication than John VIII. Of his letters (above three hundred) it is remarkable how large a proportion threaten, inflict, or at least allude to this last exercise of sacerdotal power.

The indefatigable pope returned over the Alps by the Mont Cenis, to Turin and Pavia; but of all whom he had so commandingly exhorted, and so earnestly implored to march for his protection against the Saracens, and no doubt against his Italian enemies, none obeyed but Duke Boson of Provence. The Saracens, in the meantime, courted by all parties, impartially plundered all, made or broke alliances with the same facility with the Christians, while the poor monks, even of St. Benedict's own foundation, lived in perpetual fear of spoliation. The last days of John VIII were occupied in writing more and more urgent letters for aid to Charles the Fat, in warfare, or providing means of war against his Saracen and Christian foes, or dealing excommunications on all sides; yet facing with gallant resolution the foes of his person and his power. This violent pope is said (but by one writer only) to have come to a violent end; his brains were beaten out with a mallet by some enemy, covetous of his wealth and ambitious of the papal crown.

The short pontificate of Marinus (Marinus I or Martin II) was followed by the still shorter rule of Adrian III, which lasted but fourteen months. That of Stephen V, though not of longer duration, witnessed events of far more importance to the papacy, to Italy, and to Christendom. On the death of Charles the Fat, the ill-cemented edifice of the Carlovingian Empire, the discordant materials of which had reunited, not by natural affinity but almost by the force of accident, dissolved again and forever. The legitimate race of Charlemagne expired in the person of his unworthy descendant, whose name, derived from mere physical bulk, contrasted with the mental greatness, the commanding qualities of military, administrative, and even intellectual superiority which had blended with the name of the first Charles the appellation of the Great.

POPE FORMOSUS

The death of Stephen, September, 891, and the election of Formosus to the papacy, changed the aspect of affairs, and betrayed the hostilities still rankling at Rome. By the election of Formosus was violated the ordinary canonical rule against the translation of bishops from one see to another (Formosus was bishop of Porto), which was still held in some respect. There were yet stronger objections to the election of a bishop who had been excommunicated by a former pontiff, excommunicated as an accomplice in a conspiracy to murder the pope. The excommunicated Formosus had been compelled to take an oath never to resume his episcopal functions, never to return to Rome, and never to presume but to lay communion. The successor of John had granted absolution from these penalties, from this oath.

This election must have been a desperate measure of an unscrupulous faction. Nor was Formosus chosen without a fierce and violent struggle.

[891-897 A.D.]

The suffrages of a party among the clergy and people had already fallen upon Sergius. He was actually at the altar preparing for the solemn ceremony of inauguration, when he was torn away by the stronger faction. Formosus, chosen, as his partisans declared, for his superior learning and knowledge of the Scripture, was then invested in the papal dignity.

When Pope Formosus died, May 23rd, 896, the election fell to Boniface VI. The new pontiff laboured under the imputation of having been twice deposed for his profligate and scandalous life, first from the subdiaconate, afterwards from the priesthood. Boniface died of the gout fifteen days after his elevation. The Italian party hastened to the election of Stephen VI.



A MONK OF THE MIDDLE AGES

Probably the German governor had withdrawn before Stephen and his faction proceeded to wreak their vengeance on the lifeless remains of Formosus. Fierce political animosity took the form of ecclesiastical solemnity. The body was disinterred, dressed in the papal habiliments, and, before a council assembled for the purpose, addressed in these words: "Wherefore wert thou, being bishop of Porto, tempted by ambition to usurp the Catholic see of Rome?" The deacon who had been assigned as counsel for the dead maintained a prudent silence. The sacred vestments were then stripped from the body, three of the fingers cut off, the body cast into the Tiber. All who had been ordained by Formosus were reordained by Stephen. Such, however, were the vicissitudes of popular feeling in Rome, that some years after a miracle was said to have asserted the innocence of Formosus. His body

was found by fishermen in the Tiber, and carried back for burial in the church of St. Peter. As the coffin passed, all the images in the church reverentially bowed their heads.

The pontificate of Stephen soon came to an end. A new revolution revenged the disinterment of the insulted prelate. And now the fierceness of political rather than religious faction had utterly destroyed all reverence for the sacred person of the pope. Stephen was thrown into prison by his enemies, and strangled. The convenient charge of usurpation, always brought against the popes whom their adversaries dethroned or put to death, may have reconciled their minds to the impious deed, but it is difficult to discover in what respect the title of Pope Stephen VI was defective.

Pope now succeeded pope with such rapidity as to awaken the inevitable suspicion, either that those were chosen who were likely to make a speedy vacancy, or they received but a fatal gift in the pontificate of Rome. Romanus and Theodore II survived their promotion each only a few months. The

[897-911 A.D.]

latter, by his restoration of Formosus to the rights of Christian burial, and by his reversal of the acts of Stephen VI, may be presumed to have belonged to that faction. The next election was contested with all the strength and violence of the adverse parties. John IX was successful; his competitor Sergius, according to some accounts formerly the discomfited competitor of Formosus, and his bitter and implacable enemy, fled to the powerful protection of the marquis of Tuscany. Sergius was excommunicated, with several other priests and inferior clergy, as accessory to the insults against the body of Formosus. Sergius laughed to scorn the thunders of his rival, so long as he was under the protection of the powerful house of Tuscany. With John IX, who died July, 901, closed the ninth century of Christianity; the tenth, in Italy at least the iron age, had already darkened upon Rome; the pontificate had been won by crime and vacated by murder.

This iron age, as it has been called, opened with the pontificate of Benedict IV (900-903), the successor of John IX. The only act recorded of Benedict IV was the coronation of the unfortunate Louis of Provence, the competitor of Berengar for the empire. Louis, according to imperial usage, set up his tribunal and adjudged causes at Rome. On the death of Benedict, the prudent precautions established by John IX to introduce some regularity and control over the anarchy of an election by a clergy rent into factions by a lawless nobility, and still more lawless people, during this utter helplessness and the abeyance, or the strife for the empire between rival princes, fell into utter neglect or impotency. The papacy became the prize of the most active, daring, and violent. Leo V won the prize; before two months he was ejected and thrown into prison by Christopher, one of his own presbyters and chaplains. The same year, or early in the next, Christopher was in his turn ignominiously driven from Rome.

It was under the protection of the powerful Tuscan prince Berengar that the exiled Sergius, at the head of a strong force of Tuscan soldiers, appeared in Rome, deposed Christopher, who had just deposed Leo V, and took possession of the papal throne. Sergius had been seven years an exile in Tuscany; for seven years he ruled as supreme but not undisputed pontiff. This pope has been loaded with every vice and every enormity which can blacken the character of man. Yet as to his reign there is almost total obscurity. The only certain act which has transpired is his restoration of the Lateran palace, which had fallen into ruins; an act which indicates a period of comparative peace and orderly administration, with the command of a large revenue. In these violent times Sergius probably scrupled at no violence; but if he drove a pope from the throne of St. Peter, that pope had just before deposed his patron, and with great cruelty.

THEODORA IN POWER

But during the papacy of Sergius rose into power the infamous Theodora, with her daughters Marozia and Theodora, the prostitutes who, in the strong language of historians, disposed for many years the papal tiara, and not content with disgracing by their own licentious lives the chief city of Christendom, actually placed their profligate paramours or base-born sons in the chair of St. Peter. The influence obtained by Theodora and her daughters, if it shows not the criminal connivance of Pope Sergius, or a still more disgraceful connection with which he was charged by the scandal of the times, proves at least the utter degradation of the papal power in Rome.

[911-928 A.D.]

It had not only lost all commanding authority, but could not even maintain outward decency. Theodora was born of a noble and wealthy senatorial family, on whom she has entailed an infamous immortality. The women of Rome seem at successive periods seized with a kind of Roman ambition to surpass their sex by the greatness of their virtues and of their vices. These females were to the Paulas and Eustochiums of the younger and severer age of Roman Christianity, what the Julias and Messallinas of the empire were to the Volumnias and Cornelias of the republic.

It must be acknowledged that if the stern language of Tacitus and Juvenal may have darkened the vices of the queens and daughters of the cæsars, the bishop of Cremona,^s our chief authority on the enormities of Theodora and her daughters, wants the moral dignity, while he is liable to the same suspicion as those great writers. Throughout the lives of the pontiffs themselves we have to balance between the malignant license of satire and the unmeaning phrases of adulatory panegyric. On the other hand it is difficult to decide which is more utterly unchristian — the profound hatred which could invent or accredit such stories; the utter dissoluteness which made them easily believed; or the actual truth of such charges.

Liutprand^s relates that John, afterwards the tenth pope of that name, being employed in Rome on some ecclesiastical matters by the archbishop of Ravenna, was the paramour of Theodora, who not only allowed but compelled him to her embraces. John was first appointed to the see of Bologna; but the archbishopric of Ravenna, the second ecclesiastical dignity in Italy, falling vacant before he had been consecrated, he was advanced by the same dominant influence to that see. But Theodora bore with impatience the separation of two hundred miles from her lover. Anastasius III had succeeded Sergius (911) and occupied the papacy for rather more than two years; after him Lando for six months (913). On the death of Lando (914) by a more flagrant violation of the canonical rule than that charged against the dead body of Formosus, John was translated from the archiepiscopate of Ravenna to the see of Rome. But Theodora, if she indeed possessed this dictatorial power, and the clergy and people of Rome, if they yielded to her dictation, may have been actuated by nobler and better motives than her gratification of a lustful passion, if not by motives purely Christian. For however the archbishop of Ravenna might be no example of piety or holiness as the spiritual head of Christendom, he appears to have been highly qualified for the secular part of his office. He was a man of ability and daring, eminently wanted at this juncture to save Rome from becoming the prey of Mohammedan conquest, organising a powerful confederacy of neighbouring dukes to accomplish this purpose.

He placed himself at the head of the army, and for the first time the successor of St. Peter, the vicar of the Prince of peace, rode forth in his array to battle. And if success, as it doubtless was, might be interpreted as a manifestation of divine approval, the total discomfiture of the Saracens and the destruction of the troublesome fortress on the Garigliano seemed to sanction this new and unseemly character assumed by the pope. Even the apostles sanctioned or secured by their presence the triumph of the warlike pope.

For fourteen years (914-928), obscure as regards Rome and the pontificate, this powerful prelate occupied the see of Rome. If he gained it (a doubtful charge) by the vices and influence of the mother Theodora, he lost it, together with his life, by the no less flagrant vices and more monstrous power of the daughter Marozia.

[925-981 A.D.]

THE INFAMOUS MAROZIA

Theodora disappears ; and Pope John X is found engaged in a fierce contest for the mastery of Rome with Marozia and her lover or husband, the marquis Alberic, by whom she had a son of the same name, afterwards tyrant of the city. The vigorous and martial pontiff succeeds in expelling Alberic from the city ; Alberic probably met his death soon after (925). It is said that he was murdered by the Romans in revenge for some secret alliance entered into with the Hungarians, who were then wasting Italy, and had reached the very frontiers of Calabria.

The death of her husband increased rather than weakened the power of Marozia. Her personal charms, and her unscrupulous use of them, are said to have multiplied to an infinite extent her adherents. Her paramours made a strong party. The empire was vacant. There was no potentate to whom the pope could appeal. Marozia seized the castle of St. Angelo, and with this precious dowry, which commanded Rome, she sought to confirm her power by some splendid alliance. Guido, the duke of Tuscany, the son of Adalbert the marquis, did not disdain the nuptials with a profligate woman who brought Rome as her marriage portion.

John X was left to contest alone the government of Rome with Marozia and her Tuscan husband. Neither Rome nor the mistress of Rome regarded the real services rendered by John X to Christendom and to Italy. The former lover, as public scandal averred, of her mother, the saviour of Rome from the Saracens, was surprised in the Lateran palace by this daring woman. His brother Peter, as it appears, his great support in the contest for the government of Rome, and therefore the object of peculiar hatred to Guido and Marozia, was killed before his face. The pope was thrown into prison, where some months after he died (929) either of anguish and despair, or by more summary means. It was rumoured that he was smothered with a pillow. No means were too violent for Marozia to employ even against a pope.

Marozia did not venture at once to place her son on the papal throne. A Leo VI was pope for some months ; a Stephen VII for two years and one month. That son may as yet have been too young even for this shameless woman to advance him to the highest ecclesiastical dignity ; her husband Guido may have had some lingering respect for the sacred office, some struggling feelings of decency. But at the death of Stephen, Marozia again ruled alone in Rome ; her husband Guido was dead, and her son was pope. John XI (according to the rumours of the time, of which Liutprand,^s a follower of Hugo of Provence, may be accepted as a faithful reporter) was the offspring of Marozia by the pope Sergius ; more trustworthy authorities make him the lawful son of her husband Alberic. But the obsequious clergy and people, acquiesced without resistance in the commands of their patrician mistress ; the son of Marozia is successor of St. Peter.

But the aspiring Marozia, not content with having been the wife of a marquis, the wife of the wealthy and powerful duke of Tuscany, perhaps the mistress of one, certainly the mother of another pope, looked still higher in her lustful ambition ; she must wed a monarch. She sent to offer herself and the city of Rome to the new king of Italy, Hugo of Provence, who was not scrupulous in his amours, lawful or unlawful. Through policy or through passion he was always ready to form or to break these tender connections. The cautious Marozia would not allow his army to enter the city, but received her royal bridegroom in the castle of St. Angelo. There was celebrated this unhallowed marriage.

REBELLION OF ROME

But though the Romans would brook the dominion of a Roman woman, they would not endure that of a foreigner. The coarse vices, the gluttony of the soldiers of Hugo offended the fastidious Italians. The insolence of Hugo himself provoked a rebellion. The nobles were called upon to perform menial offices, usual probably in the half feudal transalpine courts but alien to Italian manners. Alberic, the son of Marozia, was commanded to hold the water in which King Hugo washed his hands. Performing his office awkwardly or reluctantly, he spilled the water, and received a blow on the

face from the king: Already may Alberic have been jealous of the promotion of his brother to the popedom, and have resented this devotion of his mother to her new foreign connections. He was a youth of daring; he organised a conspiracy among the nobles of Rome; he appealed to the old Roman pride: "Shall these Burgundians, of old the slaves of Rome, tyrannise over Romans?" At the tolling of the bell the whole people flocked to his banner, and attacked the castle of St. Angelo before Hugo could admit his own troops. Alberic remained master of the castle, of his mother, and of the pope. These two he cast into prison, defied the king of Italy, who made an ignominious retreat, and from that time remained master of Rome.

For four years Pope John XI lingered in fact a prisoner, at least without any share in the government of Rome, only permitted to perform his spiritual functions. Alberic ruled undisturbed. King Hugo attempted to bribe him to the surrender of Rome; by the offer of his daughter in marriage; the more crafty Alberic married the daughter, and retained possession of Rome. After the death of John a succession of popes, appointed, no doubt, by the sole will of Alberic, Leo VII, Stephen IX, Marinus II (or Martin III) Agapetus II, pass over the throne of the popedom, with hardly a sign of their power in Rome, no indication of their dignity, still less of their sanctity. They are



A BISHOP OF THE TENTH CENTURY

still popes beyond the Alps. Nor was the supreme pontiff alone depressed in these turbulent times. The great ecclesiastics are mingled in most of the treacherous and bloody transactions of the period. Individual energy gave the bishops of the city great power, but as they acted with as little restraint, so these prelates were treated with as little reverence as secular princes.

During the whole reign of Hugo of Provence, notwithstanding the open or treacherous assaults of that king, Alberic, whether as an armed tyrant commanding Rome from the castle of St. Angelo, or as the head of a republic and recognised by the voice of the Roman people, had maintained his authority. He had ruled for twenty-two years; he bequeathed that authority, on his death (953), to his son Octavian.

[953-963 A.D.]

POPE JOHN XII

Octavian, though only nineteen years old, aspired to unite, in his own person, the civil and spiritual supremacy. He was already in holy orders; two years after the death of his father Alberic, the pope Agapetus II died; and Octavian, by the voluntary or enforced suffrages of the clergy and the people, was elected pope. He was the first of the Roman pontiffs who changed, or rather took a second ecclesiastical name; the civil government seems to have been conducted in that of Octavian; the church was administered under that of John XII.

In the meantime had arisen in Germany a monarch more powerful than had appeared in Europe since the death of Charlemagne, Otto (Otho) the Great. Otto made some disposition for a visit to Rome to receive the imperial crown from the hands of the pope Agapetus. All Italy looked for the coming of the new Charlemagne. On his appearance resistance vanished. Berengar and Adalbert shut themselves up in their strongest fortresses. It was a triumphal procession to Pavia—to Rome. At Pavia Otto the Great was crowned king of Italy, at Rome the pope anointed him as emperor (962). Thenceforth the king of Germany claimed to be Western emperor. Otto swore to protect the church of Rome against all her enemies, to maintain her rights and privileges, to restore her lands and possessions, when he should have recovered them, and to make no change in the government of Rome without the sanction of the pope. John XII and the Roman people took the oath of allegiance to the emperor; they swore more particularly to abandon all connection with Berengar and his son. The oath was taken on the body of St. Peter.

Yet no sooner had the emperor returned to Pavia, than the perfidious John, finding that he had unwarily introduced a master instead of an obsequious ally, began to enter into correspondence with Adalbert, who, driven from every Italian city, had found refuge with the Saracens. Rumours of this treason reached the emperor. The noble German would not believe the monstrous perfidy; he sent some trustworthy officers to inquire into the truth; they returned with a fearful list of crimes, of license, and cruelty, with which the son of Alberic, who seems entirely to have sunk the character of pope in that of the young, warlike, secular prince, was charged by the unanimous voice of Rome. In July, 963, Otto marched upon the capital; the pontiff had reckoned on the cordial support of the people; they recoiled; the pope and Adalbert fled together from Rome.

TRIAL OF THE POPE

The emperor summoned an ecclesiastical council; it was attended by the archbishops of Aquileia (by deputy), of Milan, of Ravenna, and Hamburg; by two German and two French metropolitans; by a great number of bishops and presbyters from Lombardy, Tuscany, and all parts of Italy. The whole militia of Rome assembled as a guard to the council round the church of St. Peter. The proceedings of the council mark the times. Inquiry was made why the pope was not present. A general cry of astonishment broke forth from the clergy and the people: "The very Iberians, Babylonians, and Indians have heard the monstrous crimes of the pope. He is not a wolf who condescends to sheep's clothing; his cruelty, his diabolical dealings are open, avowed, disdain concealment." The calmer

[963-964 A.D.]

justice of the emperor demanded specific charges. The cardinal presbyter rose and declared that he had seen Pope John celebrate mass without himself communicating. Another, that he had ordained a bishop in a stable; that he had taken bribes for the consecration of bishops, and had ordained a bishop of Todi who was but ten years old. "For his sacrileges, all eyes might behold them;" they alluded, probably, to the dilapidation of the churches, which were open to the weather, and so much out of repair that the worshippers could not assemble from fear lest the roofs should fall on their heads.

Darker charges followed, mingled with less heinous, in strange confusion, charges of adultery, incest, with the names of the females, one his father's concubine, another a widow and her niece; he had made the Lateran palace a brothel; he had been guilty of hunting; charges of cruelty, the blinding of one dignified ecclesiastic, the castrating another, both had died under the operation; he had let loose fire and sword, and appeared himself constantly armed with sword, lance, helmet, and breast-plate. Both ecclesiastics and laymen accused him of drinking wine for the love of the devil; of invoking, when gambling, heathen deities, the devils Jove and Venus. He had perpetually neglected matins and vespers, and never signed himself with the sign of the cross.

The emperor could speak only German; he commanded the bishop of Cremona to address the assembly in Latin. Liutprand warned the council, he adjured them by the blessed Virgin and by St. Peter, not to bring vague accusations, nor such as could not be supported by accredited testimony, against the holy father. Bishops, deacons, clergy, and people with one voice replied, "If we do not prove these and more crimes against the pope, may St. Peter, who holds the keys of heaven, close the gates against us; may we be stricken with anathema, and may the anathema be ratified at the day of judgment!" They appealed to the whole army of Otto, whether they had not seen the pope in full armour on the other side of the Tiber; but for the river he had been taken in that attire.

Letters were sent summoning the pope to answer to these accusations; accusations some of them so obscene that they would have been thought immodest if made against stage-players. If the pope dreaded any assault from the enraged multitude, the emperor answered for the security of his person. The pope's reply was brief, contemptuous: "John, the servant of God, to all the bishops. We hear that you design to elect a new pope; if you do, in the name of Almighty God, I excommunicate you; and forbid you to confer orders or to celebrate mass!"

Thrice was Pope John cited before the council. Messengers were sent to Tivoli; the answer was, "The pope was gone out to shoot." Unprecedented evils demand unprecedented remedies. The emperor was urged to expel this new Judas from the seat of the apostle, and to sanction a new election. Leo, the chief secretary of the Roman see, was unanimously chosen, though a layman, in the room of the apostate John XII.

But the army of Otto, a feudal army, and bound to do service for a limited period, began to diminish; part had been injudiciously dispersed on distant enterprises; the Romans, as usual, soon grew weary of a foreign, a German yoke. The emissaries of Pope John watched the opportunity; a furious insurrection of the people broke out against the emperor and his pope. The valour of Otto, who forced the barricades of the bridge over the Tiber, subdued the rebellion (964). He took a terrible revenge. The supplications of Leo with difficulty arrested the carnage: Otto soon after left

[964-966 A.D.]

Rome, and marched towards Camerino (Camerinum) and Spoleto in pursuit of King Adalbert. The king Berengar and his wife Willa were taken in the castle of St. Leo, and sent into Germany.

Hardly, however, had Otto left the city when a new rebellion, organised by the patrician females of Rome, rose on the defenceless Leo, and opened the gates of the city to John. Leo with difficulty escaped to the camp of Otto. The remorseless John re-entered the city, resumed his pontifical state, seized and mutilated the leaders of the imperial party; of one he cut off the right hand, of another the tongue, the nose, and two fingers; in this plight they appeared in the imperial camp. An obsequious synod reversed the decrees of that which had deposed John. The Roman people had now embraced the cause of the son of Alberic with more resolute zeal; for the emperor was compelled to delay till he could reassemble a force powerful enough to undertake the siege of the city. Ere this, however, his own vices had delivered Rome from her champion or her tyrant, Christendom from her worst pontiff. While he was pursuing his amours in a distant part of the city, Pope John XII was struck dead (May 14th, 964), by the hand of God, as the more religious supposed; others, by a more natural cause, the poniard of an injured husband.

But it was a Roman or Italian, perhaps a republican feeling which had latterly attached the citizens to the son of Alberic, not personal love or respect for his pontifical character. They boldly proceeded at once, without regard to the emperor, to the election of a new pope, Benedict V. Otto soon appeared before the walls; he summoned the city, and ordered every Roman who attempted to escape to be mutilated. The republic was forced to surrender. Benedict, the new pope, was brought before the emperor. The cardinal archdeacon, who had adhered to the cause of Leo, demanded by what right he had presumed to usurp the pontifical robes during the life-time of Leo, the lawful pope. "If I have sinned," said the humbled prelate, "have mercy upon me." The emperor is said to have wept. Benedict threw himself before the feet of Otto, drew off the sacred pallium, and delivered up his crosier to Leo. Leo broke it, and showed it to the people. Benedict was degraded to the order of deacon and sent into banishment in Germany. He died at Hamburg.

The grateful, or vassal pope, in a council, recognises the full right of the emperor Otto and his successors in the kingdom of Italy, as Adrian that of Charlemagne, to elect his own successors to the empire and to approve the pope. This right was to belong forever to the king of the Roman Empire, and to none else.

Early in the next year the emperor Otto recrossed the Alps. Leo VIII died March, 965, and a deputation from Rome followed the emperor to Germany to solicit the reinstatement of the exiled Benedict to the popedom. But Benedict was dead also. The bishop of Narni (John XIII), with the approbation or by the command of the emperor, was elected to the papacy.

Scarcely had John XIII assumed the pontificate than the barons and the people began to murmur against the haughtiness of the new pontiff. They expelled him from the city with one consent. The prefect Rotfred, not without personal insult to the pope, assumed the government of Rome; for ten months John XIII was an exile from his see, at first a prisoner, afterwards in freedom. From his retreat in Campania he wrote with urgent entreaty to the emperor. Otto made the cause of John his own; for the third time he descended the Alps; the terror of his approach appalled the popular faction. In a counter insurrection in favour of the pope, Rotfred

[966-974 A.D.]

the prefect was killed, and the gates opened to the pontiff; he was received with hymns of joy and gratulation. At Christmas Otto entered Rome; and the emperor and the pope wreaked a terrible vengeance at that holy season on the rebellious city. The proud Roman titles seemed but worthy of derision to the German emperor and his vassal pope.



A BISHOP OF THE TENTH AND ELEVENTH CENTURIES

The body of the prefect who had expelled John from the city was dug up out of his grave and torn to pieces. The consuls escaped with banishment beyond the Alps; but the twelve tribunes were hanged; the actual prefect was set upon an ass, with a wine-bag on his head, led through the streets, scourged, and thrown into prison. All Europe, hardened as it was to acts of inhumanity, shuddered at these atrocities.

The rebellion was crushed for a time; during the five remaining years of John's pontificate the presence of Otto overawed the refractory Romans. He ruled in peace. At his death the undisturbed vacancy of the see for three months implies the humble consultation of Otto's wishes (he had now returned to Germany) on the appointment of his successor.

The choice fell on Benedict VI, as usual of Roman birth (January 19th, 973). The factions of Rome now utterly baffle conjecture as to their motives, as to the passions, not the principles, which actuated their leaders. Twice (the second time after an interval of ten years, during which he was absent from Rome), the same man, a cardinal deacon, seizes and murders two popes; sets himself up as supreme pontiff; but though with power to commit these enormities, he cannot maintain on either occasion his ill-won tiara.

The formidable Otto the Great died the year of the accession of Benedict VI (December 25th, 967). Otto II, whose character was as yet unknown, had succeeded to the imperial throne; he had been already the colleague of his father in the empire. He had been crowned at Rome by Pope John XIII.

The year after the accession of Otto II, on a sudden, Boniface, surnamed Francone, described as the son of Ferruccio, a name doubtless well known to his contemporaries, seized the unsuspecting pope Benedict and cast him into a dungeon (July, 974), where shortly after he was strangled. Boniface assumed the papacy, but he had miscalculated the strength of his faction; in one month he was forced to fly the city. Yet he fled not with so much haste but that he carried off all the treasures, even the sacred vessels from the church of St. Peter. He found his way to Constantinople, where he might seem to have been forgotten in his retreat. The peaceful succession of Benedict VII, the nephew or grandson of the famous Alberic, may lead to the conclusion that the faction of that family still survived, and was opposed to that of Boniface. The first act of Benedict, as might be expected, was the assembling a council for the excommunication of the murderer and anti-pope Boniface. This is the first and last important act in the barren annals of

[874-985 A.D.]

Pope Benedict VII. Under the protection of the emperor Otto II, or by the strength of his Roman faction, he retained peaceful possession of the see for nine years, an unusual period of quiet. He was succeeded, no doubt through the influence of the emperor, by John XIV, who was no Roman, but bishop of Pavia. But in the year of John's accession (983), Otto II was preparing a great armament to avenge a terrible defeat by the Saracens. He had hardly fled from the conquering Saracens, and made his escape from a Greek ship by leaping into the sea and swimming ashore. He now threatened with all the forces of the realm to bridge the Straits of Messina, and reunite Sicily to the empire of the West. In the midst of his preparations he died at Rome.

The fugitive Boniface Francone had kept up his correspondence with Rome; he might presume on the unpopularity of a pontiff, if not of German birth, imposed by foreign influence, and now deprived of his all-powerful protector. With the same suddenness as before, he reappeared in Rome, seized the pope, imprisoned him in the castle of St. Angelo, of which important fortress he had become master, and there put him to death by starvation or by poison (August 20th, 984). He exposed the body to the view of the people, who dared not murmur. He seated himself, as it seems, unresisted, in the papal chair: The holy see was speedily delivered from this murderous usurper. He died suddenly. The people revenged themselves for their own base acquiescence in his usurpation by cowardly insults on his dead body; it was dragged through the streets, and at length buried, either by the compassion or the attachment (for Boniface must have had a powerful faction in Rome) of certain ecclesiastics. These bloody revolutions could not but destroy all reverence for their ecclesiastical rulers in the people of Rome.

CHARLES KINGSLEY ON TEMPORAL POWER

A united Italy suited the views of the popes then no more than it does now. Not only did they conceive of Rome as still the centre of the western world, but more, their stock in trade was at Rome. The chains of St. Peter, the sepulchres of St. Peter and St. Paul, the catacombs filled with the bones of innumerable martyrs—these were their stock in trade. By giving these, selling these, working miracles with these, calling pilgrims from all parts of Christendom to visit these *in situ*, they kept up their power and their wealth.

Having obtained what they wanted from Pepin and Charlemagne, it was still their interest to pursue the same policy; to compound for their own independence, as they did with Charlemagne and his successors, by defending the pretences of foreign kings to the sovereignty of the rest of Italy. This has been their policy for centuries. It is their policy still; and that policy has been the curse of Italy. This fatal gift of the patrimony of St. Peter—as Dante saw, as Machiavelli saw, as all clear-sighted Italians have seen—has kept her divided, torn by civil wars, conquered and reconquered by foreign invaders. Unable, as a celibate ecclesiastic, to form his dominions into a strong hereditary kingdom; unable as the hierophant of a priestly caste to unite his people in the bonds of national life; unable, as Borgia tried to do, to conquer the rest of Italy for himself, and form it into a kingdom large enough to have weight in the balance of power, the pope was forced, again and again, to keep himself on his throne by intriguing with foreign princes, and calling in foreign arms; and the bane of Italy, from the time of

Stephen III to that of Pius IX, was the temporal power of the pope. But on the popes, also, the Nemesis came. In building their power on the Roman relics, on the fable that Rome was the patrimony of Peter, they had built on a lie ; and, that lie avenged itself.

Having committed themselves to the false position of being petty kings of a petty kingdom, they had to endure continual treachery and tyranny from their foreign allies—to see not merely Italy, but Rome itself, insulted and even sacked by faithful Catholics, and to become more and more, as the centuries rolled on, the tools of those very kings whom they had wished to make their tools.

True, they defended themselves long, and with astonishing skill and courage. Their sources of power were two, the moral and the thaumaturgic, and they used them both ; but when the former failed, the latter became useless. As long as their moral power was real ; as long as they and their clergy were on the whole, in spite of enormous faults, the best men in Europe, so long the people believed in them, and in their thaumaturgic relics likewise. But they became by no means the best men in Europe. Then they began to think that after all it was more easy to work the material than the moral power—easier to work the bones than to work righteousness: They were deceived. Behold ! when the righteousness was gone, the bones refused to work. People began to question the virtue of the bones, and to ask, “ We can believe that the bones may have worked miracles for good men, but for bad men ? We will examine whether they work any miracles at all.” And then, behold, it came out that the bones did not work miracles, and that possibly they were not saints’ bones at all ; and then the storm came ; and the lie, as all lies do, punished itself. That salt had lost its savour. They who had been the light of Europe, became its darkness ; they who had been first, became last ; a warning to mankind until the end of time, that on truth and virtue depends the only abiding strength.⁴



CHAPTER III

THE HIGH NOON OF THE PAPACY

[985-1305 A.D.]

DURING the minority of Otto III the Tuscan party exercised undisputed sway in Rome, without any check from without. No sooner was Otto II dead than Boniface VII reappeared from exile, and having seized his rival John XIV, and put him to death by starvation, for two years occupied unresisted the papal chair. Nevertheless Boniface VII was not a friend of the Tuscan party. By the people his dead body was treated with insults. Boniface's successor, John XV, not proving as pliant as Crescentius the consul desired, was driven from Rome and reduced to the necessity of again appealing to the imperial authority. He was permitted to return.^b

At his death, Otto III obliged the clergy and the people to elect his nephew Bruno, a German, and only twenty years of age. But the chief control of the city was at present in the hands of the senator Crescentius (Cencius), a man whom the emperor could not fail to view with feelings of fear and jealousy. On visiting Rome, therefore, for the purpose of receiving consecration, he undertook measures for his expulsion; but was prevented from putting them in practice by the persuasions of his nephew, who had assumed the appellation of Gregory V. The clemency of the pontiff was ill rewarded. Crescentius, on the departure of the emperor, drove him from the city and bestowed the pontifical dignity on a Greek, who took the name of John XVI. Gregory in the meantime fled into Lombardy; and, having summoned the several bishops to meet him at Pavia, he there excommunicated both Crescentius and John, his sentence, it is said, being supported by nearly all Italy, Germany, and France. The emperor, on his part, lost no time in proceeding to the capital, where his appearance struck instant terror into the hearts of the guilty Romans. John was apprehended when on the point of leaving the city; and the officers of the emperor, dreading lest their master should show any forbearance towards the culprit, immediately tore out his tongue and his eyes. Crescentius suffered the gentler punishment of decapitation; and Gregory, thus freed from his enemies, retained the papal dignity till the year 999. He was succeeded by Gerbert, archbishop of Ravenna, whom Otto caused to be elected in gratitude for the services he had rendered him as his instructor.^c

THE DREAM OF OTTO III

The emperor was victorious, and exercised undisputed sway in the city of the cæsars. At this moment a grand scheme rose before his mental vision. Rome was to occupy again her ancient place as the seat of empire. An emperor was to sit on the throne of Constantine who would govern like Constantine, and raise the empire once more to the pinnacle of power. A truly apostolic pope was to be appointed, a second Silvester who would reform the clergy and correct the infamous avarice and vice of the Roman church.

On the death of Gregory V that scheme seemed about to be realised. The decree issued by Otto III for the election of his tutor Gerbert, who assumed the name of Silvester II, in allusion to the relations of Constantine and Silvester I, declared Rome to be the capital of the world, the Roman church to be the mother of churches; it described how the dignity of the Roman church had been obscured by her neglectful popes, how the property of the church had been squandered on the dregs of mankind, how the prelates had made everything venal, and so despoiled the very altars of the apostles. It denounced the donations of Constantine and Charles the Bald as void and forgeries; it assumed the power not only of electing, but, by God's grace, of creating and ordaining the pope, and it granted eight counties for his support. The millennial period of the Christian era was to see all old abuses swept away, and the new régime established. The new age was to begin with a new Constantine and a new Silvester. The year 1000 was to inaugurate the change. But how vain are the schemes of men! The looked-for year came. It found Otto III indeed at Rome, with a palace built on the Aventine, with a regular administrative system for the government of the capital established. It found his tutor, Silvester II, on the chair of St. Peter to second and direct him. Before three years both of them were dead.

The death of Otto put an end to all attempts at reform. For none but Otto in that lawless age rose above his surroundings, to project a new era of improvement. None but his tutor, Silvester II, could sympathise with his projects. When, comet-like, these two luminaries had darted across the heaven and disappeared, the darkness of night grew thicker than before.^b

With the disappearance of these two eminent men the popedom relapsed into its former degradation. The feudal nobility—that very “refuse” which, to use the expression of a contemporary writer, it had been Otto’s mission “to sweep from the capital”—regained their ascendancy, and the popes became as completely the instruments of their will as they had once been of that of the Eastern emperor. A leading faction among this nobility was that of the counts of Tusculum, and for nearly half a century the popedom was a mere appanage in their family. As if to mark their contempt for the office, they carried the election of Theophylact, the son of Count Alberic, a lad scarcely twelve years of age, to the office. Benedict IX (1033-1045), such was the title given him, soon threw off even the external decencies of his office, and his pontificate was disgraced by every conceivable excess. As he grew to manhood his rule, in conjunction with that of his brother, who was appointed the patrician or prefect of the city, resembled that of two captains of banditti. The scandal attaching to his administration culminated when it was known that, in order to win the hand of a lady for whom he had conceived a passion, he had sold the pontifical office itself to another member of the Tusculan house, John, the arch-presbyter, who took the name of Gregory VI (1045-1046). His brief pontificate was chiefly occupied with

[1044-1054 A.D.]

endeavours to protect the pilgrims to Rome on their way to the capital from the lawless freebooters (who plundered them of their costly votive offerings as well as of their personal property), and with attempts to recover by main force the alienated possessions of the Roman church. Prior, however, to his purchase of the pontifical office, the citizens of Rome, weary of the tyranny and extortions of Benedict, had assembled of their own accord and elected another pope, John, bishop of Sabina, who took the name of Silvester III (rival pope, 1044-1046).

In the meantime Benedict had been brought back to Rome by his powerful kinsmen, and now reclaimed the sacred office. For a brief period, therefore, there were to be seen three rival popes, each denouncing the other's pretensions and combating them by armed force. But even in Rome the sense of decency and shame had not become altogether extinguished; and at length a party in the Roman church deputed Peter, their archdeacon, to carry a petition to the emperor Henry III, soliciting his intervention. The emperor, a man of deep religious feeling and lofty character, responded to the appeal. He had long noted, in common with other thoughtful observers, the widespread degeneracy which, taking example by the curia, was growing throughout the church at large, and especially visible in concubinage and simony, alike regarded as mortal sins in the clergy. He forthwith crossed the Alps and assembled a council at Sutri. The claims of the three rival popes were each in turn examined and pronounced invalid, and a German, Suidger (Suidgar or Suger), bishop of Bamberg, was elected to the office as Clement II (1046-1047).

THE GERMAN POPES

The degeneracy of the church at this period would seem to have been in some degree compensated by the reform of the monasteries, and from the great abbey of Cluny in Burgundy there now proceeded a line of German popes who in a great measure restored the dignity and reputation of their office. But, whether from the climate, always ill adapted to the German constitution, or from poison, as the contemporary chronicles not unfrequently suggest, it is certain that their tenure of office was singularly brief. Clement II died before the close of the year of his election. Damasus II, his successor, held the office only twenty-three days. Leo IX, who succeeded, held it for the exceptionally lengthened period of more than five years (1049-1054). This pontiff, although a kinsman and nominee of the emperor, refused to ascend the throne until his election had been ratified by the voice of the clergy and the people, and his administration of the office presented the greatest possible contrast to that of Benedict IX or Sergius III.

In more than one respect it constitutes a crisis in the history of the papedom. In conjunction with his faithful friend and adviser, the great Hildebrand, he projected schemes of fundamental church reform, in which the suppression of simony and of married life (or concubinage, as it was styled by its denouncers) on the part of the clergy formed the leading features. In the year 1049, at three great synods successively convened at Rome, Rheims, and Mainz, new canons condemnatory of the prevailing abuses were enacted, and the principles of monasticism more distinctly asserted in contravention of those traditional among the secular clergy. Leo's pontificate closed, however, ingloriously.

In an evil hour he ventured to oppose the occupation by the Normans, whose encroachments on Italy were just commencing. His ill-disciplined

forces were no match for the Norman bands, composed of the best warriors of the age. He was himself made prisoner, detained for nearly a twelve-month in captivity, and eventually released only to die, a few days after, of grief and humiliation. But, although his own career terminated thus ignominiously, the services rendered by Leo to the cause of Roman Catholicism were great and permanent; and of his different measures none contributed more effectually to the stability of his see than the formation of the college of cardinals.

THE COLLEGE OF CARDINALS

The title of "cardinal" was not originally restricted to dignitaries connected with the church of Rome, but it had hitherto been a canonical requirement that all who attained to this dignity should have passed through the successive lower ecclesiastical grades in connection with one and the same foundation; the cardinals attached to the Roman church had consequently been all Italians, educated for the most part in the capital, having but little experience of the world beyond its walls, and incapable of estimating church questions in the light of the necessities and feelings of Christendom at large. By the change which he introduced, Leo summoned the leaders of the party of reform within the newly constituted college of cardinals, and thus attached to his office a body of able advisers with wider views and less narrow sympathies. By their aid the administration of the pontifical duties was rendered at once more easy and more effective.

The pontiff himself was liberated from his bondage to the capital, and, even when driven from Rome, could still watch over the interests of both his see and the entire church in all their extended relations; and the popedom must now be looked upon as entering upon another stage in its history—that of almost uninterrupted progress to the pinnacle of power. According to Anselm of Lucca, it was during the pontificate of Leo, at the synod of Rheims above referred to, that the title of "apostolic bishop" (*apostolicus*) was first declared to belong to the pope of Rome exclusively.

The short pontificate of Nicholas II (1059-1061) is memorable chiefly for the fundamental change then introduced in the method of electing to the papal office. By a decree of the Second Lateran Council (1059), the nomination to the office was vested solely in the cardinal bishops—the lower clergy, the citizens, and the emperor retaining simply the right of intimating or withholding their assent. It was likewise enacted that the nominee should always be one of the Roman clergy, unless indeed no eligible person could be found among their number. At the same time the direst anathemas were decreed against all who should venture to infringe this enactment either in the letter or the spirit.

The preponderance thus secured to the ultramontane party and to Italian interests must be regarded as materially affecting the whole subsequent history of the popedom. The manner in which it struck at the imperial influence was soon made apparent in the choice of Nicholas' successor, the line of German popes being broken through by the election of Anselm, bishop of Lucca (the uncle of the historian), who ascended the pontifical throne as Alexander II (1061-1073) without having received the sanction of the emperor. His election was forthwith challenged by the latter, and for the space of two years the Roman state was distracted by a civil war, Honorius II being supported as a rival candidate by the imperial arms, while Alexander maintained his position only with the support of the Norman levies. The respective

[1064-1073 A.D.]

merits of their claims were considered at a council convened at Mantua, and the decision was given in favour of Alexander. Cadalous, such was the name of his rival, did not acknowledge the justice of the sentence, but he retired into obscurity; and the remainder of Alexander's pontificate, though troubled by the disputes respecting a married clergy, was free from actual warfare. In these much vexed questions of church discipline Alexander, who had been mainly indebted for his election to Hildebrand, the archdeacon of the Roman church, was guided entirely by that able churchman's advice, and in 1073 Hildebrand himself succeeded to the office as Gregory VII (1073-1085).^d

MILMAN ON THE MISSION OF THE PAPACY

Hildebrand was now pope; the great contest for the dominion over the human mind, the strife between the temporal and spiritual power, which had been carried on for some centuries as a desultory and intermitting warfare, was now to be waged boldly, openly, implacably, to the subjugation of one or of the other. Sacerdotal, or rather papal Christianity, had not yet fulfilled its mission, for, the papal control withdrawn, the sacerdotal rule would have lost its unity, and with its unity its authority must have dissolved away. Without the clergy, not working here and there with irregular and uncombined excitement on the religious feelings of man, awakening in one quarter a vigorous enthusiasm, while in other parts of Europe men were left to fall back into some new Christian heathenism, or into an inert habitual Christianity of form; without the whole order labouring on a fixed and determined system, through creeds sanctified by ancient reverence and a ceremonial guarded by rigid usage; without this vast uniform, hierarchical influence, where, in those ages of anarchy and ignorance, of brute force and dormant intelligence, had been Christianity itself? And looking only to its temporal condition, what had the world been without Christianity?

The papacy has still the more splendid part of its destiny to accomplish. It has shown vital power enough to recover from its seemingly irrecoverable degradation. It might have been supposed that a moral and religious depravation so profound, would utterly have destroyed that reverence of opinion which was the one groundwork of the papal power. The veil had been raised; and Italy at least, if not Europe, had seen within it, not a reflex of divine majesty and holiness, but an idol not only hideous to the pure moral sentiment, but contemptible for its weakness. If centuries of sanctity had planted deeply in the heart of man his veneration for the successor of St. Peter, it would have been paralysed (the world might expect) and extinguished by more than a century of odious and unchristian vices. A spiritual succession must be broken and interrupted by such unspiritual inheritors. Could the head of Christendom, living in the most unchristian wickedness, perpetuate his descent, and hand down the patrimony of power and authority, with nothing of that piety and goodness which was at least one of his titles to that transcendent power?

But that idea or that opinion would not have endured for centuries, had it not possessed strength enough to reconcile its believers to contradictions and inconsistencies. With all the Teutonic part of Latin Christendom, the belief in the supremacy of the pope was coeval with their Christianity; it was an article of their original creed as much as the redemption; their apostles were commissioned by the pope; to him they humbly looked for instruction and encouragement, even almost for permission to advance upon

[1073 A.D.]

their sacred adventure. Augustine, Boniface, Ebbo, Anskar, had been papal missionaries. If the faith of Italy was shaken by too familiar a view of that which the Germans contemplated with more remote and indistinct veneration, the national pride, in Rome especially, accepted the spiritual as a compensation for the loss of the temporal supremacy; it had ceased to be the centre of the imperial, it would not endure not to be that of ecclesiastical dominion. The jealousy of a pope elected, or even born, elsewhere than in Italy, showed the vitality of that belief in the papacy, which was belied by so many acts of violence towards individual popes.

The religious minds would be chiefly offended by the incongruity between the lives and the station of the pope; but to them it would be a part of religion to suppress any rebellious doubts. Their souls were deeply impressed with the paramount necessity of the unity of the church; to them the papacy was of divine appointment, the pope the successor of St. Peter; all secret questioning of this integral part of their implanted faith was sin. However then they might bow down in shame and sorrow at the inscrutable

decrees of heaven, in allowing its vicegerent thus to depart from his original brightness, yet they would veil their faces in awe, and await in trembling patience the solution of that mystery. In the Christian mind in general, or rather the mind within the world of Christendom, the separation between Christian faith and Christian morality was almost complete. Christianity was a mere unreasoning assent to certain dogmatic truths, an unreasoning obedience to certain ceremonial observances.

Controversy was almost dead. In the former century, the predestinarian doctrines of Gottschalk, in general so acceptable to the popular ear, had been entirely suppressed by the sacerdotal authority. The tenets of Berengar concerning the presence of Christ in the Sacrament, had been restrained, and were to be once more restrained, by the same strong hand; and Berengar's logic was beyond his age. The Manichæan doctrines of the Paulicians and kindred sects were doubtless spreading to a great extent among the lower orders, but as yet in secrecy, breaking out now in one place, now in another, yet everywhere beheld with abhorrence, creating no wide alarm, threatening no dangerous disunion. In all the vulgar of Christendom (and that vulgar comprehended all orders, all ranks) the moral sentiment, as more obtuse, would be less shocked by that



A POPE OF THE ELEVENTH CENTURY
(Based on an effigy)

incongruity which grieved and oppressed the more religious. The great body of Christians in the West would no more have thought of discussing the character of the pope than the attributes of God. He was to them the apostle, the vicegerent of God, enveloped in the same kind of awful mystery. They feared the thunders of the Lateran as those of heaven; and were no

[1073 A.D.]

more capable of sound discrimination as to the limits, grounds, and nature of that authority than as to the causes of the destructive fire from the clouds. Their general belief in the judgment to come was not more deeply rooted than in the right of the clergy, more especially the head of the clergy, to anticipate, to declare, or to ratify their doom.

The German line of pontiffs had done much to reinvest the papacy in its ancient sanctity. The Italian Alexander II had been at least a blameless pontiff, and now every qualification which could array the pope in imposing majesty, in what bordered on divine worship, seemed to meet in Gregory VII. His life verified the splendid panegyric with which he had been presented by Cardinal Hugo to the Roman people. He had the austere virtue, the most simple piety, the fame of vast theologic knowledge, the tried ability to rule men, intrepidity which seemed to delight in confronting the most powerful; a stern singleness of purpose, which, under its name of churchmanship, gave his partisans unlimited reliance on his firmness and resolution, and yet a subtle policy which bordered upon craft. To them his faults were virtues; his imperiousness the due assertion of his dignity; his unbounded ambition zeal in God's cause; no haughtiness could be above that which became his station. The terror by which he ruled (he was so powerful that he could dispense with love), as it was the attribute of the divinity now exclusively worshipped by man, so was it that which became the representative of God on earth.

The first, the avowed object of Gregory's pontificate, was the absolute independence of the clergy, of the pope, of the great prelates throughout Latin Christendom, down to the lowest functionary, whose person was to become sacred; that independence under which lurked the undisguised pretension to superiority. His remote and somewhat more indistinct vision was the foundation of a vast spiritual autocracy in the person of the pope, who was to rule mankind by the consentient but subordinate authority of the clergy throughout the world. For this end the clergy were to become still more completely a separate, inviolable caste; their property equally sacred with their persons. Each in his separate sphere, the pope above all and comprehending all, was to be sovereign arbiter of all disputes; to hold in his hands the supreme mediation in questions of war and peace; to adjudge contested successions to kingdoms; to be a great feudal lord, to whom other kings became beneficiaries. His own arms were to be chiefly spiritual, but the temporal power was to be always ready to execute the ecclesiastical behest against the ungodly rebels who might revolt from its authority; nor did the churchman refuse altogether to sanction the employment of secular weapons, to employ armies in his own name, or even to permit the use of arms to the priesthood.

For this complete isolation of the hierarchy into a peculiar and inviolable caste was first necessary the reformation of the clergy in two most important preliminary matters; the absolute extirpation of the two evils, which the more rigid churchmen had been denouncing for centuries, to the suppression of which Hildebrand had devoted so much of his active energies. The war against simony and the concubinage of the clergy (for under this ill-sounding name was condemned all connection, however legalised, with the female sex), must first be carried to a triumphant issue, before the church could assume its full and uncontested domination.¹

[¹ In the enforcement of celibacy, the emperors and a large part of the laity were not unwilling to join. But when Gregory declared it a sin for the ecclesiastic to receive his benefice under conditions from a layman, he aimed a deadly blow at all secular authority.]

Simony

Like his predecessors, like all the more high-minded churchmen, Hildebrand refused to see that simony was the inevitable consequence of the inordinate wealth of the clergy. It was a wild moral paradox to attempt to reconcile enormous temporal possessions and enormous temporal power with the extinction of all temporal motives for obtaining, all temptations to the misuse of these all-envied treasures. In the feudal system, which had been so long growing up throughout western Europe, bishops had become, in every respect, the equals of the secular nobles. In every city the bishop, if not the very first of men, was on a level with the first; without the city he was lord of the amplest domains. Archbishops almost equalled kings; for who would not have coveted the station and authority of a Hincmar, archbishop of Rheims, rather than the sovereignty of the feeble Carlovingian monarch?

Charlemagne himself had set the example of advancing his natural sons to high ecclesiastical dignities. His feeble descendants, even the more pious, submitted to the same course from choice or necessity. The evil worked downwards. The bishop, who had bought his see, indemnified himself by selling the inferior prebends or cures. What was so intrinsically valuable began to have its money-price; it became an object of barter and sale. The layman who purchased holy orders bought usually peace, security of life, comparative ease. Those who aspired to higher dignities soon repaid themselves for the outlay, however large and extortionate. The highest bishops confessed their own guilt; the bishopric of Rome had too often been notoriously bought and sold.

According to the strict law, the clergy could receive everything, alienate nothing. But the frequent and bitter complaints of the violent usurpation, or the fraudulent alienation by the clergy themselves of what had been church property, show that neither party respected this sanctity when it was the interest of both to violate it. While, on the one hand, the clergy extorted from the dying prince or noble some important grant, immunity, or possession, the despoiled heir would scruple at no means of resuming his alienated rights or property. The careless, the profligate, the venal, the warlike bishop or abbot, would find means, if he found advantage, to elude the law; to surrender gradually and imperceptibly; to lease out the land so as to annihilate its value to the church; to grant in perpetuity for trifling compensations or for valueless service the coveted estate; and so to relax the inexorable grasp of the church. His own pomp and expenditure would reduce the ecclesiastic to the wants and subterfuges of debtors and of bankrupts; and so the estates would, directly or circuitously, return either to the original or to some new owner.

Celibacy of the Clergy

With this universal simony was connected, more closely than may at first appear, the other great vice of the age, as it was esteemed by Hildebrand and his school, the marriage of the clergy. The celibacy of the clergy was necessary to their existence, at the present period, as a separate caste. Hereditary succession and the degeneracy of the order were inseparable. Great as were the evils inevitable from the dominion of the priesthood, if it had become in any degree the privilege of certain families, that evil would have been enormously aggravated, the compensating advantages annulled. Family

1073-1074 A.D.]

affections and interests would have been constantly struggling against those of the church. One universal nepotism, a nepotism not of kindred but of parentage, would have preyed upon the vital energies of the order. Every irreligious occupant would either have endeavoured to alienate to his lay descendants the property of the church, or bred up his still more degenerate descendants in the certainty of succession to their patrimonial benefice.

Celibacy may be maintained for a time by mutual control and awe; by severe discipline; by a strong corporate spirit in a monastic community. But in a low state of morals as to sexual intercourse, in an order recruited from all classes of society, not filled by men of tried and matured religion; in an order crowded by aspirants after its wealth, power, comparative ease, privileges, immunities, public estimation; in an order superior to, or dictating public opinion (if public opinion made itself heard); in a permanent order, in which the degeneracy of one age would go on increasing in the next, till it produced some stern reaction; in an order comparatively idle, without social duties or intellectual pursuits; in an order not secluded in the desert, but officially brought into the closest and most confidential relations as instructors and advisers of the other sex, it was impossible to maintain real celibacy; and the practical alternative lay between secret marriage, concubinage without the form of marriage, or a looser and more corrupting intercourse between the sexes.

Throughout Latin Christendom, throughout the whole spiritual realm of Hildebrand, he could not but know there had been long a deep murmured, if not an avowed doubt, as to the authority of the prohibitions against the marriage of the clergy; where the dogmatic authority of the papal canons was not called in question, there was a bold resistance or a tacit infringement of the law. Italy has been seen in actual, if uncombined, rebellion from Calabria to the Alps. The whole clergy of the kingdom of Naples has appeared, under Nicholas II, from the highest to the lowest, openly living with their lawful wives. The married clergy were still, if for the present cowed, a powerful faction throughout Italy; they were awaiting their time of vengeance. The memory of the married pope, Adrian II, was but recent.

In Germany the power and influence of the married clergy will make itself felt, if less openly proclaimed, as a bond of alliance with the emperor and the Lombard prelates. The French councils denounce the crime as frequent, notorious. Among the Anglo-Saxon clergy before Dunstan, marriage was rather the rule, celibacy the exception.

GREGORY'S SYNOD AT ROME

Almost the first public act of Gregory VII was a declaration of implacable war against these his two mortal enemies, simony and the marriage of the clergy. He was no infant Hercules; but the mature ecclesiastical Hercules would begin his career by strangling these two serpents—the brood, as he esteemed them, and parents of all evil. The decree of the synod held in Rome (March 9th, 10th, 1074) in the eleventh month of his pontificate is not extant, but in its inexorable provisions it went beyond the sternest of his predecessors. It absolutely invalidated all sacraments performed by simoniacal or married priests; baptism was no regenerating rite; it might almost seem that the eucharistic bread and wine in their unhallowed hands refused to be transubstantiated into the body and blood of Christ. The communicants guilty of perseverance at least in the sin shared in the

sacerdotal guilt. Even the priesthood was startled at this new and awful doctrine, that the efficacy of the sacraments depended on their own sinlessness. Gregory, in his headstrong zeal, was promulgating a doctrine used afterwards by Wycliffe and his followers with such tremendous energy. And this was a fearless, democratical provocation to the people; for it left to notoriety, to public fame, to fix on anyone the brand of the hidden sin of simony, or (it might be the calumnious) charge of concubinage; and so abandoned the holy priesthood to the judgment of the multitude.¹

But the extirpation of these two internal enemies to the dignity and the power of the sacerdotal order was far below the holy ambition of Gregory; this was but clearing the ground for the stately fabric of his theocracy. If, for his own purposes, he had at first assumed some moderation in his intercourse with the empire, over the rest of Latin Christendom he took at once the tone and language of a sovereign. We must rapidly survey, before we follow him into his great war with the empire, Gregory VII asserting his autocracy over the rest of Latin Christendom.

His letters to Philip I, king of France, are in the haughtiest, most criminatory terms: "No king has reached such a height of detestable guilt in oppressing the churches of his kingdom as Philip of France." He puts the king to the test; his immediate admission of a bishop of Mâcon, elected by the clergy and people, without payment to the crown. Either let the king repudiate this base traffic of simony, and allow fit persons to be promoted to bishoprics, or the Franks, unless apostates from Christianity, will be struck with the sword of excommunication, and refuse any longer to obey him.

Hildebrand's predecessor (and Alexander II did no momentous act without the counsel of Hildebrand) had given a direct sanction to the Norman conquest of England. Hildebrand may have felt some admiration, even awe, of the congenial mind of the conqueror. He advances the claim to Peter's pence over the kingdom. William admits this claim; it was among the stipulations, it was the price which the pope had imposed for his assent to the conquest. But to the demand of fealty, the conqueror returns an answer of haughty brevity: "I have not sworn, nor will I swear fealty which was never sworn by any of my predecessors to yours." And William maintained his Teutonic independence — created bishops and abbots at his will, was absolute lord over his ecclesiastical as over his feudal liegemen.

To the kings of Spain, in one of his earliest letters, Pope Gregory boldly asserts that the whole realm of Spain is not only within the spiritual jurisdiction of the holy see, but her property. No part of Latin Christendom was so remote or so barbarous as to escape his vigilant determination to bring it under his vast ecclesiastical unity. While yet a deacon he had corresponded with Sweyn, king of Denmark; on him he bestows much grave and excellent advice. In a letter to Olaf, king of Norway, he dissuades him solemnly from assisting the rebellious brothers of the Danish king. Between the duke of Poland and the king of the Russians he interposes his mediation. The son of the Russian had come to Rome to receive his kingdom from the hands of St. Peter. The kingdom of Hungary, as that of Spain, he treats as a fief of the papacy; he rebukes the king Solomon for daring to hold it as a benefice of the king of the Germans. He watches over Bohemia; his legates take under their care the estates of the church; he summons the archbishop

¹ Floto (II, pp. 45 *et seqq.*) has well shown the terrible workings of this appeal to the populace. The peasants held that an accusation of simony or marriage exempted them from the payment of tithe.

[1074-1076 A.D.]

of Prague to Rome. Even Africa is not beyond the care of Hildebrand. The clergy and people of Carthage are urged to adhere to their archbishop—not to dread the arms of the Saracens, though that once flourishing Christian province, the land of Cyprian and Augustine, is so utterly reduced that three bishops cannot be found to proceed to a legitimate consecration.

But the empire was the one worthy, one formidable antagonist to Hildebrand's universal theocracy, whose prostration would lay the world beneath his feet. The empire must acknowledge itself as a grant from the papacy, as a grant revocable for certain offences against the ecclesiastical rights and immunities; it must humbly acquiesce in the uncontrolled prerogative of the cardinals to elect the pope; abandon all the imperial claims on the investiture of the prelates and other clergy with their benefices; release the whole mass of church property from all feudal demands, whether of service or of fealty; submit patiently to rebuke; admit the pope to dictate on questions of war and peace, and all internal government where he might detect, or suppose that he detected, oppression. This was the condition to which the words and acts of Gregory aspired to reduce the heirs of Charlemagne, the successors of the western cæsars.

As a Christian, as a member of the church, the emperor was confessedly subordinate to the pope, the acknowledged head and ruler of the church. As a subject of the empire, the pope owed temporal allegiance to the emperor. The authority of each depended on loose and flexible tradition, on variable and contradictory precedents, on titles of uncertain signification; each could ascend to a time when they were not dependent upon each other. The emperor boasted himself the successor to the whole autocracy of the cæsars, to Augustus, Constantine, Charlemagne: the pope to that of St. Peter, or of Christ himself.^e But all-powerful as was the pope abroad, in Italy his authority was restricted. Even in Rome the prefect Cencius dared to lay hands on Gregory VII, to tear him from the sanctuary of a church during a riot, and afterwards held him some time a prisoner. At Milan the citizens expelled Herlembald and his tool Atto, who exercised actual tyranny in the city under pretext of carrying out the pope's reforms, and demanded an archbishop of Henry IV, who sent them a noble from Castiglione. This was the commencement of the struggle between sacerdotal and imperial power that culminated in one of the greatest and most stirring dramas of all history.

Events began auspiciously for Gregory, many points of support being promised him in Germany. Feudal rebellions had kept that country in a state of agitation during the minority of Henry IV, who was but six years old when his father died in 1056. The regency and even the person of the young king had been wrested from the empress Agnes by the dukes of Saxony and Bavaria. Once arrived at man's estate, Henry IV set about



A BISHOP OF THE ELEVENTH CENTURY

[1076-1077 A.D.]

suppressing the revolt that had, as usual, arisen among the Saxons. An important victory won in Thuringia seemed to promise him a continuance of success, when suddenly the voice of the pope thundered down upon him, ordering him, with unexampled audacity, to suspend all warlike operations, and to leave to the holy see the right of decision in his quarrel with the Saxons; furthermore, to abandon all pretensions to ecclesiastical investiture, under pain of excommunication. To this the legates joined the summons to appear at Rome to answer certain personal charges that had been brought against him. Henry IV replied to this furious attack with equal vigour, and in the synod of Worms, composed of eighteen prelates, his partisans, he caused sentence of deposition solemnly to be pronounced against Gregory VII (1076).

This decree, instead of alarming the pope, but excited him to fresh aggression. No sooner was he delivered by a popular movement from the hands of his enemy, Cencius, the Roman prefect, than he began once more to thunder forth denunciations; he hurled a bull of excommunication at the emperor, in which he proclaimed him a rebel to the holy see, and declared his vassals free from all allegiance to him. This bull was mercilessly put into execution by the Saxons and Swabians, all enemies of the house of Franconia. At their head was Rudolf of Swabia and the Italian, Welf, of the house of Este, whom Henry himself had created duke of Bavaria. They convoked a diet at Tribur, suspended the functions of the emperor and menaced him with deposition if he did not win absolution from the curse of Rome. Henry acceded humbly, and promised to assemble a general diet at Augsburg, which he begged the pope to attend for the purpose of absolving him. Alive, however, to the danger of allowing his enemies to come together in a body, he resolved to anticipate the action of the proposed diet and went himself to Italy to implore pardon of the pope.

The price Gregory set upon this absolution was such as no other monarch ever had to pay. The pope was inhabiting at the time the château of Cannossa, in the domains of the celebrated countess Matilda, a devout adherent of the holy see and the most powerful sovereign in Italy, since she included among her possessions the marquisates of Tuscany and Spoleto, Parma, Piacenza, and several points in Lombardy, the Marches, etc. Henry IV came to this castle to solicit an audience, but was compelled to wait barefooted in the snow three days before he was received. At last on the fourth day he was admitted and given absolution. Gregory, however, too adroit to lay down arms at once, refused to decide the question relative to the German crown, and deferred all consideration of it to a special diet, thereby reserving to himself a means of throwing Henry into fresh embarrassment. Could the king do other than tremble before a man who was the acknowledged representative of divinity on earth, and who believed himself so secure in the favour of heaven that, taking half of a "host," he adjured God upon it to annihilate him instantly if he were guilty of the crimes imputed to him? When he presented the second half of the "host" to the king, asking him to swear a similar oath, Henry shrank back affrighted (1077).

By this timely bowing of the head Henry IV avoided the blow that was about to be aimed at him by a coalition of his enemies; the moment of danger once passed, he straightened up like a bow relieved from tension. Indeed he had no alternative save definitively to relinquish his hopes of the crown or again to risk all upon a single chance, since the German rebels had undertaken to answer the question left open by Gregory, and had appointed to the throne Rudolf of Swabia, who had purchased the protection of the

[1077-1122 A.D.]

legates by promising to abjure investiture (1077), and had been solemnly acknowledged by the pope.

Having gathered around himself a body of partisans, Henry IV began to wage war with success. The battle of Volksheim, in which Rudolf was slain by the hand of Godfrey de Bouillon, duke of Lower Lorraine, who carried the imperial standard, made him master of Germany (1080). He determined to repeat this success in Italy, where a victory won by his son had already paved the way; and the countess Matilda was stripped of a part of her possessions, Rome was taken, and the archbishop of Ravenna was appointed pope under the name of Clement III. Gregory himself would have fallen into the hands of the man he had so deeply outraged, had not Robert Guiscard and his Normans, faithful allies of the holy see, come to his rescue. He died among them (1085) with the words: "For no other reason than that I have loved justice and pursued iniquity, I must die in exile."

Up to the final moment he appeared to believe that universal dominance was an inalienable right of the holy see, and his idea was certainly not devoid of logic.

Gregory's death came too soon; had he lived a few years longer he would have seen his enemy expire in a condition far more miserable than that in which he had been placed at Canossa. Urban II, made pope in 1088, found his main support in the Normans, and conferred upon Roger, duke of Sicily, the title of king. He revealed the papacy in all its grandeur on the occasion of the First Crusade, and revived most of Gregory's old judgments against the emperor. After a transitory triumph Henry IV was successively attacked by his two sons, whom the church had armed against him, and after having been stripped of all the imperial insignia, was made prisoner by his younger son. In vain he invoked the succour of the king of France, who had been his "most faithful friend"; all help was refused him, and he was reduced to soliciting the post of under-choir-master in a church, "having a considerable knowledge of music." He died in 1106 at Liège in the depths of poverty, calling down the "vengeance of God upon the parricide"; and his body remained five years without sepulture.

It was, however, this very parricidal son Henry V who at last put a stop to the quarrels resulting from the vexed question of investitures. The decision was retarded some time by the opening of the succession of Countess Matilda, who had bequeathed all her estates to the holy see. Henry laid claim to the entire inheritance, to the fiefs as sovereign of the empire, to the allodial lands as the countess' nearest heir, and succeeded in entering upon possession of them all. As can readily be believed, this was a cause for fresh dissension in the future. The opening dispute being provisionally settled, the two sides, recognising that a struggle would but weaken them while it confirmed the independence of the feudal lords and of the Italian middle classes, resolved to close the matter by an equitable and, as nearly as possible, an equal division of the rights under dispute. The Concordat of Worms (1122) was couched in the following terms: "I agree," said Pope Calixtus II to the emperor, "that the elections of the bishops and abbots of the Teutonic kingdom shall take place without violence or simony in your presence, so that in case any difference shall arise you can give your sanction and protection to the side having greater holiness, according to the judgment of the metropolitan and the co-provincials. The elect shall receive from you the prerogatives of his office, and, except that duty that he owes the Roman church, shall render you obedience in all things."

[1118-1125 A.D.]

"I remit to the pope," said the king, "all right to confer investiture by ring and cross, and in the churches of my kingdom and my empire, I authorise canonical elections and free consecration." This wise compromise, which vested the temporal and spiritual power respectively in the temporal and spiritual rulers, was accompanied by words of reconciliation. But the design of Gregory VII was not yet fulfilled; the tie of vassalage that united the clergy to the prince was by no means severed, and church remained a part of the state in its main portion at least, if not in its outlying members.

The house of Franconia became extinct with Henry V (1125) after having, by a provisory issue, dissolved the rivalry that existed between the papacy and the empire. The reign of Lothair II, successor of Henry V, was like an interlude between two acts of a drama; during the pause the stage was cleared and reset for the scene that was to follow.

BRYCE ON THE CONSEQUENCES OF THE CONCORDAT

The Concordat of Worms was in form a compromise designed to spare either party the humiliation of defeat. Yet the papacy remained master of the field. The emperor retained but one-half of those rights of investiture which had formerly been his. At any moment his sceptre might be shivered in his hand by the bolt of anathema, and a host of enemies spring up from every convent and cathedral.

Two other results of this great conflict ought not to pass unnoticed. The emperor was alienated from the church at the most unfortunate of all moments, the end of the Crusades. The religious feeling which the Crusades evoked turned wholly against the opponent of ecclesiastical claims and was made to work the will of the holy see. A century and a half later the pope did not scruple to preach a crusade against the emperor himself.

Again, it was now the first seeds were sown of that fear and hatred wherewith the German people never thenceforth ceased to regard the encroaching Romish court. Branded by the church and forsaken by the nobles, Henry IV retained the affections of the faithful burghers of Worms and Liège. It soon became a test of Teutonic patriotism to resist Italian priestcraft.

RIVAL CLAIMANTS

On the death of Paschal (1118), the bishops of Porto, Ostia, and others elected John of Gaeta, who was chancellor of Rome, to the vacant chair. But his elevation was strongly opposed by the emperor's minister, Cenzio Frangipani, who, following him to the church where the investiture was to take place, seized him by the throat, and after exposing him to every species of violence from his attendants, dragged him by the hair of the head to his house, and there left him chained, to await the orders of the emperor. He subsequently made his escape to his native place, of which he was made bishop; and Henry, in the meanwhile, raised Maurice Bourdin, by the name of Gregory VIII, to the throne.

Gelasius, as John of Gaeta was called, attempted to recover his dignity, but finding that he could not remain in Italy with safety, fled to Provence, where he died the following year. The anti-pope Gregory, though the way was now open for his accession to the throne, gained no advantage by the death of his rival. Guido, archbishop of Ravenna, a man of considerable

[1119-1155 A.D.]

powers of mind and vast influence, ascended the papal chair as Calixtus II.¹ The contest which he was obliged to carry on with Gregory ended completely in his favour; and the defeated pretender died, after suffering innumerable miseries,² in a monastery. Calixtus himself died shortly after (1124); and his successor, Honorius II, passed a reign of five years in fruitless contention with Roger of Sicily, by whom his troops were entirely defeated. Innocent II and Anacletus II both pretended to the dignity at his death; and the former, before he could establish his sole claim to the prize, had to spend several years as an exile in France.

We pass over the obscure pontificates of his immediate successors. But in 1145, Bernard, abbot of St. Anastasius at Rome, and a favourite disciple of the celebrated saint of the same name, was elected to the see as Eugenius III. But whatever were the virtues of Eugenius, or the credit due to him from his intimacy with a man so full of wisdom and holiness as St. Bernard, the factious spirit which had long prevailed at Rome broke out into new excesses at the period of his elevation. Urged on by the popular eloquence of Arnold of Brescia, men were suddenly inflamed with the desire of restoring the institutions and government of the ancient capital; but the tumult which was commenced with this pretence soon carried its authors to the commission of every species of violence; and the dazzling vision of Rome, restored to its consular dignity, was lost in the clouds and thick darkness which rose from the destruction of some of its finest buildings. Eugenius, by a timely exertion of energy, quelled these disorders; and his return to Rome was attended with all the marks of a triumph. The signs, however, of sedition were still too manifest on the faces of the Romans to allow of his remaining secure among them, and he retired for some time into France. He came back to Italy about the year 1153, and died almost immediately after, at his residence in the town of Tibur.

ADRIAN IV *versus* BARBAROSSA

The successor of Eugenius was Adrian IV, by birth an Englishman,³ and strongly characterised by all the ruling passions of the dignified clergy of this age.⁴ Frederick Barbarossa had, in the meanwhile, ascended the imperial throne, and his pride and ambition were fitting though dangerous companions for the haughtiness of Adrian. It was not long before an opportunity was afforded these two distinguished men to try the strength of their resolution and principles. Frederick, having been crowned king of the Lombards, hastened towards Rome; but before he arrived at the gate of the city he was met by three cardinals, who acquainted him that the pontiff could not hold any conference with a prince from whom he had as yet received no

[¹ "Calixtus," says Milman, "though by no means the first Frenchman, was the first French pontiff who established that close connection between France and the papacy which had such important influence on the affairs of the church and of Europe."]

[² He was tied backwards on a camel and carried in the triumphal procession of Calixtus, who had just previously excommunicated the emperor. It was in his pontificate that the Concordat of Worms took place as described previously.]

[³ His name was Nicholas Breakspeare, and he was the only Englishman who ever filled the papal chair.]

[⁴ Under him Arnold of Brescia was robbed of his popularity and forced into exile. He was captured by officers of Barbarossa and turned over to the pope, who had him executed and his ashes cast into the Tiber. Of him Milman says, "Arnold of Brescia had struck boldly at both powers; he utterly annulled the temporal supremacy of the pope, and if he acknowledged, reduced the sovereignty of the emperor to a barren title"]

assurance of obedience and of fidelity to the church. The monarch readily accorded the required professions of allegiance; and a chevalier appointed for the purpose swore solemnly in his name, and on the holy relics, the cross and the Gospel, that he would preserve in safety the life, the liberty, and honour of both the pope and the cardinals. Adrian then intimated his readiness to crown him emperor, and was conducted with great pomp towards the sovereign's tent.

But here a new cause of contention arose. Frederick had too high a sense of his imperial dignity to manifest any servile complaisance for papal pride. Instead, therefore, of hastening, as some other princes had done, to perform the part of an esquire to the pontiff, he quietly awaited him in his pavilion; which so offended Adrian, that he positively refused to grant him the kiss of peace, till he should perform the humiliating ceremonies to which the pride of churchmen and the pusillanimity of princes had given a species of legitimacy. A whole day was expended in disputing whether the emperor should continue the practice or not. But Adrian was inflexible; and the following morning the haughty Frederick in the presence of his army, purchased the kiss of peace by standing like a menial at the side of the pope's horse, till he descended and freed him from his degrading situation.

A powerful faction at Rome hailed with joy the approach of Frederick. The desire of limiting the despotism of the pope, and the expectation of drawing large sums as a largess from the imperial treasury, appear to have exercised an almost equal influence on their minds at this time. In their address to Frederick the deputies of this party assumed the station of men who had an unconquered country to present as a free-will offering to the valour and noble qualities of the prince they sought. They had, however, greatly mistaken the ideas of the emperor on the state of Italy. Frederick told them, and with a sternness which presaged a coming storm, that their country had been long and often conquered; that he was truly and lawfully their master. He took possession forthwith of the church of St. Peter (1155), and Adrian placed the imperial crown on the head of the sovereign with far greater willingness than he would have done, had he not seen that his agreement with the prince was now essential to his safety and to the preservation of the church. The populace, finding themselves set at nought by both the pope and the emperor, rose in a mass, and several of the German soldiers fell slaughtered in the aisles of St. Peter. But their death was amply revenged; the emperor attacked the Romans on all sides, and near one thousand citizens paid with their lives the forfeit of their licentiousness or their indiscretion.

Restless and ambitious minds, like those of Adrian and Frederick Barbarossa, could not remain long at peace, when the power and privileges they possessed in their dependence upon each other were so ill defined. The first cause of dispute, after the pacification above related, was a letter which Adrian wrote to the emperor, accusing him of ingratitude for the benefits he had enjoyed through his ministration.

Adrian found it necessary to appease the anger which both Frederick and his subjects expressed at these instances of assumption, and tranquillity was for a brief space restored. But scarcely had the angry feelings generated in the late dispute subsided, when the pontiff again manifested his inclination to oppose the views of the emperor by refusing to confirm the archbishop of Ravenna, whom Frederick had elevated to that station, in his appointment. The fierceness with which the pontiff spoke and wrote on this occasion, threatened Christendom with a rupture as injurious to its

[1158 A.D.]

peace as that between the unfortunate Henry and Gregory VII. But Frederick's firmness was unshaken; and a barrier was thus erected against the attempts of the pope, which, intended only as a protection to particular rights, did, in reality, afford support to the universal principles of civil government. To Adrian's threat that he would deprive him of his crown, he replied that he held his crown, not from him but from his own royal predecessors. "In the days of Constantine," he asked, "had St. Silvester anything to do with the royal dignity? Yet this was the prince to whom the church was indebted for its peace and its liberty: and all that you enjoy as pope, whence comes it but from the emperors? Render unto God that which is God's, and to Cæsar the things that are Cæsar's. Our churches and our cities are shut against your cardinals; because they are not preachers but robbers, they are not peacemakers but plunderers; we see that instead of coming to preach the Gospel and promote peace, their whole desire and endeavour is to amass gold and silver. When we find that they are what the church would have them, we will refuse them nothing good for their support. It is horrible that pride, that monster so detestable, should be able to steal even into the chair of St. Peter."^c

ADRIAN'S FIRMNESS

Peace became more hopeless. As a last resource, six cardinals on the part of the pope, and six German bishops on that of the emperor, were appointed to frame a treaty. But the pope demanded the re-establishment of the compact made with his predecessor Eugenius. The imperial bishops reproached the pope with his own violation of that treaty by his alliance with the king of Sicily; the Germans unanimously rejected the demands of the pope: and now the emperor received with favour a deputation from the senate and people of Rome. These ambassadors of the republican party had watched; had been present at the rupture of the negotiations. The pope, with the embers of Arnold's rebellions mouldering under his feet; with the emperor at the head of all Germany, the prelates as well as the princes; with no ally but the doubtful, often perfidious Norman, stood unshaken; betrayed no misgivings. He threatened the emperor with a public excommunication.

Did the bold sagacity of Adrian foresee the heroic resolution with which Milan and her confederate Lombard cities would many years afterwards, and after some dire reverses and long oppression, resist the power of Barbarossa? Did he calculate with prophetic foresight the strength of Lombard republican freedom? Did he anticipate the field of Legnano, when the whole force of the Teutonic empire was broken before the carroccio of



A BISHOP OF THE TWELFTH CENTURY

Milan? Already was the secret treaty framed with Milan, Brescia, and Crema. These cities bound themselves not to make peace with the emperor without the consent of the pope and his Catholic successor. Adrian was preparing for the last act of defiance, the open declaration of war, the excommunication of the emperor, which he was pledged to pronounce after the signature of the treaty with the republics, when his death put an end to this strange conflict, where each antagonist was allied with a republican party in the heart of his adversary's dominions. Adrian IV died at Anagni; his remains were brought to Rome, and interred with the highest honours, and with the general respect if not the grief of the city, in the church of St. Peter. Even the ambassadors of Frederick were present at the funeral. So ended the poor English scholar, at open war with perhaps the mightiest sovereign who had reigned in transalpine Europe since Charlemagne.^e

TWO RIVAL POPES

The death of Adrian saved the church from the danger which had threatened it during the government of that fierce and overbearing pontiff. But, while delivered from one set of evils, it was surrounded by others little less calculated to injure its interests. The cardinals, having assembled to elect a new pope, chose by a large majority of their body Rolando, a cardinal, and chancellor of the Roman church. Their vote, however, was opposed by Cardinal Octavian, who had expected to be nominated by his colleagues to the vacant dignity; and when Rolando, who assumed the name of Alexander III, was invested with the pontifical cope, he rudely and sacrilegiously pulled it from his shoulders, and, but for the interference of the persons present, would have put it on himself. As he was disappointed in this, he obtained, by signal, a cope of the same kind, which he suddenly threw over his shoulders, placing, in his haste, the hind part before. Loud laughter followed this mistake; but Octavian felt no shame at the mingled ridicule and rebuke with which he was assailed. Going forth from the assembly, which he awed into silence by a band of armed men, he exercised, under the name of Victor IV, the part of sovereign pontiff; and for some days kept Alexander in close confinement.

The emperor Frederick did not look with indifference on these occurrences. A division in the church was equivalent to a great increase in his own power; and he warmly espoused the cause of Octavian, chiefly, as it appears, because he was the head of a faction. He at last, however, summoned a council to consider the question between the rival popes. The council assembled at Pavia, and Octavian was declared pope by the fifty bishops, the numerous abbots, and other dignitaries, of whom the meeting was composed. But Alexander was supported by the whole of that powerful party which contended for the doctrine of papal supremacy; and despising the decree of deposition passed against him at Pavia, he excommunicated the emperor for the part he had taken, and absolved his subjects from their oath of allegiance. Victor, on the other hand, was recognised as lawful pope, not only in Germany, but in England and France; by the monarchs of which countries he was received at Couci on the Loire, with all the pomp and ceremony which had been demanded for his successors by the haughty Adrian.

He died in the year 1164; but the schism was continued by the immediate election of Paschal III, who retained the semblance of authority about

[1164-1198 A.D.]

three years. Alexander, on the death of Victor, had ventured to return to Rome, which he did not dare to attempt during the life-time of that ecclesiastic. A pestilence, which swept off the flower of Frederick's army, saved the pope from ruin; and the emperor, obliged as he was to make his escape into Germany as he best might, at length expressed his willingness to heal the schism which he had created in the church. Peace was accordingly restored, and Alexander returned.

On the death of Alexander, Ubaldo, bishop of Ostia, was elected without opposition, and assumed the name of Lucius III (1181-1185), and it has been noted, that at his election the cardinals first appropriated the right of choosing the supreme pontiff without the interference of the people, or of the other orders of the clergy. Popular indignation was loudly expressed. Obligated to seek safety by flight, he called upon the great European states to furnish him with supplies for the support of his rights against the disaffected citizens. His claims were allowed, and the riches of England and other countries were poured freely into his treasury. With these he made head against the insurgents; but such was the fierceness with which they resisted him, that they tore out the eyes of the clergy whom they met beyond the walls of the city; and obliged him to fix his residence at Verona, where he died in 1185. Urban III, Gregory VIII, and Clement III, passed their brief pontificates at a distance from Rome. The last-named pope, however, made peace with the senate and the people; and his successor, Celestine III, was enabled, by the strength of his position, to exercise the most important of his assumed privileges without interruption. Henry VI, who at one time received from his hands¹ the imperial crown, was at another punished by him with the ban of excommunication.^c On his death he was succeeded by Innocent III.

INNOCENT III

Under Innocent III, the papal power rose to its utmost height.² The thirteenth century is nearly commensurate with this supremacy of the pope. Innocent III at its commencement calmly exercised as his right, and handed down strengthened and almost irresistible to his successors, that which, at its close, Boniface asserted with repulsive and ill-timed arrogance, endangered, undermined, and shook to its base.

The essential inherent supremacy of the spiritual over the temporal power, as of the soul over the body, as of eternity over time, as of Christ over Cæsar, as of God over man, was now an integral part of Christianity. Ideas obtain authority and dominion, not altogether from their intrinsic truth, but rather from their constant asseveration, especially when they fall in with the common hopes and fears, the wants and necessities of human nature. The mass of mankind have neither leisure nor ability to examine them; they fatigue, and so compel the world into their acceptance; more particularly if it is the duty, the passion, and the interest of one great associated body to perpetuate them, while it is neither the peculiar function, nor the manifest advantage of any large class or order to refute them.

The unity of the vast Christian republic was an imposing conception,

[¹ Or rather, from his feet, according to Roger of Hoveden's^a doubtful chronicle, which represents the pope as seated with his feet on the crown and spurning it with a kick toward the kneeling emperor.]

[² Reichel^b calls him "Greatest without exception among the great popes of the Middle Ages"]

[1198 A.D.]

which, even now that history has shown its hopeless impossibility, still infatuates lofty minds; its impossibility, since it demands for its head not merely that infallibility in doctrine so boldly claimed in later times, but absolute impeccability, in every one of its possessors; more than impeccability, an all-commanding, indefeasible, unquestionable majesty of virtue, holiness, and wisdom. Without this it is a baseless tyranny, a senseless usurpation. In those days it struck in with the whole feudal system, which was one of strict gradation and subordination; to the hierarchy of church and state was equally wanting the crown, the sovereign liege lord.

When this idea was first promulgated in all its naked sternness by Gregory VII, it had come into collision with other ideas rooted with almost equal depth in the mind of man, that especially of the illimitable Cæsarian power, which though transferred to a German emperor, was still a powerful tradition, and derived great weight from its descent from Charlemagne. The humiliation of the emperor was degradation; it brought contempt on the office, scarcely redeemed by the abilities, successes, or even virtues of new sovereigns; the humiliation of the pope was a noble suffering in the cause of God and truth, the depression of patient holiness under worldly violence. In every schism the pope who maintained the loftiest churchmanship had eventually gained the superiority which the imperialising popes had sunk into impotence, obscurity, ignominy.

THE INFLUENCE OF THE CRUSADES ON PAPAL POWER

The Crusades, as elsewhere described, had made the pope not merely the spiritual, but in some sort the military suzerain of Europe; he had the power of summoning all Christendom to his banner; the raising the cross, the standard of the pope, was throughout Europe a general and compulsory levy, the *Heerbann* of all who bore arms, of all who could follow an army. That which was a noble act of devotion had become a duty; not to assume the cross was sin and impiety. The Crusades thus became a kind of forlorn hope upon which all the more dangerous and refractory of the temporal sovereigns might be employed, so as to waste their strength, if not lose their lives, by the accidents of the journey, or by the sword of the Mohammedan. If they resisted, the fearful excommunication hung over them, and was ratified by the fears and by the wavering allegiance of their subjects. If they obeyed and returned, as most of them did, with shame and defeat, they returned shorn of their power, lowered in the public estimation, and perhaps still pursued, on account of their ill success, with the inexorable interdict. It was thus by trammelling their adversaries with vows which they could not decline, and from which they could not extricate themselves; by thus consuming their wealth and resources on this wild and remote warfare, that the popes, who themselves decently eluded, or were prevented by age or alleged occupations from embarkation in these adventurous expeditions, broke and wasted away the power and influence of the emperors.

The Crusades, too, had now made the western world tributary to the popedom; the vast subventions raised for the Holy Land were to a certain extent at the disposal of the pope. The taxation of the clergy on his authority could not be refused for such an object; a tenth of all the exorbitant wealth of the hierarchy passed through his hands. An immense financial system grew up; papal collectors were in every land, papal bankers in every capital to transmit these subsidies.

[1198 A.D.]

But after all none of these accessory and, in some degree, fortuitous aids, could have raised the papal authority to its commanding height,¹ had it not possessed more sublime and more lawful claims to the reverence of mankind.) It was still an assertion of eternal principles of justice, righteousness, and humanity. However it might trample on all justice, sacrifice righteousness to its own interests, plunge Europe in desolating wars, perpetuate strife in states, set sons in arms against their fathers, fathers against sons, it was still proclaiming a higher ultimate end. The papal language, the language of the clergy, was still ostentatiously, profoundly religious; it professed, even if itself did not always respect, even though it tampered with, the awful sense of retribution before an all-knowing, all-righteous God. In his highest pride, the pope was still the servant of the servants of God; in all his cruelty he boasted of his kindness to the transgressor; every contumacious emperor was a disobedient son; the excommunication was the voice of a parent, who affected at least reluctance to chastise.

If this great idea was ever to be realised of a Christian republic with a pope at its head—and that a pope of a high Christian character (in some respects, in all perhaps but one, in tolerance and gentleness almost impossible in his days, and the want of which, far from impairing, confirmed his strength)—none could bring more lofty, more various qualifications for its accomplishment, none could fall on more favourable times than Innocent III. Innocent was Giovanni Lothario Conti, an Italian of noble birth, but not of a family inextricably involved in the petty quarrels and interests of the princedoms of Romagna. He was of the Conti,² who derived their name in some remote time from their dignity. The elevation of his uncle to the pontificate as Clement III paved the way to his rapid rise. He was elevated in his twenty-ninth year to the cardinalate under the title vacated by his uncle.

Celestine on his death-bed had endeavoured to nominate his successor; he had offered to resign the papacy if the cardinals would elect John of Colonna. But, even if consistent with right and with usage, the words of dying sovereigns rarely take effect. Of twenty-eight cardinals, five only were absent; of the rest the unanimous vote fell on the youngest of their body, on the cardinal (Giovanni) Lothario. Lothario was only thirty-seven years old, almost an unprecedented age for a pope.³ The cardinals who proclaimed him saluted him by the name of Innocent, in testimony of his blameless life. In his inauguration sermon broke forth the character of the man; the unmeasured assertion of his dignity, protestations of humility

¹ It may be well to state the chief points which the pope claimed as his exclusive prerogative: (1) General supremacy of jurisdiction, a claim, it is obvious, absolutely illimitable; (2) Right of legislation, including the summoning and presiding in councils, (3) Judgment in all ecclesiastic causes arduous and difficult. This included the power of judging on contested elections, and degrading bishops, a super-metropolitan power; (4) Right of confirmation of bishops and metropolitans, the gift of the pallium. Hence, by degrees, rights of appointment to devolved sees, reservations, etc., (5) Dispensations; (6) The foundation of new orders, (7) Canonisation. Compare Eichhorn, II, p. 500.

² The Conti family boasted of nine popes—among them Innocent III, Gregory IX, Alexander IV, Innocent XIII; of thirteen cardinals, according to Ciacconius.

³ Walter von der Vogelweide, who attributes all the misery of the civil war in Germany to Innocent, closes his poem with these words (modernised by K. Simrock).

*“Ich hörte fern in einer Klaus
Ein Jammern ohne Ende;
Ein Klausner rang die Hände;
Er klagte Gott sein bittres Leid;*

O weh, der Papst ist allzu jung, Herr Gott, hilf deiner Christenheit.”

which have a sound of pride. "Ye see what manner of servant that is whom the Lord hath set over his people; no other than the vicegerent of Christ, the successor of Peter. He stands in the midst between God and man; below God, above man; less than God, more than man. He judges all, is judged by none, for it is written, 'I will judge.' But he whom the pre-eminence of dignity exalts is lowered by his office of a servant, that so humility may be exalted, and pride abased; for God is against the high-minded, and to the lowly he shows mercy; and he who exalteth himself shall be abased. Every valley shall be lifted up, every hill and mountain laid low!"

The letters in which he announced his election to the king of France, and to the other realms of Christendom, blend a decent but exaggerated humility with the consciousness of power; Innocent's confidence in himself transpires through his confidence in the divine protection.

The state of Christendom might have tempted a less ambitious prelate to extend and consolidate his supremacy. Wherever Innocent cast his eyes over Christendom and beyond the limits of Christendom, appeared disorder, contested thrones, sovereigns oppressing their subjects, subjects in arms against their sovereigns, the ruin of the Christian cause. In Italy the crown of Naples on the brows of an infant; the fairest provinces under the galling yoke of fierce German adventurers; the Lombard republics, Guelf or Ghibeline, at war within their walls, at war or in implacable animosity against each other; the empire, distracted by rival claimants for the throne, one vast scene of battle, intrigue, almost of anarchy; the tyrannical and dissolute Philip Augustus king of France, before long the tyrannical and feeble John of England.

The Byzantine Empire is tottering to its fall; the kingdom of Jerusalem confined almost to the city of Acre. Every realm seems to demand, or at least to invite, the interposition, the mediation, of the head of Christendom; in every land one party at least, or one portion of society, would welcome his interference in the last resort for refuge or for protection.

Nor did Innocent shrink from that which might have crushed a less energetic spirit to despair; from the Jordan to the Atlantic, from the Mediterranean to beyond the Baltic, his influence is felt and confessed; his vast correspondence shows at once the inexhaustible activity of his mind; he is involved simultaneously or successively in the vital interests of every kingdom in the western world.^e

THE AUTOCRACY OF INNOCENT III

In order to secure Sicily for her son, the empress Constantia, pressed hard by parties, was obliged to accept the papal investment under the new conditions prescribed by the pontiff. After Constantia's death (the 27th of November, 1198) Innocent ruled over all Sicily in the character of guardian. Still further the disputed imperial election, by which Germany was divided between Philip, duke of Swabia, and Otto, duke of Saxony, encouraged the pope to a larger extension of his power. Immediately after his accession, Innocent had already taken the oath of fealty to the imperial *præfectus urbis*; now he dislodged the vassals of the empire from the territory of Matilda, and established in Tuscany a civic league.

After he had thus consolidated his power in Italy, he commenced an energetic interference in German politics; for he forthwith claimed the

[1201-1216 A.D.]

right to decide on a disputed imperial election. He must naturally have been inclined rather to the Guelf than to the Hohenstaufen candidate, so maintaining his pretensions he actually decided (1201) in favour of Otto IV. However, he was resisted with great energy by Philip's party, and the flame of discord only burned so much the brighter in Germany. As Philip continued to gain more decisive advantages over his enemy, Innocent began negotiations with him, which seemed fraught with danger to Otto. Meanwhile Philip was murdered by Otto of Wittelsbach in Bamberg (1208). Otto IV was then universally recognised as emperor, and after he had satisfied the pope's demands in all points he was crowned by him. But so soon as Otto had reached this goal of his wishes, he began again to vindicate the imperial rights in Italy, and to overthrow the pope's new creations, without suffering himself to be turned from his path by the sentence of excommunication and dethronement which the deluded Innocent pronounced against him in November, 1210. Now he himself encouraged the canvass of the only surviving Hohenstaufen. Frederick appeared in Germany in 1212, and, upheld as he was by the pope and the king of France, he quickly won most of all ranks to his side. On the 25th of July, 1215, he received the German king's crown at Aachen, and Otto down to his death (1218) had to content himself with his ancestral territories in Brunswick.

UNIVERSAL SWAY OF THE POPE

On every side, the thunder of Rome broke over the heads of princes. A certain Swero is excommunicated for usurping the crown of Norway. A legate, in passing through Hungary, is detained by the king: Innocent writes in tolerably mild terms to this potentate, but fails not to intimate that he might be compelled to prevent his son's accession to the throne. The king of Leon had married his cousin, a princess of Castile. Innocent subjects the kingdom to an interdict. When the clergy of Leon petition him to remove it, because when they ceased to perform their functions the laity paid no tithes and listened to heretical teachers when orthodox mouths were mute, he consented that divine service with closed doors, but not the rites of burial, might be performed. The king at length gave way, and sent back his wife.

But a more illustrious victory of the same kind was obtained over Philip Augustus, who, having repudiated Ingeborg of Denmark, had contracted another marriage. The conduct of the king, though not without the usual excuse of those times, nearness of blood, was justly condemned; and Innocent did not hesitate to visit his sins upon the people by a general interdict. This, after a short demur from some bishops, was enforced throughout France; the dead lay unburied, and the living were cut off from the offices of religion, till Philip, thus subdued, took back his divorced wife. The submission of such a prince, not feebly superstitious, like his predecessor Robert, nor vexed with seditions, like the emperor Henry IV, but brave, firm, and victorious, is perhaps the proudest trophy on the scutcheon of Rome.

Compared with this, the subsequent triumph of Innocent over the pusillanimous John seems cheaply gained, though the surrender of a powerful kingdom into the vassalage of the pope may strike us as a proof of stupendous baseness on one side and audacity on the other.

A disputed election furnished Innocent with an opportunity of thrusting forward the cardinal Stephen Langton into the archbishopric of Canterbury

[1202-1216 A.D.]

against the king's will. When John resisted with anger, the pope laid England under an interdict, in 1208, and afterwards excommunicated the king; the latter sought by reckless cruelty to avenge himself on the clergy, and by severe oppression to make sure of his vassals. At last Innocent deposed him from his kingdom, and handed it over to the king of France. But while he was arming himself for the conquest, John, unable to trust his vassals, yielded in all points, and even received his kingdom in fee from the pope under circumstances of the greatest humiliation. Now was England yielded up to the discretion of an arbitrary pope and a contemptible king; this united the prelates and the barons to wrest Magna Charta from the king in 1215. In vain the pope with spiritual and the king with temporal weapons strove to effect its repeal; John's death, however, in 1216, quickly put an end to internal discord.

Still greater prospects seemed to open themselves before the pope in Constantinople. Although the enthusiasm for crusades was already much diminished, nevertheless Innocent had succeeded, by unwearied efforts, in collecting a new army at Venice in 1202. The crafty doge, Enrico Dandolo, notwithstanding all papal admonitions, had first made use of the army for the reconquest of Zara (Jadera); it was then induced by the magnificent promises of a Greek prince, Alexius, to undertake an expedition against Constantinople; and when the reinstated emperor Isaac Angelus was unable to fulfil these promises, Constantinople was conquered, and a Latin empire established there, by the exaltation of Baldwin, count of Flanders, to the throne. Thus the church of Constantinople seemed now to be brought into subjection to the Roman see. However, even now, no one doubted the precariousness of this acquisition. For the new empire already contained the germ of dissolution; on the other hand it completely foiled the powerful enterprise in behalf of Palestine.

In the latter year of his life Innocent devoted especial attention to the Holy Land: King Frederick took the cross even at his coronation; and at the Lateran council of the year 1215, one of the most brilliant which had ever been held, the accomplishment of another crusade was one of the chief ends in view. The enthusiasm for the Holy Land was indeed by no means extinct; but in Germany the continuance of the twofold reign of Frederick and Otto led to many unfavourable opinions of the Roman see, which necessarily obstructed its readiness to undertake a fresh crusade.^k

MILMAN'S ESTIMATE OF INNOCENT III

In the full vigour of his manhood died Innocent III, 1216. He, of all the popes, had advanced the most exorbitant pretensions, and those pretensions had been received by an age most disposed to accept them with humble deference. The high and blameless, in some respects wise and gentle, character of Innocent might seem to approach more nearly than any one of the whole succession of Roman bishops to the ideal height of a supreme pontiff; in him, if ever, might appear to be realised the churchman's highest conception of the vicar of Christ.

Gregory VII and Boniface VIII, the first and the last of the aggressive popes, and the aged Gregory IX, had no doubt more rugged warfare to encounter, fiercer and more unscrupulous enemies to subdue. But in all these there was a personal sternness, a contemptuous haughtiness; theirs was a worldly majesty. The pride of Innocent was calmer, more self-

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possessed ; his dignity was less disturbed by degrading collisions with rude adversaries ; he died on his unshaken throne, in the plenitude of his seemingly unquestioned power. Yet if we pause and contemplate, as we cannot but pause and contemplate, the issue of this highest, in a certain sense noblest and most religious contest for the papal ascendancy over the world of man, there is an inevitable conviction of the unreality of that papal power. With all the grandeur of his views, with all the persevering energy of his measures, throughout Innocent's reign, everywhere we behold failure, everywhere immediate discomfiture, or transitory success which paved the way for future disaster. The higher the throne of the pope the more manifestly were its foundations undermined, unsound, unenduring.

Even Rome does not always maintain her peaceful subservience. Her obedience is interrupted, precarious ; that of transient awe, not of deep attachment, or rooted reverence. In the empire it is impossible not to burden the memory of Innocent with the miseries of the long civil war. Otto without the aid of the pope could not have maintained the contest for a year ; with all the pope's aid he had sunk into contempt, almost insignificance ; he was about to be abandoned, if not actually abandoned, by the pope himself. The casual blow of the assassin alone prevented the complete triumph of Philip. Already he had extorted his absolution ; Innocent was compelled to yield, and could not yield without loss of dignity. The triumph of Otto leads to as fierce, and more perilous resistance to the papal power than could have been expected from the haughtiness of the Hohenstaufen. The pope has an irresistible enemy in Italy itself. Innocent is compelled to abandon the great object of the papal policy, the breaking the line of succession in the house of Swabia, and to assist in the elevation of a Swabian emperor. He must yield to the union of the crown of Sicily with that of Germany, and so bequeath to his successors the obstinate and perilous strife with Frederick II.

In France, Philip Augustus is forced to seem, yet only seem, to submit ; the miseries of his unhappy wife are but aggravated by the papal protection. The death of Agnes of Méran, rather than Innocent's authority, heals the strife. The sons of the proscribed concubine succeed to the throne of France.

In England the barons refuse to desert John when under the interdict of the pope ; when the pope becomes the king's ally, resenting the cession of



A THIRTEENTH CENTURY MONK

the realm, they withdraw their allegiance. Even in Stephen Langton, who owes his promotion to the pope, the Englishman prevails over the ecclesiastic; the Great Charter is extorted from the king when under the express protection of the holy see, and maintained resolutely against the papal sentence of abrogation; and in the Great Charter is laid the first stone of the religious as well as the civil liberties of the land.

Venice, in the crusade, deludes, defies, baffles the pope. The crusaders become her army, besiege, fight, conquer for her interests. In vain the pope protests, threatens, anathematizes; Venice calmly proceeds in the subjugation of Zara. To the astonishment, the indignation of the pope, the crusaders' banners wave not over Jerusalem, but over Constantinople. But for her own wisdom, Venice might have given an emperor to the capital of the East; she secures the patriarchate almost in defiance of the pope; only when she has entirely gained her ends does she submit to the petty and unregarded vengeance of the pope.

Even in the Albigensian war the success was indeed complete; heresy was crushed, but by means of which Innocent disapproved in his heart. He had let loose a terrible force, which he could neither arrest nor control. The pope can do everything but show mercy or moderation. He could not shake off, the papacy has never shaken off, the burden of its complicity in the remorseless carnage perpetrated by the crusaders in Languedoc, in the crimes and cruelties of Simon de Montfort. A dark and ineffaceable stain of fraud and dissimulation too has gathered around the fame of Innocent himself.¹ Heresy was quenched in blood; but the earth sooner or later gives out the terrible cry of blood for vengeance against murderers and oppressors.

The great religious event of this pontificate, the foundation of the Mendicant orders, that which perhaps perpetuated, or at least immeasurably strengthened, the papal power for two centuries, was extorted from the reluctant pope. Both St. Dominic and St. Francis were coldly received, almost contemptuously repelled. It was not till either his own more mature deliberation or wiser counsel, which took the form of divine admonition, prevented this fatal error and prophetically revealed the secret of their strength and of their irresistible influence throughout Christendom, that Innocent awoke to wisdom. He then bequeathed these two great standing armies to the papacy; armies maintained without cost, sworn, more than sworn, bound by the unbroken chains of their own zeal and devotion to unquestioning, unhesitating service throughout Christendom, speaking all languages. They were colonies of religious militia, natives of every land, yet under foreign control and guidance. Their whole power, importance, perhaps possessions rested on their fidelity to the see of Rome, that fidelity guaranteed by the charter of their existence. Well might they appear so great as they are seen by the eye of Dante, like the cherubim and seraphim in paradise.²

FREDERICK II AT WAR WITH THE PAPACY

Honorius III, previously called Cencio Savelli, who succeeded Innocent, 1216, and governed the Roman church more than ten years, did not perform so many deeds worthy of being recorded; yet he was very careful that the

¹ It is remarkable that Innocent III was never canonised. There were popular rumours that the soul of Innocent, escaping from the fires of purgatory, appeared on earth, scourged by pursuing devils, taking refuge at the foot of the cross, and imploring the prayers of the faithful.

[1216-1244 A.D.]

Romish power should receive no diminution. Pursuing this course, he had a grievous falling out with the emperor Frederick II, a magnanimous prince, whom he himself had crowned at Rome in the year 1220. Frederick, imitating his grandfather, laboured to establish and enlarge the authority of the emperors in Italy, to depress the minor states and republics of Lombardy, and to diminish the immense wealth and power of the pontiffs and the bishops; and to accomplish these objects, he continually deferred the crusade, which he had promised with an oath. Honorius, on the other hand, continually urged Frederick to enter on his expedition to Palestine; yet he secretly encouraged, animated, and supported the cities and republics that resisted the emperor, and raised various impediments to the latter's increasing power. Still, this hostility did not, at present, break out in open war.

But under Gregory IX — whose former name was Ugolino, and who was elevated from the bishopric of Ostia to the pontificate, 1227, an old man, but still bold and resolute — the fire, which had been long burning in secret, burst into a flame.¹ In the year 1227 the pontiff excommunicated the emperor, who still deferred his expedition to Palestine; but without proceeding in due form of ecclesiastical law, and without regarding the emperor's excuse of ill health. In the year 1228 the emperor sailed with his fleet to Palestine; but instead of waging war as he was bound to do, he made a truce with Saladin on recovering Jerusalem. While he was absent the pontiff raised war against him in Apulia, and endeavoured to excite all Europe to oppose him. Therefore Frederick hastened back, in the year 1229, and after vanquishing his enemies, made his peace with the pontiff in the year 1230. But this peace could not be durable, as Frederick would not submit to the control of the pontiff. Therefore, as the emperor continued to press heavily on the republics of Lombardy, which were friendly to the pontiff, and transferred Sardinia, which the pontiff claimed as part of the patrimony of the church, to his son Enzo; and wished to withdraw Rome itself from the power of the pontiff; and did other things very offensive to Gregory — the pontiff, in the year 1239, again laid him under anathemas; and accused him to all the sovereigns of Europe of many crimes and enormities, and particularly of speaking contemptuously of the Christian religion.

The emperor, on the other hand, avenged the injuries that he received, both by written publications and by his military operations in Italy, in which he was for the most part successful; and thus he defended his reputation, and also brought the pontiff into perplexity and difficulty. To rescue himself, in some measure, in the year 1240 Gregory summoned a general council to meet at Rome, intending to hurl the emperor from his throne by the united suffrages of the assembled fathers. But Frederick, in the year 1241, captured the Genoese fleet, which was carrying a great part of the fathers to the council at Rome, and seizing as well their treasures as themselves, he cast them into prison. Broken down by these calamities, and by others of no less magnitude, Gregory shortly after sank into the grave.

The successor of Gregory, Goffredo Castiglione of Milan, who assumed the name of Celestine IV, died before his consecration; and after a long interregnum, in the year 1243, Senibaldi, a Genoese, descended from the counts Fieschi, succeeded under the pontifical name of Innocent IV, a man inferior to none of his predecessors in arrogance and insolence of temper. Between him and Frederick there were at first negotiations for peace; but the terms insisted on by the pontiff were deemed too harsh by the emperor.

¹ Milman^e says — "The empire and the papacy were now to meet in their last mortal and implacable strife. Cæsar would bear no superior, the successor of St. Peter no equal."

Hence Innocent, feeling himself unsafe in any part of Italy, in 1244 removed from Genoa to Lyons in France; and the next year assembled a council there, in the presence of which, but without its approbation (whatever the Roman writers may affirm to the contrary), he declared Frederick unworthy of the imperial throne.

This most unrighteous decision of the pontiff had such influence upon the German princes, who were infected with the superstition of the times, that they elected first Henry, landgraf of Thuringia, and on his death William, count of Holland, to the imperial throne. Frederick continued the war vigorously and courageously in Italy, and with various successes, until a dysentery terminated his life in Apulia, on the 18th of December, 1250. On the death of his foe, Innocent returned to Italy in the year 1251. From this time especially (though their origin was much earlier) the two noted factions of Guelfs and Ghibellines, of which the former sided with the pontiffs and the latter with the emperors, most unhappily rent asunder and devastated all Italy.

Alexander IV, whose name as count of Segni and bishop of Ostia was Rinaldo, became pontiff on the death of Innocent (1254) and reigned six years and six months. Excepting some efforts to put down a grandson of Frederick II, called Conradin, and to quiet the perpetual commotions of Italy, he busied himself more in regulating the internal affairs of the church than in national concerns. The mendicant friars, Dominicans and Franciscans, are under especial obligations to him. Urban IV, before his election to the pontificate in 1261, was James, patriarch of Jerusalem, a man born of obscure parentage at Troyes. He distinguished himself more by instituting the festival of the Body of Christ than by any other achievement. He indeed formed many projects: but he executed few of them, being prevented by death, in the year 1264, after a short reign of three years. Not much longer was the reign of Clement IV, a Frenchman and bishop of Sabina, under the name of Guido Fulcodi (Guy Foulques), who was created pontiff in the year 1265. Yet he is better known on several accounts, but especially for conferring the kingdom of Naples on Charles of Anjou, brother to Louis IX, the king of France. Charles is well known to have beheaded Conradin, the only surviving grandson of Frederick II, after conquering him in battle, and this, if not by the counsel, at least with the consent of the pontiff.¹

On the death of Clement IV² there were vehement contests among the cardinals, respecting the election of a new pontiff; which continued till the third year, when, at last, 1271, Teobaldo of Piacenza, archdeacon of Liège, was chosen, and assumed the name of Gregory X. He had been called from Palestine, where he had resided; and having witnessed the depressed state of the Christians in the Holy Land, nothing more engaged his thoughts than sending them succour.

COUNCIL AT LYONS

Accordingly, as soon as he was consecrated, he appointed a council to be held at Lyons in France, and attended it in person in the month of May, 1274. The principal subjects discussed were the re-establishment of the

¹ [“With Conradin’s death,” says Mullinger, “the long contest of the empire with the pope-dom came to an end.”]

² Of Clement IV, Milman says: “It is his praise that he did not exalt his kindred, that he left in obscurity the husbands of his daughters. But the wonder betrayed by this praise shows at once how Christendom had been offended; it was prophetic of the stronger offence which nepotism would hereafter entail upon the papal see.”]

[1274-1294 A.D.]

Christian dominion in the East, and the reunion of the Greek and Latin churches. This has commonly been reckoned the fourteenth general council, and is particularly noticeable for the new regulations it established for the election of Roman pontiffs, and the celebrated provision which is still in force requiring the cardinal electors to be shut up in conclave. Neither did the pontiff, though of a milder disposition than many others, hesitate to repeat and inculcate that odious maxim of Gregory VII, that the pontiff is supreme lord of the world, and especially of the Roman Empire. For in the year 1271 he sent a menacing letter to the princes of Germany, admonishing them to elect an emperor, and without regarding the wishes or the claims of Alfonso, king of Castile ; otherwise he would appoint a head of the empire himself. Accordingly, the princes assembled, and elected Rudolf I, of the house of Habsburg.

Gregory X died in the year 1276, and his three immediate successors were all chosen and died in the same year. Innocent V, previously Pietro di Tarantasia, was a Dominican monk, and bishop of Ostia. Adrian V was a Genoese, named Ottoboni, and cardinal of St. Adrian. John XXI, previously Pedro, bishop of Tusculum, was a native of Portugal. The next pontiff, who came to the chair in 1277, reigned longer. He was Giovanni Gaetano, of the family of Ursini, a Roman, and cardinal of St. Nicholas, who assumed the title of Nicholas III. He greatly enlarged what is called the patrimony of St. Peter ; and, as his actions show, had formed other great projects, which he would undoubtedly have accomplished, as he was a man of energy and enterprise, had he not prematurely died in the year 1280.

His successor, Martin IV, elected by the cardinals in 1281, was a French nobleman, Simon de Brion, a man of equal boldness and energy of character with Nicholas. For he excommunicated Michael Palæologus, the Greek emperor, because he had violated the compact of union with the Latins, which was settled at the Council of Lyons. Pedro of Aragon he deprived of his kingdoms and of all his property, because he had seized upon Sicily ; and he bestowed them gratuitously on Charles, son to the king of France. He was projecting many other things, consonant with the views of the pontiffs, when he was suddenly overtaken by death in 1285. His plans were prosecuted by his successor, Giacomo Savelli, who was elected in 1285 and took the name of Honorius IV. But a distressing disease in his joints, of which he died in 1287, prevented him from attempting anything further. Nicholas IV, previously Girolamo d'Ascoli, bishop of Palestrina, who attained to the pontifical chair in 1288, and died in 1292, was able to attend to the affairs both of the church and of the nations with more diligence and care. Hence he is represented in history sometimes as the arbiter in the disputes of sovereign princes, sometimes as the strenuous assertor of the rights and prerogatives of the church, and again as the assiduous promoter of missionary labours among the Tatars and other nations of the East. But nothing lay nearer his heart than the restoration of the dominion of the Christians in Palestine, where their cause was nearly ruined. In this he laboured strenuously indeed, but in vain ; for death intercepted all his projects.

After his death the church was without a head till the third year, the cardinals disagreeing exceedingly among themselves. At length, on the 5th of July, 1294, they unanimously chose an aged man, greatly venerated for his sanctity — Pietro, surnamed di Murrhone, from a mountain in which he led a solitary and very austere life ; he assumed the pontifical name of Celestine V. But as the austerity of his life tacitly censured the corrupt morals of the Romish court, and especially of the cardinals, and as he showed very

plainly that he was more solicitous to advance the holiness of the church than its worldly grandeur, he was soon considered as unworthy of the office which he had reluctantly assumed. Hence some of the cardinals, and especially Benedict Cajetan, persuaded him very easily to abdicate the chair, in the fourth month of his pontificate. He died, 1296, in the castle of Fumone, where his successor detained him a captive, lest he should make some disturbance. But afterwards Clement V enrolled him in the calendar of the saints. To him the sect of Benedictine monks who were called, after him, Celestines, owed its origin; a sect still existing in Italy and France, though now nearly extinct, and differing from the other, Benedictines by their more rigid rules of life.

ACCESSION OF BONIFACE VIII

He was succeeded in 1294 by Benedict, Cardinal Cajetan, by whose persuasions he had been chiefly led to resign the pontificate, and who now assumed the name of Boniface VIII. This was a man formed to produce disturbance both in church and state, and eager for confirming and enlarging the power of the pontiffs, to the highest degree of rashness. From his first entrance on the office he arrogated to himself sovereign power over all things sacred and secular; overawed kings and states by his fulminations; decided important controversies at his will; enlarged the code of canon law by new accessions, namely, by the sixth book of *Decretals*; made war, among others, particularly on the noble family of Colonna, which had opposed his election—in a word, he seemed to be another Gregory VII at the head of the church. At the close of the century, he established the year of jubilee, which is still solemnised at Rome.

That the governors of the church, as well of highest rank as of inferior, were addicted to all those vices which are the most unbecoming to men in their stations, is testified most abundantly. As for the Greek and oriental clergy, many of whom lived under oppressive governments, we shall say nothing; although their faults are sufficiently manifest. But of the faults of the Latins silence would be the less proper, in proportion to the certainty that from this source the whole community was involved in the greatest calamities. All the honest and good men of that age ardently wished for a reformation of the church, both in its head and in its members, as they themselves expressed it. But to so desirable an event there were still many obstacles. First, the power of the pontiffs was so confirmed by its long continuance that it seemed to be immovably established. In the next place, extravagant superstition held the minds of the majority of the people in abject slavery. And lastly, the ignorance and barbarism of the times quickly extinguished the sparks of truth that appeared from time to time. Yet the dominion of the Roman pontiffs, impregnable and durable as it seemed to be, was gradually undermined and weakened in this century, partly by the rash insolence of the pontiffs themselves and partly by the occurrence of certain unexpected events.

PHILIP THE FAIR OVERPOWERS THE PAPACY

The commencement of this important change must be referred to the contest between Boniface VIII, who governed the Latin church at the beginning of this century, and Philip the Fair, king of France. This high-

[1301-1305 A.D.]

mind sovereign first taught the Europeans what the emperors had in vain attempted — that the Roman bishops could be vanquished, and be laid under restraint. In a very haughty letter addressed to Philip, Boniface maintained that all kings and persons whatever, and the king of France as well as others, by divine command, owed perfect obedience to the Roman pontiff, and this not merely in religious matters, but likewise in secular and human affairs. The king replied with extreme bitterness. The pontiff repeated his former assertions with greater arrogance, and published the celebrated bull called *Unam sanctam*; in which he asserted that Jesus Christ had granted a twofold power or sword to his church, a spiritual and a temporal; that the whole human race was subjected to the pontiff; and that all who dissented from this doctrine were heretics, and could not expect to be saved. The king, on the contrary, in an assembly of his nobles, in 1303, through the famous lawyer, Guillaume de Nogaret, publicly accused the pontiff of heresy, simony, dishonesty, and other enormities; and urged the calling of a general council to depose from his office a pontiff so very wicked. The pontiff, in return, excommunicated the king and all his adherents the same year.

Soon after receiving this sentence, Philip again, in an assembly of the states of his kingdom, entered a formal complaint against the pontiff, by men of the highest reputation and influence; and appealed to the decision of a future general council of the church. He then despatched Guillaume de Nogaret, with some others, into Italy, to rouse the people to insurrection, and to bring the pontiff prisoner to Lyons, where he wished the council to be held. Nogaret, who was a resolute and energetic man, having drawn over to his interest the Colonna family, which was at variance with the pontiff, raised a small force, suddenly attacked Boniface, who was living securely at Anagni, made him prisoner, wounded him, and, among other severe indignities, struck him on the head with his iron gauntlet. The people of Anagni, indeed, rescued the pontiff from the hands of his furious enemy; but he died shortly after, at Rome, in the month of October, from rage and anguish of mind.

Benedict XI, previously Nicolo of Trevigio, the successor of Boniface, profiting by his example, restored the king of France and his kingdom to their former honours and privileges, without even being solicited; but he was unwilling to absolve from his crime Nogaret, who had so grievously offended against the pontifical dignity. This daring man, therefore, prosecuted strenuously the suit commenced against Boniface in the Romish court; and, in the name of the king, demanded that a mark of infamy should be set upon the deceased pontiff.

Benedict XI died in the year 1304; and Philip, by his secret machinations, caused Bertrand d'Agoust, a Frenchman, and archbishop of Bordeaux, to be created pontiff at Rome, on the 5th of June, 1305. For the contest of the king against the pontiffs was not yet wholly settled, Nogaret not being absolved, and it might easily break out again. Besides, the king thirsted for revenge, and designed to extort from the court of Rome a condemnation of Boniface; he also meditated the destruction of the Templars, and other matters of great importance which he could hardly expect from an Italian pontiff. He therefore wished to have a French pontiff, whom he could control according to his pleasure, and who would be in a degree dependent on him. The new pontiff, who took the name of Clement V, remained in France, as the king wished, and transferred the pontifical court to Avignon, where it continued for seventy years. This period the Italians call the Babylonian Captivity.ⁿ

HALLAM ON THE CLIMAX OF PAPAL POWER

The noonday of papal dominion extends from the pontificate of Innocent III inclusively to that of Boniface VIII; or, in other words, through the thirteenth century. Rome inspired during this age all the terror of her ancient name. She was once more the mistress of the world, and kings were her vassals. In her long contention with the house of Swabia, she finally triumphed. After his deposition by the Council of Lyons, the affairs of Frederick II went rapidly into decay. With every allowance for the enmity of the Lombards and the jealousies of Germany, it must be confessed, that his proscription by Innocent IV and Alexander IV was the main cause of the ruin of his family.

This general supremacy effected by the Roman church over mankind in the twelfth and thirteenth centuries, derived material support from the promulgation of the canon law. By means of her new jurisprudence Rome acquired in every country a powerful body of advocates who, though many of them were laymen, would, with the usual bigotry of lawyers, defend every pretension or abuse, to which their received standard of authority gave sanction.

Next to the canon law, we should reckon the institution of the mendicant orders among those circumstances which principally contributed to the aggrandisement of Rome. By the acquisition, and in some respects the enjoyment, or at least ostentation of immense riches, the ancient monastic orders had forfeited much of the public esteem. No means appeared so efficacious to counteract this effect as the institution of religious societies, strictly debarred from the insidious temptations of wealth. These new preachers were received with astonishing approbation by the laity, whose religious zeal usually depends a good deal upon their opinion of sincerity and disinterestedness in their pastors. And the progress of the Dominican and Franciscan friars in the thirteenth century bears a remarkable analogy to that of the English Methodists. Aware of the powerful support they might receive in turn, the pontiffs of the thirteenth century accumulated benefits upon the disciples of Francis and Dominic. They were exempted from episcopal authority; they were permitted to preach or hear confessions without leave of the ordinary, to accept of legacies, and to inter in their churches. It was naturally to be expected that the objects of such extensive favours would repay their benefactors by a more than usual obsequiousness and alacrity in their service. Accordingly, the Dominicans and Franciscans vied with each other in magnifying the papal supremacy.

We should not overlook, among the causes that contributed to the dominion of the popes, their prerogative of dispensing with ecclesiastical ordinances. The most remarkable exercise of this was as to the canonical impediments of matrimony. Such strictness as is prescribed by the Christian religion with respect to divorce was very unpalatable to the barbarous nations. They in fact paid it little regard; under the Merovingian dynasty, even private men put away their wives at pleasure. In many capitularies of Charlemagne, we find evidence of the prevailing license of repudiation and even polygamy. The principles which the church inculcated were in appearance the very reverse of this laxity; yet they led indirectly to the same effect. Marriages were forbidden, not merely within the limits which nature, or those inveterate associations which we call nature, have rendered sacred, but as far as the seventh degree of collateral consanguinity, computed from a common ancestor. Not only was affinity, or relationship by marriage,

[1198-1305 A.D.]

put upon the same footing as that by blood; but a fantastical connection, called spiritual affinity, was invented in order to prohibit marriage between a sponsor and godchild. A union, however innocently contracted, between parties thus circumstanced, might at any time be dissolved, and their subsequent cohabitation forbidden. Innocent III laid down as a maxim that out of the plenitude of his power he might lawfully dispense with the law; and accordingly granted, among other instances of this prerogative, dispensations from impediments of marriage to the emperor Otto IV. Similar indulgences were given by his successors, though they did not become usual for some ages. The Fourth Lateran Council in 1215 removed a great part of the restraint by permitting marriages beyond the fourth degree, or what we call third cousins; and dispensations had been made more easy when it was discovered that they might be converted into a source of profit. They served a more important purpose by rendering it necessary for the princes of Europe, who seldom could marry into one another's houses without transgressing the canonical limits, to keep on good terms with the court of Rome, which, in several instances that have been mentioned, fulminated its censures against sovereigns who lived without permission in what was considered an incestuous union.

The dispensing power of the popes was exerted in several cases of a temporal nature, particularly in the legitimation of children for purposes even of succession. This Innocent III claimed as an indirect consequence of his right to remove the canonical impediment which bastardy offered to ordination; since it would be monstrous, he says, that one who is legitimate for spiritual functions should continue otherwise in any civil matter. But the most important and mischievous species of dispensations was from the observance of promissory oaths. Two principles are laid down in the *Decretals*—that an oath disadvantageous to the church is not binding; and that one extorted by force was of slight obligation, and might be annulled by ecclesiastical authority. As the first of these maxims gave the most unlimited privilege to the popes of breaking all faith of treaties which thwarted their interest or passion, a privilege which they continually exercised, so the second was equally convenient to princes, weary of observing engagements towards their subjects or their neighbours.

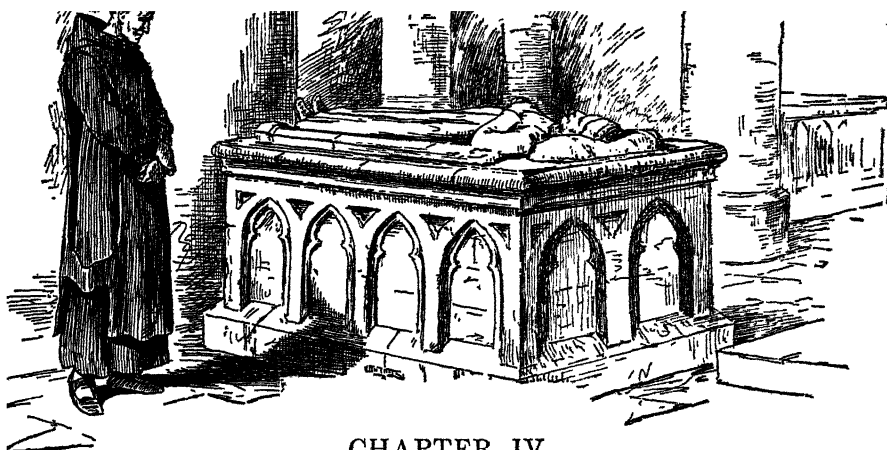
It must appear to every careful inquirer that the papal authority, though manifesting outwardly more show of strength every year, had been secretly undermined and lost a great deal of its hold upon public opinion, before the accession of Boniface VIII, in 1294, to the pontifical throne. The clergy were rendered sullen by demands of money, invasions of the legal right of patronage, and unreasonable partiality to the mendicant orders; a part of the mendicants themselves had begun to declaim against the corruptions of the papal court; while the laity, subjects alike and sovereigns, looked upon both the head and the members of the hierarchy with jealousy and dislike. Boniface, full of inordinate arrogance and ambition, and not sufficiently sensible of this gradual change in human opinion, endeavoured to strain to a higher pitch the despotic pretensions of former pontiffs. As Gregory VII appears the most usurping of mankind till we read the history of Innocent III, so Innocent III is thrown into shade by the superior audacity of Boniface VIII. But independently of the less favourable dispositions of the public, he wanted the most essential quality for an ambitious pope—reputation for integrity.

The sensible decline of the papacy is to be dated from the pontificate of Boniface VIII, who had strained its authority to a higher pitch than any

[1198-1305 A.D.]

of his predecessors. There is a spell wrought by uninterrupted good fortune, which captivates men's understanding, and persuades them, against reasoning and analogy, that violent power is immortal and irresistible. The spell is broken by the first change of success. In tracing the papal empire over mankind, we have no marked and definite crisis of revolution. But slowly, like the retreat of waters or the stealthy pace of old age, that extraordinary power over human opinion has been subsiding for five centuries. As the retrocession of the Roman terminus under Adrian gave the first overt proof of decline in the ambitious energies of that empire, so the tacit submission of the successors of Boniface VIII to the king of France might have been hailed by Europe as a token that their influence was beginning to abate. Imprisoned, insulted, deprived eventually of life by the violence of Philip, a prince excommunicated, and who had gone all lengths in defying and despising the papal jurisdiction, Boniface had every claim to be avenged by the inheritors of the same spiritual dominion. When Benedict XI rescinded the bulls of his predecessor, and admitted Philip the Fair to communion without insisting on any concessions, he acted perhaps prudently, but gave a fatal blow to the temporal authority of Rome.¹





CHAPTER IV

FROM EXILE TO SUPREMACY

[1305-1313 A.D.]

THE period in the papal history has arrived which in the Italian writers is called the Babylonish Captivity; it lasted more than seventy years (from 1305 to 1376). Rome is no longer the metropolis of Christendom; the pope is a French prelate. The successor of St. Peter is not on St. Peter's throne; he is environed with none of the traditionary majesty or traditionary sanctity of the Eternal City; he has abandoned the holy bodies of the apostles, the churches of the apostles. It is perhaps the most marvellous part of its history that the papacy, having sunk so low, sank no lower; that it recovered from its degradation; that, from a satellite, almost a slave of the king of France, the pontiff ever emerged again to be an independent potentate; and, although the great line of mediæval popes, of Gregory, of Alexander III, and the Innocents, expired in Boniface VIII, he could resume even his modified supremacy. There is no proof so strong of the vitality of the papacy as that it could establish the law that wherever the pope is, there is the throne of St. Peter; that he could cease to be bishop of Rome in all but in name, and then take back again the abdicated bishopric.

Never was revolution more sudden, more total, it might seem more enduring in its consequences. The close of the last century had seen Boniface VIII advancing higher pretensions, if not wielding more actual power than any former pontiff; the acknowledged pacificator of the world, the arbiter between the kings of France and England, claiming and exercising feudal as well as spiritual supremacy over many kingdoms, bestowing crowns as in Hungary, awarding the empire; with millions of pilgrims at the jubilee in Rome, still the centre of Christendom, paying him homage which bordered on adulation and pouring the riches of the world at his feet. The first decade of the new century is not more than half passed; Pope Clement V is a voluntary prisoner, but not the less a prisoner in the realm, or almost within the precincts of France; struggling in vain to escape from the tyranny of his inexorable master, and to break or elude the fetters wound around him by his own solemn engagements. He is almost forced to condemn his predecessor for crimes of which he could hardly believe him guilty;

to accept a niggardly, and perhaps never-fulfilled penance from men almost murderers of a pope; to sacrifice, on evidence which he himself manifestly mistrusted, the Templars, one of the great military orders of Christendom, to the hatred or avarice of Philip. The pope, from lord over the freedom of the world, has ceased to be a free agent.^b

CLEMENT V

The pontiffs being at a distance, the Ghibelline faction in Italy, which was hostile to the pontiffs, assumed greater boldness than formerly, and not only invaded and laid waste the territories of St. Peter, but also assailed the pontifical authority by their publications. Hence a number of cities revolted from the popes; Rome itself became the parent and fomentor of tumults, cabals, and civil wars; and the laws and decrees sent thither from France were publicly treated with contempt, and not merely by the nobles but also by the common citizens. A great part of Europe followed the example of Italy; and numberless examples show that the people of Europe attributed far less power to the fulminations and decrees issued from France than to those issued from Rome. Various seditions, therefore, were raised in one place and another against the pontiffs, which they were unable to subdue and put down, notwithstanding that the inquisitors were most active in the discharge of their functions.

As the French pontiffs could derive but little revenue from Italy, which was rent into factions, seditious, and devastated, they were obliged to devise new modes of raising money. They, therefore, not only sold indulgences to the people more frequently than formerly, to the great indignation of kings and princes, but they likewise required enormous prices to be paid for their letters or bulls of every kind. In this thing John XXII showed himself peculiarly adroit and shrewd; for though he did not first invent the regulations and fees of the apostolic chancery, yet the Romish writers admit that he enlarged them and reduced them to a more convenient form. He also is said to have imposed that tribute which under the title of *annates* is customarily paid to the pontiffs; yet the first commencement of it was anterior to that age. Moreover, these French pontiffs, subverting the rights of election, assumed the power of conferring all sacred offices, whether high or low, according to their own pleasure; by which means they raised immense sums of money. Hence, under these pontiffs, those most odious terms reservation, provision, and expectative, rarely used before, were now everywhere heard, and they called forth the bitterest complaints from all the nations of Europe; and these complaints increased immeasurably when some of the pontiffs, John XXII, Clement VI, Gregory XI, publicly announced that they had reserved all churches to themselves, and that they would provide for all without exception, by virtue of the sovereign right which Christ had conferred on the vicars, or in the plenitude of their power. By these and other artifices for filling their treasury and amassing property these indiscreet pontiffs heaped additional odium on the apostolic see, and thus weakened very considerably the papal empire, which began to decline from the time of Boniface.

Clement V was governed all his life by the will and pleasure of Philip the Fair, king of France. Guillaume de Nogaret, the implacable foe of Boniface VIII, though excommunicated, resolutely prosecuted his own cause and that of King Philip against Boniface in the papal court; a transaction which, we believe, is without a parallel. Philip wished to have the body of

[1311-1313 A.D.]

Boniface disinterred and publicly burned. With great difficulty Clement averted this infamy by his entreaties and advice ; but in everything else he had to obey the king. Accordingly he abrogated the laws enacted by Boniface, granted the king five years' tithes, absolved Nogaret from all crime, after imposing on him a slight penance, which he never performed ; restored the inhabitants of Anagni to their former reputable and good standing, and held a general council at Vienne, 1311. that Philip's pleasure might be gratified in the suppression of the Templars.^c

THE FATE OF THE TEMPLARS

The end of Clement himself and of Clement's master, the king of France, drew near. But the pope and the king must be preceded into the realm of darkness and to the judgment-seat of heaven by other victims. The tragedy of the Templars had not yet drawn to its close.¹ The four great dignitaries of the order, the grand-master De Molay, Guy the commander of Normandy, son of the dauphin of Auvergne, the commander of Aquitaine Godfrey de Gonaville, the great visitor of France Hugues de Peraud, were still pining in the royal dungeons. It was necessary to determine on their fate. The king and the pope were now equally interested in burying the affair forever in silence and oblivion. So long as these men lived uncondemned, undoomed, the order was not extinct. A commission was named. The grand-master and the rest were found guilty, and were to be sentenced to perpetual imprisonment.

Six years of dreary imprisonment had passed over their heads ; of their valiant brethren the most valiant had been burned alive, the recreants had purchased their lives by confession ; the pope in a full council had condemned and dissolved the order. If a human mind, a mind like that of De Molay, not the most stubborn, could be broken by suffering and humiliation, it must have yielded to this long and crushing imprisonment. The cardinal-archbishop of Albi ascended a raised platform ; he read the confessions of the knights, the proceedings of the court ; he enlarged on the criminality of the order, on the holy justice of the pope, and the devout, self-sacrificing zeal of the king ; he was proceeding to the final, the fatal sentence. At that instant the grand-master advanced ; his gesture implored silence ; judges and people gazed in awe-struck apprehension.

In a calm, clear voice De Molay spoke : " Before heaven and earth, on the verge of death, where the least falsehood bears like an intolerable weight upon the soul, I protest that we have richly deserved death, not on account of any heresy or sin of which ourselves or our order have been guilty, but because we have yielded, to save our lives, to the seductive words of the pope and of the king ; and so by our confessions brought shame and ruin on our blameless, holy, and orthodox brotherhood."

The cardinals stood confounded ; the people could not suppress their profound sympathy. The assembly was hastily broken up ; the provost was commanded to conduct the prisoners back to their dungeons : " To-morrow we will hold further council."

But on the moment that the king heard these things, without a day's delay, without the least consultation with the ecclesiastical authorities, he ordered them to death as relapsed heretics. On the island in the Seine,

[¹ For an account of the origin of the order of Templars and its destruction see the previous history of the Crusades]

where now stands the statue of Henry IV, between the king's garden on one side and the convent of the Augustinian monks on the other, the two pyres were raised (two out of the four had shrunk back into their ignoble confessions). It was the hour of vespers when these two aged and noble men were led out to be burned. Both, as the smoke rose to their lips, as the fire crept up to their vital parts, continued solemnly to aver the innocence, the Catholic faith of the order. The king himself beheld this hideous spectacle.

The wonder and the pity of the times which immediately followed not only arrayed De Molay in the robes of the martyr, but gave him the terrible language of a prophet. "Clement, iniquitous and cruel judge, I summon thee within forty days to meet me before the throne of the Most High." According to some accounts this fearful sentence included the king, by whom, if uttered, it might have been heard. The earliest allusion to this awful speech does not contain that striking particularity which, if part of it, would be fatal to its credibility — the precise date of Clement's death. It was not till the year after that Clement and King Philip passed to their account. The poetic relation of Godfrey de Paris simply states that De Molay declared that God would revenge their death on their unrighteous judges. The rapid fate of these two men during the next year might naturally so appal the popular imagination as to approximate more closely the prophecy and its accomplishment. At all events it betrayed the deep and general feeling of the cruel wrong inflicted on the order; while the unlamented death of the pope, the disastrous close of Philip's reign, and the crimes of his family seemed as declarations of heaven as to the innocence of their noble victims.

The health of Clement V had been failing for some time. From his court, which he held at Carpentras, he set out in hopes to gain strength from his native air at Bordeaux. He had hardly crossed the Rhone when he was seized with mortal sickness at Roquemaure. The papal treasure was seized by his followers, especially his nephew; his remains were treated with such utter neglect that the torches set fire to the catafalque under which he lay, not in state. His body, covered only with a single sheet, all that his rapacious retinue had left to shroud their forgotten master, was half burned (not, like those of the Templars, on his living body) before alarm was raised. His ashes were borne back to Carpentras and solemnly interred.

Clement left behind him evil fame. He died shamefully rich. To his nephew (nepotism had begun to prevail in its baleful influence) he bequeathed not less than 300,000 golden florins, under the pretext of succour to the Holy Land. He had died still more wealthy but that his wealth was drained by more disgraceful prodigality. It was generally believed that the beautiful Brunisand de Foix, countess of Talleyrand Périgord, was the pope's mistress; to her he was boundlessly lavish, and her influence was irresistible even in ecclesiastical matters. Rumour ran that her petitions to the lustful pontiff were placed upon her otherwise unveiled bosom. Italian hatred of a transalpine pope, Guelfic hatred of a Ghibelline pope, may have lent a too greedy ear to these disreputable reports; but the large mass of authorities is against the pope; in his favour, hardly more than suspicious silence.^b

JOHN XXII TO URBAN V

On the death of Clement, 1314, there were violent contests among the cardinals respecting the election of a successor, the French demanding a French pontiff and the Italians an Italian. After two years the French gained

[1316-1333 A.D.]

the victory; and in 1316, Jacques d'Euse of Cahors, cardinal of Porto, was made head of the church, and assumed the pontifical name of John XXII. He was not destitute of learning, but was crafty, insolent, weak, imprudent, and avaricious, as even those who honour his memory do not positively deny. He rendered himself notorious by many imprudent and unsuccessful enterprises, but especially by his unfortunate contest with the emperor, Ludwig of Bavaria. There was a contest for the empire of Germany between Ludwig of Bavaria and Frederick of Austria, each being chosen emperor by a part of the electors in the year 1314. John declared that the decision of this controversy belonged to him. But Ludwig, having conquered his rival in battle and taken him prisoner, in the year 1322, assumed the government of the empire, without consulting the pontiff, and refused to submit a cause which had been decided by the sword to another trial before the pontiff.

John was greatly offended at this, and in the year 1324 divested the emperor of all title to the imperial crown. Ludwig, in return, accused the pontiff of corrupting the faith, or of heresy; and appealed to the decision of a council. Exasperated by this and other things, the pontiff, in the year 1327, again divested the emperor of all his authority and power, and laid him under excommunication. In revenge for this injury the emperor, in the year 1328, at Rome, publicly declared John unworthy of the pontificate; and substituted in his place Pietro di Corvara, a Franciscan monk, and one of those who disagreed with the pontiff; and he, assuming the name of Nicholas V, crowned Ludwig emperor. But in the year 1330, this imperial pontiff voluntarily abdicated his office, and surrendered himself into the hands of John, who kept him a prisoner at Avignon till his death. Thus John continued to reign in spite of the emperor, as did the emperor in spite of the pontiff.

On the side of Ludwig stood the whole mass of the Fratricelli, the Beghards (or Beguins) of every description, and the Spirituals, or more rigid among the Franciscans; and these, being scattered over a large part of Europe, and supported by the protection of Ludwig, everywhere assailed John with reproaches and criminations, both orally and in books, and charged him with religious apostasy. The pontiff, however, was not greatly injured by these private attacks; but towards the close of his life he fell under the disapprobation and censure of nearly the whole church. For in the years 1331 and 1332, he taught in some public discourses that departed souls would indeed behold Christ, but would not see the face of God or the divine nature until their reunion with the body at the last day. With this doctrine, Philip VI, the king of France, was highly displeased; the theologians of Paris condemned it in 1333; and both the friends and the foes of the



A PRIEST OF THE FOURTEENTH CENTURY

[1333-1362 A.D.]

pontiff were opposed to it. For it appeared to them that the pontiff detracted much from the blessedness of departed spirits. To so great opposition John, though naturally pertinacious, had to give way. He therefore first apologised for the doctrine; and afterwards, when near the point of death, 1334, he did not indeed abandon it, but he qualified it by saying that he believed souls in the intermediate state saw the divine essence, as far as the state and condition of the disembodied spirit would permit. But this declaration did not satisfy his adversaries. Hence, after various disputes, his successor Benedict XII terminated the controversy, according to the decision of the Parisian doctors, by declaring the true faith to be that the souls of the blessed, when separate from the body, fully and perfectly behold the divine nature, or God himself. Benedict could do this without impeaching his predecessor; for John, when dying, submitted his opinion to the judgment of the church, lest, perhaps, he should after death be classed among heretics.

On the death of John, 1334, new contests between the French and the Italians, respecting the choice of a pontiff, divided the college of cardinals. But near the close of the year, Jacques de Nouveau called Fournier, a Frenchman, cardinal of St. Prisca, was chosen, and assumed the name of Benedict XII. Historians allow him the praise of being an upright and honest man, no less free from avarice than from the lust of rule. During his reign the controversy with the emperor Ludwig was at rest. For although he did not restore him to church communion, being prevented, as is reported by the king of France, yet he did not attempt anything against him. He saw the existing evils in the church, and some of them, as far as he could, he removed; in particular he laboured to reform by decrees and ordinances the orders of the monks, both mendicant and opulent. But death removed him, when he was contemplating more and greater changes, in 1342. Overlook superstition, which was the common fault of his age, and we shall find nothing to prevent us from declaring this pontiff to have been a right-spirited man.

Of a different spirit was his successor, Clement VI, who was likewise a Frenchman, named Pierre Roger, and cardinal of St. Nereus and St. Achilles. To say nothing of his other deeds, that are little to be commended, he trod in the steps of John XXII by his provisions and reservations of churches, which was evidence of a shameful avarice; further, he conferred the most important spiritual offices on foreigners and Italians, which produced controversies between him and the kings of France and England; and, lastly, he demonstrated the arrogance and pride of his heart, among other things, by renewing the war with Ludwig the Bavarian. For, in the year 1343, he hurled new thunders at the emperor; and finding these to be contemned by Ludwig, in the year 1346, he devoted him again to execration; and persuaded the princes of Germany to elect Charles IV, grandson of Henry VII, for their emperor. A civil war would now have broken out in Germany, had not the death of Ludwig, in 1347, prevented it. Clement followed him to the grave, in 1352, famous for nothing but his zeal for exalting the majesty of the pontiffs, and for adding Avignon, which he bought of Joanna queen of Naples, to St. Peter's patrimony.

There was more moderation and probity in Innocent VI, or Etienne d'Alberty, a Frenchman, previously bishop of Ostia, who governed the church ten years, and died in 1362. He favoured his own relatives too much; but in other respects encouraged the pious and the well-informed, held the monks to their duty, abstained from reserving churches, and did many things worthy of commendation. His successor, Guillaume de Grimoard, abbot of St. Victor,

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at Marseilles, who assumed the name of Urban V, was also free from great faults, if we except those which are almost inseparable from the office of a pope. Overcome by the entreaties of the Romans, he removed to Rome in the year 1367, but returned again to Avignon in 1370, in order to make peace between the king of England and the king of France, and died there the same year.

He was succeeded by Pierre Roger, a Frenchman of noble birth, under the pontifical name of Gregory XI. He was inferior to his predecessors in virtue, but exceeded them in energy and audacity. Under him great and dangerous commotions disturbed Italy and the city of Rome. The Florentines, especially, waged fierce war with the Romish church, and were successful in it. To restore the tranquillity of Italy, and recover the territories and cities taken from the patrimony of St. Peter, Gregory, in the year 1376, transferred his residence from Avignon to Rome. One Catherine, a virgin of Siena, whom that credulous age took to be a prophetess divinely inspired, came to Avignon, and by her exhortations greatly contributed to this measure. But Gregory soon after repented of his removal; for by their long absence from Italy the authority of the pontiffs was so fallen there that the Romans and the Florentines had no scruple to insult and abuse him in various ways. He therefore purposed to return to Avignon, but was prevented by death, which removed him from among living men in the year 1378.

After the death of Gregory XI, the cardinals being assembled to provide a successor, the Roman people, fearing lest a Frenchman should be elected who would remove to Avignon, demanded, with furious clamours and threats, that an Italian should be placed at the head of the church without delay. The terrified cardinals proclaimed Bartolommeo Prignani, who was a Neapolitan by birth, and archbishop of Bari, to be elected pontiff; and he assumed the name of Urban VI. This new pontiff, by his coarse manners, his injudicious severity, and his intolerable haughtiness, alienated the minds of all from him, but especially the cardinals. These, therefore, withdrew to Fondi, a city in the kingdom of Naples, and there created another pontiff, Robert count of Geneva, who took the name of Clement VII, alleging that Urban was elected only in pretence, in order to quiet the rage of the people of Rome. Which of these was the legitimate and true pontiff still remains uncertain, nor can it be fully ascertained from the records and documents which have been published in great abundance by both parties. Urban continued at Rome; Clement removed to Avignon in France.

Thus the unity of the Latin church, as existing under one head, came to an end at the death of Gregory XI; and that most unhappy disunion ensued, which is usually denominated "the great schism of the West." For during fifty years the church had two or three heads; and the contemporary pontiffs assailed each other with excommunications, maledictions, and insidious measures. The calamities and distress of those times are indescribable. For besides the perpetual contentions and wars between the pontifical factions, which were ruinous to great numbers, involving them in loss of life or of property, nearly all sense of religion was in many places extinguished, and wickedness daily acquired greater impunity and boldness. The clergy, previously corrupt, now laid aside even the appearance of piety and godliness, while those who called themselves Christ's viceregents were at open war with each other; and the conscientious people, who believed that no one could be saved without living in subjection to Christ's viceregents, were thrown into the greatest perplexity and anxiety of mind. Yet both the church and the state received very considerable advantages from these great calamities. For

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the very sinews of pontifical power were cut by these dissensions, and no art could heal them any more; kings, too, and princes, who had before been in a sense the servants of the pontiffs, now became their judges and masters. Moreover, great numbers, possessing some measure of discernment, despising and disregarding pontiffs, fighting for dominion, committed themselves and their salvation to God alone, in full assurance that the church and religion might be safe and continue so, although without any visible head.^c

THE GREAT SCHISM OF THE WEST (1378-1417 A.D.)

Clement was immediately recognised as pope in Scotland, Savoy, and Lorraine, afterwards in Castile (1381), Aragon (1387), and Navarre (1390). On the other hand Germany, England, Denmark, Sweden, Poland, and Prussia remained on Urban's side.

The war between the two popes was not only waged with sentences of excommunication, but in Italy with secular weapons also. Urban declared that Queen Joanna, by her secession from his side, had forfeited the kingdom of Naples, and granted it in fee to Charles, duke of Durazzo. On the other hand Joanna, under Clement's influence, took Louis, duke of Anjou, at that time regent of France, for her adopted son and successor (1380). Charles meanwhile in a short time made himself master of the whole kingdom, took Joanna prisoner in 1381, and had her put to death, when Louis appeared in Italy at the head of an army (1382). Charles continued to maintain his ascendancy, and Louis' death (1384) would have been decisive as regards Naples in favour of Urban and Charles forever, had not differences forthwith arisen between the two latter, which increased to such a degree, when the headstrong pope went in person to Naples, that Urban pronounced sentence of dethronement and excommunication against Charles, and was consequently besieged by him in the castle of Lucera at Salerno (1385). He escaped to Genoa (September, 1385) without becoming wiser. By the cruel execution of five cardinals he made himself still more hateful. After Charles' death (1386) by his impolitic refusal to invest his son Ladislaus (or Lancelot) with Naples, he exposed this kingdom afresh to the danger of falling under the dominion of France. The capital city was already conquered for the young Louis of Anjou (1387), and the whole kingdom would have fallen to him and the French pope, had not Urban's successor, Boniface IX, at the right moment, invested Ladislaus (1390) and rendered him his powerful support. With a view to secure the states of the church against Louis, Boniface granted many towns and castles in fee to powerful nobles, and thus roused afresh in Rome a struggle for independence, which kept him long in banishment from the city. True, Louis was forced to quit Italy altogether (1400), and Ladislaus remained king of Naples. But this restless agitation in Rome increased, and was even supported by Ladislaus, who wished to make himself master of the city.

As the schism lessened the revenues of the popes and increased their expenses, so it caused a fresh aggravation of those church oppressions which were already intolerable. The French pontiff, Clement VII, was obliged indeed to exercise the right of presentation to ecclesiastical offices, to which now also were added the *gratie expectativæ*, according to the nod of the French court, upon which he was quite dependent; but in return for this the church of France, so long as her grievances were not too loudly expressed, was delivered over as a prey to his extortions. Tithes *vacantiæ* and *annates*

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were now the standing income of the papal cabinet. In addition to these Clement laid claim to the spoils of deceased prelates. His successor, Benedict XIII, wherever it was possible, surpassed him in these systems of impoverishment.

So long as Urban VI lived, the Roman curia was advantageously distinguished in this respect from that of Avignon. His successor, Boniface IX, on the contrary, imitated all the extortions of his rivals in France, but he far surpassed them in the simony which was practised quite publicly by himself and the members of his curia, and was even defended without any sense of shame. Thus at the end of this period both obediences were groaning under the weight of persecution. England alone repeatedly threw off every papal oppression, and in 1404 Hungary also followed her example.

In consequence of these church oppressions, which were the result of the schism, the religious scruples which were entertained with regard to it were strengthened, and earlier steps demanded for its settlement. The university of Paris in particular laboured with unshaken perseverance to bring the schism to a close. After she had long waited in vain for a sound agreement of the two popes betwixt themselves, she at last obtained permission from the court of France to interpose her opinion upon these events (1394). Benedict XIII, notwithstanding his promise made before his election, showed even less inclination than his predecessor to take serious steps to close the schism. To the urgent proposals of a French national synod in 1395 he returned only an evasive answer. The university nevertheless persevered in her endeavour, and at length contrived that Charles VI, king of France, should join with the emperor Wenceslaus in forcing both the popes to resign (1398).

The latter was in very truth too weak to keep his word; moreover he was himself deposed by the secret machinations of his pope Boniface IX (1400). On the other hand, by the decree of a new national synod France withdrew from the obedience of Benedict; Castile followed her example (1398), and this pope was kept a prisoner at Avignon. It was not till after the lapse of many years, and the breach of express engagements, that Benedict succeeded in regaining the church of France to his obedience (1403) by the help of the duke of Orleans, who at that time had won the ascendancy at court. It was quickly manifest how little he meant to keep these promises; but as the Italian cardinals imposed similar engagements upon their new pope Innocent VII, on his election in 1404, even only with a view to save appearances, it was necessary to open negotiations. The fruitlessness of this proceeding increased the general discontent; France threatened her pope with a fresh withdrawal of allegiance (national council of January, 1407), when at length both the popes agreed upon a personal interview at Savona in September, 1407. Benedict appeared there in person; however, Gregory XII went only as far as Lucca, and opened fresh negotiations for another place of congress. This public breach of promise roused the Roman cardinals; they forsook their pope Gregory, and renounced their allegiance to him, at the same time that France withdrew from the obedience of Benedict. Benedict indeed escaped the imprisonment with which he was threatened, by flight to Perpignan; but the cardinals of both obediences united at Livorno (Leghorn) and summoned a general council at Pisa in March, 1409, with a view to the termination of the schism.

The schism with its church oppression furnished the impulse, the weakness of the papal see gave the long desired opportunity for an unbiased trial of the existing state of the church; it led men to opinions which had

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hitherto only been mooted in violent struggles with the popes, and so not without an appearance of passion and party spirit; but now they struck root so deeply, even among the most faithful adherents of the church, that they could never again be entirely suppressed. Many an anxious gaze was turned backwards to the earlier and better ages of the church, in order to discover in its constitution the remedy for the scandals of the present. This was a problem of learning. Its representatives, the universities, particularly that of Paris, were listened to with eager attention, and attained

an influence which was formidable even to the popes. This comparison of the present with the earlier ages of the church could not but lead to many convictions unfavourable to the papal see.

True there were but isolated individuals who advanced so far upon this line of thought as to wish the papacy quite removed from the church as the source of all her evils. But even its truest adherents now acknowledged the immoderate extension of papal power, and the monstrous exaggeration of the papal dignity. They discovered in the bent of the papacy to secular power the prime cause of all mischief, and even to the schism, and they wished the times back again when the emperors could convoke synods by their own authority to strangle a schism at its birth. No less general was the discontent expressed against the papal church oppressions, and the wish to remove them by limitations of the papal power. Hitherto only adversaries of the popes, at open war with them, had appealed to a general council as a higher authority, but during the schism circumstances led



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to a general acknowledgment that such a council must rank above the pope. After the Council of Pisa was summoned to terminate the contest between the two popes, and set a limit to the abuses of papal power, the canonists vied with each other in demonstrating this new opinion so injurious to the papacy, of the superiority of general councils to the pope, and thus the papal system of the last century seemed to be threatened with total overthrow.

RELATION OF THE NATIONAL CHURCHES TO THE STATE

The jealousies betwixt the ecclesiastical and secular tribunals arising from the immoderate extension of ecclesiastical jurisdiction still continued, but they began more and more to result in favour of the latter. In Germany the fundamental principle that secular causes belonged only to secular

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tribunals had been recognised long before, even by the prelates, who were themselves temporal lords of the land; it was, as a general rule, always maintained, though in individual cases the ecclesiastical tribunals continually overstepped their limits. But during the schism, the emperor Wenceslaus could only execute his decisions in things temporal, against the higher orders of the clergy, by deeds of violence. The cities continued to tax the excessive revenues of the ecclesiastical sovereignty. They either forbade altogether the increase of church property, or decreed that all fresh acquisitions should be alienated again in a year and a day, or required from the new revenues the customary taxes. Now that the parish priests, by their management of people's wills, provided too well for themselves and for the church, it was determined that wills should only be made before the secular authorities. Paderborn even prohibited the multiplication of masses for souls. Still the popes wished to maintain a good understanding with the cities, and bind them to themselves by means of privileges.

During the schism many concessions were made to the nobles also; thus Boniface IX, in 1399 allowed Albert IV, duke of Austria, the *ius primarum precum*. The free Swiss by the priests' law (*Pfaffenbrief*) in 1370 put an end to the encroachments of the ecclesiastical tribunals. In Italy the operation of the ecclesiastical tribunals, like the condition of the whole country, was very fluctuating. Under Ghibelline lords they were often quite suppressed. In France ecclesiastical jurisdiction had reached its greatest extension; the kings connived at it, because they wished to keep their bishops well inclined to themselves, and knew how to tax any irregularities of the ecclesiastical tribunals. On the other hand the barons were continually at issue with the prelates on this point, and from both sides there were unceasing complaints of usurpation. The remarkable negotiations which were instituted by command of King Philip of Valois with the prelates summoned before parliament (1329), owing to the king's political aims, failed of their intended result. Immediately afterwards the clergy sought to establish their jurisdiction still firmer by decrees of councils. On the other hand a powerful resistance to these proceedings was being developed in parliament, which was now transforming itself into a standing corporation; this was especially manifest from the time of Charles V. Henceforth ecclesiastical jurisdiction was not only confined to its proper limits, but parliament claimed a certain degree of superintendence over it, and drew to itself the right of decision upon many points, which were at that time universally held to be ecclesiastical.

The earlier encroachments of the popes upon episcopal rights were still further increased by the fact that they now took to themselves entirely the appointment to ecclesiastical offices, and exercised the right of exemption in the highest degree, particularly during the schism. Thus the importance of the bishops in the church was small; they compensated themselves for this by secular honours and worldly enjoyment. The oppression which fell upon them from above they knew how to discharge upon those below, and so the lower orders of the clergy groaned beneath intolerable burdens.

MORAL CONDITION OF THE CLERGY

The moral condition of the clergy could not fail to degenerate still more in this period, in consequence of the manner in which ecclesiastical offices were generally bestowed, the example which the papal court gave, and the

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method in which the ecclesiastical jurisdiction was administered. In the chapters, where the stalls were for the most part benefices reserved for the nobles, as well as among the parochial clergy, there prevailed a depth of ignorance and an immorality which awakened indignation. The continued struggle of the synods against the dissoluteness of priests remained quite fruitless. The laity were only too glad to secure their wives and daughters from the sacerdotal ravishers, and accordingly favoured, at times even demanded, fixed alliances of their priests with concubines. Thus in many countries concubinage was publicly allowed among the priests, who were supposed to be too sacred for a matrimonial connection. The fines with which these excesses were visited by many synods were quickly changed into a welcome gratuity to the avarice of the bishops. Nevertheless, every attempt of the secular power to check these scandals was resisted by the church as an invasion of her rights.^d

THE GREAT COUNCILS OF PISA AND CONSTANCE; JOHN HUSS

The Council of Pisa, which was designed to heal the wounds of the divided church, unexpectedly inflicted upon her a new wound. On the 5th of June it passed a heavy sentence on each of the pontiffs; for it declared them both to be heretical, perjured, contumacious, unworthy of any honour, and no longer members of the church. As the next step, the council created Pietro Philarghi of Candia sovereign pontiff in their place, on the 26th of June; and he assumed the name of Alexander V. But the two pontiffs spurned the decrees of this council, and continued still to perform their functions. Benedict held a council at Perpignan, and Gregory assembled another at Austria, near Aquileia; but fearing the resentments of the Venetians, he went first to Gaeta, where he threw himself upon the protection of Ladislaus, king of Naples, and then fled, in 1412, to Rimini.

The church was thus divided among three pontiffs, who fiercely assailed each other with reciprocal excommunications, reproaches, and maledictions. Alexander V, who was elected in the Council of Pisa, died at Bologna in 1410. The sixteen cardinals, who were present in the city, immediately filled his place with Baltasare Cossa, a Neapolitan, who took the name of John XXIII, a man destitute of principle and of piety. From this war of the pontiffs vast evils arose which afflicted both the church and the state. Hence the emperor Sigismund, the king of France, and other kings and princes of Europe, spared no pains nor expense to restore harmony and bring the church again under one head. From the pontiffs it was found quite impossible to obtain any personal sacrifice for the peace of the church; so that no course remained but to assemble a general council of the whole church, to take cognisance of this great controversy. Such an assembly John XXIII, being prevailed on by the entreaties of Sigismund and hoping that it would favour his cause, appointed to be held at Constance in 1414. In this council were present the pontiff John, the emperor Sigismund, many princes of Germany, and ambassadors from the absent kings and princes of Europe, and from the republics.

The principal object of this great council was to extinguish the discord between the pontiffs; and this business was accomplished successfully. For having established by two solemn decrees, in the fourth and fifth sessions, that a pontiff is subject to a council of the whole church, and having most carefully substantiated the authority of councils, the fathers, on the 29th of

[1408-1429 A.D.]

May, 1415, removed John XXIII from the pontificate on account of various offences and crimes; for he had pledged himself to the council to resign the pontificate, and yet withdrew himself by flight. Gregory XII voluntarily resigned his pontificate on the 4th of July in the same year, through Carlo Malatesta. And Benedict XIII, on the 26th of July, 1417, was deprived of his rank as a pontiff by a solemn decree of the council. After these transactions, on the 11th of November, 1417, Otto Colonna was elected pontiff by the unanimous suffrages of the cardinals, and assumed the name of Martin V. Benedict XIII, who resided at Perpignan, resisted indeed, and claimed the rights and the dignity of a pontiff till his death, 1423; and after the death of this obstinate man, under the auspices of Alfonso, king of Sicily, Ægidius (Giles) Nuños, a Spaniard, was appointed to succeed him, by only two cardinals. He assumed the name of Clement VIII, and wished to be regarded as the legitimate pontiff; but in the year 1429 he was persuaded to resign the government of the church entirely to Martin V.

The things done in this council for the repression and extirpation of heretics are not equally commendable; some of them, indeed, are quite inexcusable. Before the council sat, great religious commotions had arisen in several countries, but especially in Bohemia. There lived and taught at Prague, with much applause, an eloquent and learned man, by name John Huss, who acted as a professor of theology in the university and as a minister of holy things in the church. Vehemently did he declaim against priestly vices of every kind; which was generally done in that age, and no good man disapproved it. He likewise endeavoured, after the year 1408, to detach the university from acknowledging as pontiff Gregory XII, whom Bohemia had hitherto obeyed. This gave great offence to the archbishop of Prague and to the rest of the clergy, who were devoted partisans of Gregory. Hence arose great hostility between Huss and the archbishop, which the former kept up and increased by his discourses against the Romish court and the vices of the clergy.

To these first causes of hatred against Huss, which might easily have been surmounted, others were added of greater magnitude. First, he took the side of the Realists in philosophy, and, therefore, according to the usage of the age, goaded and pressed the Nominalists to the utmost of his power; yet their number was very considerable in the university of Prague, and their influence was not small. Afterwards, in the year 1408, he brought it about that, in the controversy between the Germans and the Bohemians respecting the number of votes, the decision was in favour of the Bohemians. By the laws of the university it was ordained that in academic discussions the Bohemians should have three votes, and the other three nations but one. The university was then divided into four nations, but the Bavarian, Polish, and Saxon were comprehended under the general name of the German nation. The usage had been that the Germans, who far exceeded the Bohemians in numbers, gave three votes and the Bohemians but one. Huss, therefore, either from partiality to his country or from hatred of the Nominalists, whom the greatest part of the Germans preferred to the Realists, obtained, by means of the vast influence at court which his eloquence gave him, a decree that the Germans should be deprived of the three votes and should be bidden to content themselves with one. This result of a long contest so offended the Germans that a great multitude of them, with the rector of the university, Johann Hofmann, at their head, left the university of Prague and retired to Leipzig, where Frederick the Wise, elector of Saxony, founded a university on their account in the year 1409. This event

[1407-1416 A.D.]

contributed much to increase the odium against Huss and to work his ruin. The Germans being ejected from Prague, Huss inveighed more freely than before against the vices of the clergy, and also publicly preached and recommended the opinions and the books of John Wycliffe, the Englishman. [See the history of England.] Being accused before John XXIII, in the year 1410, he was excommunicated by that pontiff. Spurning this thunder-bolt, he continued, with general applause, first by word of mouth, afterwards in various writings, to lash the sores of the Roman church and of the priest of every degree.

This good man, who was in love with real piety, but perhaps had sometimes too much warmth and not sufficient prudence, being summoned to the Council of Constance, went thither on the faith of a safe-conduct given by the emperor Sigismund, with a view to demonstrate his innocence and prove them liars who talked of him as an apostate from the Roman church. And certainly he had not departed in things of any moment from the religion of his times; but had only inveighed severely against the pontiffs, the court of Rome, the more considerable clergy, and the monks; which in fact had the sanction of his times, and was daily done in the Council of Constance itself. Yet his enemies, who were numerous both in Bohemia and in the council, managed the procedure against him so artfully and successfully that, in violation of the public faith, he was cast into prison; and when he would not, according to the council's order, confess himself guilty, he was adjudged a heretic, and burned alive, on the 6th day of July, 1415. Full of faith and the love of God, he sustained this punishment with admirable constancy. The same unhappy fate was borne with the same pious fortitude and constancy by Jerome of Prague, the companion of John Huss, who had come to Constance to support and aid his friend. He yielded at first through fear of death to the mandates of the council, and renounced those opinions which the council had condemned in him; but being retained still in prison, he resumed courage, again avowed those opinions, and was, therefore, committed to the flames on the 30th of May, 1416.

Before Huss and Jerome were condemned by the council, John Wycliffe, who was considered, and not altogether without reason, as their teacher, had been pronounced infamous, and condemned by a decree of the fathers. For on the fourth day of May, 1415, the council declared a number of opinions extracted from his writings to be abominable; and ordered all his books to be destroyed, and his bones to be burned. Not long after, on the 14th of June, they passed the famous decree that the sacred supper should be administered to the laity under one kind of bread only, forbidding communion under both kinds. For in the preceding year, 1414, Jacobellus (James) of Mies, incumbent of St. Michael's church at Prague, by the instigation of a Parisian doctor, Peter of Dresden, had begun to celebrate the communion under both kinds, at Prague; which example many other churches followed. The subject being brought before the council by one of the Bohemian bishops, it considered a remedy to be required even for this heresy. By this decree at Constance, the communion of the laity under one kind obtained the force and authority of law in the Roman church.

In the same year, the council placed among execrable errors, or heresies, an opinion of Jean Petit, a Parisian theologian, that tyrants might be lawfully slain by any private person. The party however, from whom this opinion came was not named, because he was supported by very powerful patrons. John duke of Burgundy employed assassins, in the year 1407, to murder Louis duke of Orleans. A great contest now arose, and Petit, an eloquent

[1407-1431 A.D.]

and ingenious man, pleaded the cause of John of Burgundy at Paris; and in order to justify his conduct he maintained that it is no sin to destroy a tyrant, without a trial of his cause, by force or fraud, or in any other manner, and even if the persons doing it are bound to him by an oath or covenant. By a tyrant, however, Petit did not understand the sovereign of a nation, but a powerful citizen, who abused his resources to the ruin of his king and country. The university of Paris passed a stern and severe sentence upon the author of so dangerous an opinion. The council, after several consultations, struck at the opinion, without naming its author. The new pontiff, however, Martin V, from fear of the Burgundian power, would not ratify even this mild sentence.

After these and some other transactions the council proceeded avowedly to the subject of a reformation of the church, in its "head and members," as the language of that age was. For all Europe saw the need of such a reformation, and most ardently wished for it. Nor did the council deny that chiefly for this important object it had been called together. But the cardinals and principal men of the Romish court, for whose interest it was, especially, that the disorders of the church should remain untouched, craftily urged and brought the majority to believe that a business of such magnitude could not be managed advantageously, until after the election of a new pontiff. The new head of the church, however, Martin V, abused his power to elude the design of reformation; and manifested by his commands and edicts that he did not wish the church to be purged and restored to a sound state. The council, accordingly, after deliberating three years and six months, broke up on the 22nd of April, 1418, leaving the matter unaccomplished, and putting off that reformation, which all good men devoutly wished, to a council which should be called five years afterwards.

Martin V, being admonished on the subject, after a long delay appointed this other council to be held at Pavia; and afterwards removed it to Siena, and lastly to Bâle. But at its very commencement, on the 21st February, 1431, he died; and was succeeded, in the month of March, by Gabriel Condolmieri, a Venetian, and bishop of Siena, who took the name of Eugenius IV. He sanctioned all that Martin had decreed about holding the council at Bâle; and accordingly it commenced on the 23rd of July, 1431, under the presidency of Cardinal Julian, as representative of the pontiff. Two objects especially were assigned to this celebrated council: first, a union between the Greeks and the Latins; and secondly, the reformation of the church, both in its "head and its members," according to the resolution adopted in the Council of Constance. Now that the head, namely the sovereign pontiff, and all



A PRIEST IN HIS MANTLE OF OFFICE, 1400

[1431-1439 A.D.]

the members of the church, that is the bishops, priests, and monks, were in a very unsound state no one doubted. But when the fathers, by the very form of the council, by its mode and order of proceeding, and by its first decrees, showed an intention of performing in earnest what was expected of them, Eugenius IV became uneasy for a corrupt church under such physicians, and twice attempted to dissolve the council. This the fathers most firmly resisted; and they showed by the decrees of the Council of Constance, and by other arguments, that the council was superior in authority to a pontiff. This first contest between the pontiff and the council was brought to a close in the month of November, 1433; for the pontiff silently gave up the point, and in the month of December, by letters sent from Rome, gave the council his approbation.

After this the council prosecuted with energy the business upon which it had entered. The legates of the Roman pontiff were now admitted; but not until they had promised under oath to obey the decrees of the council, and particularly the decrees of the Council of Constance, asserting the dominion and jurisdiction of councils over the pontiffs. These very decrees of Constance, so odious to the pontiffs, were renewed in a public meeting of the fathers on the 26th of June, 1434. And on the 9th of June, 1435, annates, as they were called, were abolished, the pontifical legates in vain opposing it. On the 25th of March, 1436, a profession of faith was read, intended for the pope himself on the day of his election. The number of cardinals was reduced to twenty-four; and expectatives, reservations, and provisions were abolished.

Other things coming on little agreeable to the pontiff, Eugenius concluded that this very audacious and troublesome council must either be removed into Italy or be curbed by another council in opposition to it. Therefore, when these fathers decreed, on May 7th, 1437, that on account of the Greeks the council should be held either at Bâle, or Avignon, or in some city of Savoy, the pontiff, on the contrary, by his legates, decided that the council should be held in Italy. Neither party would revoke its decision. Hence a violent conflict, from this time onward, existed between the pontiff and the council. On the 26th of July, 1437, the council ordered the pontiff to appear before them at Bâle, and give account of his conduct. The pontiff, on the other hand, dissolved the council, and appointed another at Ferrara. But the fathers, with the approbation of the emperor, the king of France, and other princes, continued their deliberations at Bâle; and on the 28th of September of the same year pronounced the pontiff contumacious for not obeying the decree of a council.

On the 10th of January of the next year, 1438, Eugenius IV, in person, opened the council which he had summoned to meet at Ferrara; and in the second session of it excommunicated the fathers assembled at Bâle. The chief business of this council was to negotiate a union between the Greeks and Latins. The Greek emperor himself, Joannes Palæologus, the patriarch of Constantinople, Joseph, and the principal theologians and bishops of the nation had come personally to Italy, in order to facilitate the success of this important negotiation. For the Greeks, now reduced to extremities by the Turks, indulged the hope that if their disagreements with the Roman pontiff were removed the Latins would afford them succour. The business proceeded tardily, and with little success at Ferrara; but afterwards rather better at Florence. For Eugenius in the beginning of the year 1439, on account of the pestilence at Ferrara, had ordered the council to remove to Florence. The fathers at Bâle, provoked by these and other acts of Eugenius, proceeded on the 25th of June, 1439, to deprive him of the pontificate; but

[1439-1449 A.D.]

this bold procedure of theirs was not approved by the kings and princes of Europe. Eugenius, on the 4th of September, by a very severe bull anathematized the Basilian fathers and rescinded all their acts. Despising these thunders, on the 17th of September, 1439, they elected a new pontiff, Amadeus, duke of Savoy, who then led a retired life at Ripaille on the Leman Lake (Lake of Geneva). He assumed the name of Felix V.

Thus the lamentable schism, which had been extinguished after so much labour and toil at Constance, returned with new and greater misfortunes. For there were not only two pontiffs mutually condemning each other, but likewise, what was worse, two opposing councils, that of Bâle and that of Florence. The greater part of the church, indeed, adhered to Eugenius; but most of the universities, and particularly the first among them, that of Paris, as well as some kingdoms and provinces, chose to follow Felix V. The Council of Bâle continued to deliberate and to pass laws and decrees till the year 1443, notwithstanding all the opposition of Eugenius and his adherents. And although the fathers separated in that year, they nevertheless publicly declared that the council was not at an end, but would assemble again at a proper time, either at Bâle, or Lyons, or Lausanne. The Council of Florence was chiefly occupied in settling the disputes between the Latins and the Greeks. This great business was committed to selected individuals of both parties. The principal one on the part of the Greeks was Bessarion, a very learned man, who was afterwards admitted into the order of cardinals in the Roman church. This man, being gained by the favours bestowed on him by the pontiff, exerted his influence, and the pontiff employed rewards, threats, and promises to induce the other Greeks to accede to the proposed terms of accommodation, and to acknowledge that the Holy Spirit proceeded also from the Son, that departed souls undergo a purgation by fire before they are admitted to the vision of God, that bread which is without leaven may be used in the sacred supper, and lastly, what was most important of all, that the Roman pontiff is the head and the judge of the church universal. One of the Greeks, Mark of Ephesus, could not be persuaded, by entreaties or by bribes, to give his assent. After all, this peace, which was extorted by various artifices, was not stable. For the Greeks, on returning to Constantinople, stated to their fellow-citizens that everything had been carried at Florence by fraud, and they resumed their hostility. The Council of Florence itself put an end to its deliberations on the 26th of April, 1442. There were also negotiations in this council for bringing the Armenians, and the Jacobites, but especially the Abyssinians, into union with the Romish church; which were attended with the same result as those respecting the Greeks.

The author of this new pontifical schism, Eugenius IV, died in the month of February, 1447, and was succeeded in the month of March by Nicholas V, who was previously Tommaso Parentucelli of Sarzana, bishop of Bologna, a man of learning himself and a great patron of learning, and likewise moderate in temper and disposed for peace. Under him, by means of the persevering labours and efforts of the kings and princes of Europe, especially of the king of France, tranquillity was restored to the Latin church. For Felix V, on the 9th of April, 1449, himself resigned the supremacy of the church, and retired to his former quiet at Ripaille; and the Basilian fathers, being assembled on the 16th of April at Lausanne, ratified his voluntary abdication, and by a solemn decree directed the whole church to obey Nicholas only. On the 18th of June Nicholas promulgated, this pacification; and, at the same time, confirmed by his sanction the acts and

[1447-1455 A.D.]

decrees of the Council of Bâle. This Nicholas was particularly distinguished for his love of literature and the arts, which he laudably exerted himself to advance and encourage in Italy, especially by means of the Greeks that came from Constantinople. He died on the 24th of March, 1455, principally from grief, occasioned by the capture of Constantinople by the Turks.^c

At this date Milman closes his splendid work on *The History of Latin Christianity*. It will be profitable to quote his summing up of the point reached by Nicholas V, eight and a half centuries after Gregory the Great.^a

MILMAN ON NICHOLAS V AND THE FALL OF CONSTANTINOPLE

The pontificate of Nicholas V is the culminating point of Latin Christianity. The papal power indeed had long reached its zenith. From Innocent III to Boniface VIII it had begun its decline. But Latin Christianity was alike the religion of the popes and of the councils which contested their supremacy. It was as yet no more than a sacerdotal strife whether the pope should maintain an irresponsible autocracy, or be limited and controlled by an ubiquitous, aristocratic senate. The most ardent reformers looked no further than to strengthen the hierarchy. The prelates were determined to emancipate themselves from the usurpations of the pope, as to their elections, their arbitrary taxation by Rome, the undermining of their authority by perpetual appeals; but they had no notion of relaxing in the least the ecclesiastical domination. It was not that Christendom might govern itself, but that themselves might have a more equal share in the government. They were as jealously attached as the pope to the creed of Latin Christianity. The council, not the pope, burned John Huss. Their concessions to the Bohemians were extorted from their fears, not granted by their liberality. The Vulgate was their Bible, the Latin service their exclusive liturgy, the Canon Law their code of jurisprudence.

Latin Christianity had yet to discharge some part of its mission. It had to enlighten the world with letters, to adorn it with arts. It had hospitably to receive (a gift fatal in the end to its own dominion) and to promulgate to mankind the poets, historians, philosophers of Greece. It had to break down its own idols, the schoolmen, and substitute a new idolatry, that of classical literature. It had to perfect Christian art. Already Christian architecture had achieved some of its wonders. The venerable Lateran and St. Paul's without the Walls, the old St. Peter's, St. Mark's at Venice and Pisa, Strasbourg and Cologne, Rheims and Bourges, York and Lincoln, stood in their majesty. Christian painting, and even Christian sculpture, were to rise to their untranscended excellence.

The choice of Nicholas V was one of such singular felicity for his time that it cannot be wondered if his admirers looked on it as overruled by the Holy Spirit. "Who would have thought in Florence," so said Nicholas to his biographer Vespasiano,^e "that a priest who rang the bells should become supreme pontiff?" Yet it seems to have been a happy accident. In Nicholas V, in three short years, the pope had become again a great Italian potentate. The pilgrims carried back throughout Europe accounts of the resuscitated majesty of the Roman pontificate, the unsullied personal dignity of the pope, the re-enthronement of religion in the splendid edifices, which were either building or under restoration. Nicholas V was to behold, as it were, the final act of homage to the popedom, from the majesty of the empire. He was to be the last pontiff who was to crown at Rome the successor of

[1452-1455 A.D.]

Charlemagne; Frederick III the last emperor who was so to receive his crown from the hands of the pope.

Now came that event which, however foreseen by the few wiser prophetic spirits, burst on Europe and on Christendom with the stunning and appalling effect of absolute suddenness—the taking of Constantinople by the Turks. On no two European minds did this disaster work with more profound or more absorbing terror than on Pope Nicholas V and Æneas Sylvius (Enea Silvio Piccolomini); nor could anyone allege more sound reasons for that terror than the pope and the bishop of Siena. Who could estimate better than Æneas, from his intimate knowledge of all the countries of Europe, of Italy, Germany, France, England, the extent of the danger which impended over the Latin world? Never since its earlier outburst might Mohammedanism seem so likely to subjugate if not to swallow up distracted and disunited Christendom, as under the Turks. By sea and land they were equally formidable. If Christendom should resist, on what frontier? All were menaced, all in danger. What city, what kingdom, would arrest the fierce, the perpetual invasion? From this period throughout the affairs of Germany (at Frankfort he preached a crusade) to the end of his legatine power, of his cardinalate, of his papacy, of his life, this was the one absorbing thought, one passion, of Æneas Sylvius. The immediate advance of the victorious Muhammed through Hungary, Dalmatia, to the border, the centre of Italy, was stopped by a single fortress, Belgrade; by a preacher, John Capistrano; by a hero, John Hunyady. But it was not till, above a century later, when Don John of Austria, at Lepanto by sea, and John Sobieski, before Vienna, by land, broke the spell of Mohammedan conquest, that Europe or Christendom might repose in security.

The death of Nicholas V was hastened, it was said, by the taking of Constantinople. Grief, shame, fear, worked on a constitution broken by the gout. But Nicholas V foresaw not that in remote futurity the peaceful, not the warlike, consequences of the fall of Constantinople would be most fatal to the popedom—that what was the glory of Nicholas V would become among the foremost causes of the ruin of mediæval religion; that it would aid in shaking to the base and in severing forever the majestic unity of Latin Christianity.

Nicholas V aspired to make Italy the domicile, Rome the capital, of letters and arts. No sooner was Nicholas pope than he applied himself to the foundation of the Vatican library. Five thousand volumes were speedily collected. The wondering age boasted that no such library had existed since the days of the Ptolemies.

The scholars of Italy flocked to Rome, each to receive his task from the generous pope, who rewarded their labours with ample payment. He seemed determined to enrich the West with all that survived of Grecian literature. The fall of Constantinople, long threatened, had been preceded by the immigration of many learned Greeks. France, Germany, even England, the Byzantine Empire, Greece, had been ransacked by industrious agents for copies of all the Greek authors. No branch of letters was without its interpreters.

To Nicholas V, Italy, or rather Latin Christianity, mainly owes her age of learning, as well as its fatal consequence to Rome and to Latin Christianity, which in his honest ardour he would be the last to foresee. It was the splendid vision of Nicholas V that this revival of letters, which in certain circles became almost a new religion, would not be the bond-slave but the handmaid or willing minister of the old. Latin Christianity was to

[1447-1458 A.D.]

array itself in all the spoils of the ancient world, and so maintain (there was nothing of policy in his thought) her dominion over the mind of man. But Rome under Nicholas V was not to be the centre of letters alone; she was also to resume her rank as the centre of art, more especially of architectural magnificence. Rome was to be again as of old the law-giver of civilisation; pilgrims from all parts of the world, from curiosity, for business, or from religion, were to bow down before the confessed supremacy of her splendid works.



A POPE OF THE FIFTEENTH
CENTURY

The pope was to be a great sovereign prince, but above the sovereign prince he was to be the successor of St. Peter. Rome was to be at once the strong citadel, and the noblest sanctuary in the world, unassailable by her enemies both without and within from her fortifications; commanding the world to awe by the unrivalled majesty of her churches. The Jubilee had poured enormous wealth into the treasury of the pope; his ordinary revenues, both from the papal territory and from Christendom at large, began to flow in with peace and with the revival of his authority. That wealth was all expended with the most liberal magnificence. Already had it dawned upon the mind of Nicholas V that the cathedral of the chief of the apostles ought to rival, or to surpass, all the churches in Christendom in vastness and majesty. It was to be entirely rebuilt from its foundations. Julius II and Leo X did but accomplish the design of Nicholas V.

Thus in Nicholas V closed one great age of the papacy. In Nicholas the sovereign Italian prince and the pontiff met in serene and amicable dignity; he had no temptation to found a princely family. But before long the pontiff was to be lost in the sovereign prince. Nor was it less evident

that the exclusive dominion of Latin Christianity was drawing to a close, though nearly a century might elapse before the final secession of Teutonic Christianity, and the great permanent division of Christendom. Each successive pontificate might seem determined to advance, to hasten that stall slow but inevitable revolution: the audacious nepotism of Sixtus IV, the wickednesses of Alexander VI, which defy palliation; the wars of Julius II, with the hoary pope at the head of ferocious armies; the political intrigues and disasters of Clement VII.^b

POPES TO 1503

Nicholas' successor, Alfonso Borgia (Borja), a Spaniard, whose pontifical name was Calixtus III, performed nothing great or splendid, if no account be taken of his anxiety to urge Christian princes upon a war against the

[1458-1503 A.D.]

Turks. He died in the year 1458. Much more celebrated was his successor, Æneas Sylvius Piccolomini, bishop of Siena, who ascended the papal throne in 1458, and took the name of Pius II, a man of superior genius, and renowned both for his achievements and for his various writings and publications.

Yet posterity would have accounted him a much greater man, if he had not been guilty of gross inconsistency. For after strenuously maintaining the rights of councils against the pontiffs, and boldly defending the cause of the Council of Bâle against Eugenius IV, upon being made pontiff, he apostatised from himself; and January 18th, 1460, denied that a council is superior to a pontiff, and severely prohibited appeals to councils; and in the year 1461 obtained from Louis XI, king of France, the abrogation of the pragmatic sanction, which was favourable to councils; and finally, April 26th, 1463, he expressed a public disapproval of all that he had himself written in favour of the Council of Bâle, and decreed that Pius II was to be heard and obeyed, but that Æneas Sylvius was to be condemned. A short time after making this declaration he fell ill and died in the month of July, 1464.

Paul II, previously Pietro Barbo, a Venetian, who was raised to the chair of St. Peter in 1464, and died in 1471, performed some acts not unworthy of commendation, at least according to the views of that age; but he also did many things that are scarcely excusable, if they are so at all, among the least important of which is that he made a jubilee year come once in every twenty-five years, in 1470. Hence his reputation with posterity has remained equivocal.

The subsequent pontiffs, Sixtus IV, previously Francesco Albescola della Rovere, who died in 1484, and Innocent VIII,¹ previously Giovanni Battista Cibo, a Genoese, who died in 1492, were of the middle kind, being distinguished as popes neither for great virtues nor for great faults. Each, fearing for Italy and for all Europe, from the power of the Turks, both prepared himself for a war upon them and very earnestly urged one on the kings of Europe. But each met with such obstacles as disappointed an object so dear to his heart. Nothing else was done by them with much pretension to true greatness.

The pontifical series of this century is closed by Alexander VI, a Spaniard, whose true name was Rodrigo Borgia. He may not improperly be called the Nero of pontiffs. For the villainies, crimes, and enormities recorded of this man are so many and so great as to make it seem clear that he was destitute, we will not say of all religion, but even of decency and shame. Among the things charged upon him, though some may be false and others overstated, by his enemies, yet so many remain which are placed beyond all dispute as are sufficient to render the memory of Alexander execrable in the view of all who have even a moderate share of virtue. A large part of his crimes, however, originated from his excessive partiality for his children; for he had four sons by a concubine, among whom was the notorious Cesare Borgia, infamous for his enormous vices, and likewise one daughter named Lucrezia; and he was intent solely on bringing forward and enriching these, without regarding honesty, reason, or religion.^c

¹ See Muratori, *ad ann.* 1478. Innocent VIII had lived so shamefully before he mounted the Romish throne that he had sixteen illegitimate children to make provision for. Yet on the papal throne he played the zealot against the Germans, whom he accused of magic, in his bull *Summis desiderantes affectibus*, etc., and also against the Hussites, whom he well-nigh exterminated.

ALEXANDER VI, THE BORGIA

The great object of Alexander through his whole life was to gratify his inclination for pleasure, his ambition, and his love of ease. When at length he had attained to the supreme spiritual dignity, he seemed also to have reached the summit of happiness. Spite of his advanced years, the exultation he felt seemed daily to impart to him a new life. No painful thought was permitted to disturb his repose for a single night. His only care was to seize on all means that might aid him to increase his power, and advance the wealth and dignity of his sons; on no other subject did he ever seriously bestow a thought. This one consideration was at the base of all his political alliances, and of those relations by which the events of the world were at that time so powerfully influenced. How the pope would proceed, in regard to the marriages, endowments, and advance of his children, became a question affecting the politics of all Europe.

The son of Alexander, Cæsar Borgia, followed close on the footsteps of Riario. He began from the same point, and his first undertaking was to drive the widow of Riario from Imola and Forlì. He pressed forward to the completion of his designs with the most daring contempt of consequences; what Riario had only approached, or attempted, Cæsar Borgia carried forward to its utmost results. Let us take a rapid glance at the means by which his purposes were accomplished.

The ecclesiastical states had hitherto been divided by the factions of the Guelfs and Ghibellines, the first represented in Rome by the family of Orsini, the second by the house of Colonna. The popes had usually taken part with one or the other of these factions. Sixtus IV had done so, and his example was followed by Alexander and his son, who at first attached themselves to the Guelf, or Orsini party. This alliance enabled them very soon to gain the mastery of all their enemies. They drove the house of Sforza from Pesaro, that of Malatesta from Rimini, and the family of Manfredi from Faenza. They seized on those powerful, well-fortified cities, and thus commenced the foundation of an extensive lordship. But no sooner had they attained this point, no sooner had they freed themselves from their enemies, than they turned every effort against their friends. And it was in this that the practice of the Borgias differed from that of their predecessors, who had ever remained firmly attached to the party they had chosen; Cæsar, on the contrary, attacked his own confederates, without hesitation or scruple. The duke of Urbino, from whom he had frequently received important aid, was involved, as in a network, by the machinations of Cæsar, and with difficulty saved his life, a persecuted fugitive in his own dominions. Vitelli, Baglioni, and other chiefs of the Orsini faction, resolved to show him that at least they were capable of resistance. But Cæsar Borgia, declaring that "it is permitted to betray those who are the masters of all treasons," decoyed them into his snares with profoundly calculated cruelty, and mercilessly deprived them of life. Having thus destroyed both parties, he stepped into their place, gathered the inferior nobility, who had been their adherents, around him, and took them into his pay; the territories he had seized on were held in subjection by force of terror and cruelty.

The brightest hopes of Alexander were thus realised — the nobles of the land were annihilated, and his house about to found a great hereditary dominion in Italy. But he had already begun to acquire practical experience of the evil which passions, aroused and unbridled, are capable of producing. With no relative or favourite would Cæsar Borgia endure the

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participation of his power. His own brother stood in his way; Cæsar caused him to be murdered and thrown into the Tiber. His brother-in-law was assailed and stabbed, by his orders, on the steps of his palace. The wounded man was nursed by his wife and sister, the latter preparing his food with her own hands to secure him from poison; the pope set a guard upon the house to protect his son-in-law from his son. Cæsar laughed these precautions to scorn. "What cannot be done at noonday," said he, "may be brought about in the evening." When the prince was on the point of recovery, he burst into his chamber, drove out the wife and sister, called in the common executioner, and caused his unfortunate brother-in-law to be strangled. Towards his father, whose life and station he valued only as means to his own aggrandisement, he displayed not the slightest respect or feeling. He slew Peroto, Alexander's favourite, while the unhappy man clung to his patron for protection, and was wrapped within the pontifical mantle. The blood of the favourite flowed over the face of the pope.

For a certain time the city of the apostles, and the whole state of the church, were in the hands of Cæsar Borgia. He is described as possessing great personal beauty, and was so strong that in a bull-fight he would strike off the head of the animal at a single blow; of liberal spirit, and not without certain features of greatness, but given up to his passions, and deeply stained with blood. How did Rome tremble at his name! Cæsar required gold, and possessed enemies; every night were the corpses of murdered men found in the streets, yet none dared move; for who but might fear that his own turn would be next? Those whom violence could not reach were taken off by poison. There was but one place on earth where such deeds were possible—that, namely, where unlimited temporal power was united to the highest spiritual authority, where the laws, civil and ecclesiastical, were held in one and the same hand. This place was occupied by Cæsar Borgia. Even depravity may have its perfection. The kindred of the popes have often distinguished themselves in the career of evil, but none attained to the eminence of Cæsar Borgia. He may be called a virtuoso in crime. Was it not in the first and most essential tendencies of Christianity to render such a power impossible? And yet, Christianity itself, and the very position of the supreme head of the church, were made subservient to its existence.

There needed, then, no advent of a Luther, to prove to the world that these things were in direct opposition to the spirit of Christianity. Even at that time men complained that the pope was preparing the way for anti-christ, and labouring for the interest of Satan rather than the kingdom of God. We do not follow the history of Alexander in its minute details. He once purposed, as is but too well authenticated,¹ to destroy one of the richest cardinals by poison; but the latter contrived to win over the pope's chief cook by means of promises, entreaties, and gifts. The confection, prepared for the cardinal, was set before the pontiff himself; and Alexander expired from the effects of that poison which he had destined for another.

Estimates of Alexander VI

It is the pastime of historians to practise their technic impartially in besmirching the sanctified reputations of the saints of popular belief and in whitewashing the traditional villains. Alexander VI is too historic a

[¹ Though Von Ranke and others believe that Alexander VI was poisoned, Dr. Garnett says: "His decease became the nucleus of a labyrinthine growth of legend and romance. Modern investigation has dispelled it all and left no doubt that his death was natural."]

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monster to escape the efforts of some apologist, and in recent years Dr. Richard Garnett^g and Frederick Baron Corvo^t have come to his rescue. The former praises his great shrewdness, his learning and vigour, and finds him no worse than his times, which is at best damning with faint praise one who stood for St. Peter on earth. Dr. Garnett after his defence is however compelled to admit the following flaws in the pope's character :^a

"Cardinal Borgia had simply bought up the Sacred College. Although Alexander's election was without question the most notorious of any for the unscrupulous employment of illegitimate influences, it is difficult to affirm that it was in principle more simoniacal than most of those which had lately preceded it or were soon to follow. Men said that Alexander had bribed the French ministers; probably he had. He had been tortuous, perfidious, temporising under stress of circumstances. Unrestrained by moral scruples, or by any spiritual conception of religion, he was betrayed into gross sensuality of one kind, though in other respects he was temperate and abstemious. In the more respectable guise of family affection it led him to outrage every principle of justice. The general tendency of investigation, which utterly shattering all idle attempts to represent him as the model pope, has been to relieve him of the most odious imputations against his character. There remains the charge of secret poisoning from motives of cupidity, which indeed appear established, or nearly so, only in a single instance, but this may imply others."

In the same work Henry C. Lea^h is more severe. "It is no wonder that Rome had become a centre of corruption whence infection was radiated throughout Christendom. In the middle of the fourteenth century Petrarch exhausts his rhetoric in describing the abominations of the papal city of Avignon, where everything was vile; and the return of the curia to Rome transferred to that city the supremacy in wickedness. In 1499 the Venetian ambassador describes it as the sewer of the world, and Machiavelli asserts that through its example all devotion and all religion had perished in Italy. In 1490 it numbered 6000 public women—an enormous proportion for a population not exceeding 100,000. The story is well known, how Cardinal Borgia, who, as vice-chancellor, openly sold pardons for crime, when reproved for this, replied, that God desires not the death of sinners but that they should pay and live. If the diary of Infessura^j is suspect on account of his partisanship, that of Burchard is unimpeachable, and his placid recital of the events passing under his eyes presents to us a society too depraved to take shame at its own wickedness. The public marriage, he says, of the daughters of Innocent VIII and Alexander VI set the fashion for the clergy to have children, and they diligently followed it; for all, from the highest to the lowest, kept concubines, while the monasteries were brothels."

And John Addington Symonds has been quite as emphatic :

"To describe him as the Genius of Evil, whose sensualities, as unrestrained as Nero's, were relieved against the background of flames and smoke which Christianity had raised for fleshly sins, is justifiable. An epigram gained currency : 'Alexander sells the keys, the altars, Christ. Well, he bought them; so he has a right to sell them.' Having sold the scarlet to the highest bidder, he used to feed his prelate with rich benefices. When he had fattened him sufficiently, he poisoned him, laid hands upon his hoards, and recommenced the game. His traffic in church dignities was carried on upon a grand scale, twelve cardinals' hats, for example, were put to auction in a single day. This was when he wished to pack the conclave with votes in favour of the cession of Romagna to Cesare Borgia. Carnal sensuality was

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the besetting vice of this pope throughout his life. His relations to Vanozza Catanei and to Giulia Farnese were open and acknowledged. These two sultanas ruled him during the greater portion of his career, conniving meanwhile at the harem, which, after true oriental fashion, he maintained in the Vatican."

JULIUS II

A pope followed who made it his object to assume a position in direct contrast with that of the Borgias; but who pursued the same end, though he took different, and from that very circumstance successful, means for his purpose. Julius II (1503-1513 A.D.) enjoyed the incalculable advantage of finding opportunity for promoting the interests of his family by peaceable means; he obtained for his kindred the inheritance of Urbino. This done, he could devote himself, undisturbed by the importunities of his kindred, to the gratification of that innate love for war and conquest which was indeed the ruling passion of his life. To this he was invited by the circumstances of the times, and the consciousness of his eminent position; but his efforts were all for the church—for the benefit of the papal see. Other popes had laboured to procure principalities for their sons or their nephews; it was the ambition of Julius to extend the dominions of the church. He must, therefore, be regarded as the founder of the papal states.

He found the whole territory in extreme confusion; all who had escaped by flight from the hand of Cæsar had returned—the Orsini, the Colonna, the Vitelli and Baglioni, Varani, Malatesta, and Montefeltri—everywhere throughout the whole land were the different parties in movement; murderous contests took place in the very Borgo of Rome. Pope Julius has been compared with the Neptune of Virgil, when rising from the waves, with peace-inspiring countenance he hushes their storms to repose. By prudence and good management he disembarassed himself even of Cæsar Borgia, whose castles he seized and of whose dukedom he also gained possession. The lesser barons he kept in order with the more facility from the measures to this effect that had been taken by Cæsar, but he was careful not to give them such cardinals for leaders as might awaken the ancient spirit of insubordination by ambitious enterprise. The more powerful nobles, who refused him obedience, he attacked without further ceremony. His accession to the papal throne sufficed to reduce Baglioni (who had again made himself master of Perugia) within the limits of due subordination. Nor could Bentivoglio offer effectual resistance when required to resign that sumptuous palace which he had erected in Bologna, and whereon he had too hastily inscribed the well-



A FRIAR OF THE SIXTEENTH CENTURY

known eulogy of his own good fortune; of this he saw himself deprived in his old age. The two powerful cities of Perugia and Bologna were thus subjected to the immediate authority of the pontifical throne.

But with all this, Julius was yet far from having accomplished the end he had proposed to himself. The coasts of the papal states were in great part occupied by the Venetians; they were by no means disposed to yield possession of them freely, and the pope was greatly their inferior in military power. He could not conceal from himself that his attacking them would be the signal for a commotion throughout Europe. Should he venture to risk this?

Old as Julius now was, worn by the many vicissitudes of good and evil fortune experienced through a long life; by the fatigues of war and exile, and most of all by the consequences of intemperance and licentious excess, he yet knew not what fear or irresolution meant; in the extremity of age, he still retained that grand characteristic of manhood, an indomitable spirit. He felt little respect for the princes of his time, and believed himself capable of mastering them all. He took the field in person, and having stormed Mirandola, he pressed into the city across the frozen ditches and through the breach; the most disastrous reverses could not shake his purpose, but rather seemed to waken new resources within him. He was accordingly successful; not only were his own baronies rescued from the Venetians, but in the fierce contest that ensued, he at length made himself master of Parma, Piacenza, and even Reggio, thus laying the foundation of a power such as no pope had ever possessed before him. From Piacenza to Terracina the whole fair region admitted his authority.

PREVALENCE OF SECULARISM IN THE CHURCH

It was an inevitable consequence that the whole body of the hierarchy should be influenced by the character and tendencies of its chief, that all should lend their best aid to the promotion of his purposes, and be themselves carried forward by the impulse thus given. Not only the supreme dignity of the pontiff, but all other offices of the church, were regarded as mere secular property. The pope nominated cardinals from no better motive than personal favour, the gratification of some potentate, or even, and this was no unfrequent occurrence, for actual payment of money! Could there be any rational expectation that men so appointed would fulfil their spiritual duties? One of the most important offices of the church, the Penitentiaria, was bestowed by Sixtus IV on one of his nephews. This office held a large portion of the power of granting dispensations; its privileges were still further extended by the pope, and in a bull issued for the express purpose of confirming them, he declares all who shall presume to doubt the rectitude of such measures, to be a "stiff-necked people and children of malice." It followed as a matter of course that the nephew considered his office as a benefice, the proceeds of which he was entitled to increase to the utmost extent possible.

A large amount of worldly power was at this time conferred in most instances, together with the bishoprics; they were held more or less as sinecures according to the degree of influence or court favour possessed by the recipient or his family. The Roman curia thought only of how it might best derive advantage from the vacancies and presentations; Alexander extorted double annates or first-fruits, and levied double, nay triple tithes;

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there remained few things that had not become matter of purchase. The taxes of the papal chancery rose higher from day to day, and the comptroller, whose duty it was to prevent all abuses in that department, most commonly referred the revision of the imposts to those very men who had fixed their amount. For every indulgence obtained from the datary's office, a stipulated sum was paid; nearly all the disputes occurring at this period between the several states of Europe and the Roman court arose out of these exactions, which the curia sought by every possible means to increase, while the people of all countries as zealously strove to restrain them.

Principles such as these necessarily acted on all ranks affected by the system based on them, from the highest to the lowest. Many ecclesiastics were found ready to renounce their bishoprics; but they retained the greater part of the revenues, and not unfrequently the presentation to the benefices dependent on them also. Even the laws forbidding the son of a clergyman to procure induction to the living of his father, and enacting that no ecclesiastic should dispose of his office by will, were continually evaded; for as all could obtain permission to appoint whomsoever he might choose as his coadjutor, provided he were liberal of his money, so the benefices of the church became in a manner hereditary. It followed of necessity that the performance of ecclesiastical duties was grievously neglected. In this rapid sketch, we confine ourselves to remarks made by conscientious prelates of the Roman court itself.

In all places incompetent persons were intrusted with the performance of clerical duties; they were appointed without scrutiny or selection. The incumbents of benefices were principally interested in finding substitutes at the lowest possible cost, thus the mendicant friars were frequently chosen as particularly suitable in this respect. These men occupied the bishoprics under the title (previously unheard of in that sense) of suffragans; the cures they held in the capacity of vicars. Already were the mendicant orders in possession of extraordinary privileges, and these had been yet further extended by Sixtus IV, who was himself a Franciscan. They had the right of confessing penitents, administering the Lord's Supper, and bestowing extreme unction, as also that of burying within the precincts, and even in the habit of the order. All these privileges conferred importance as well as profit, and the mendicant friars enjoyed them in their utmost plenitude; the pope even threatened the disobedient secular clergy, or others, who should molest the orders, more particularly as regarded bequests, with the loss of their respective offices.

The administration of parishes as well as that of bishoprics being now in the hands of the mendicant orders, it is manifest that they must have possessed enormous influence. The higher offices and more important dignities were monopolised, together with their revenues, by the great families and their dependants, shared only with the favourites of courts and of the curia; the actual discharge of the various duties was confided to the mendicant friars who were upheld by the popes. They took active part also in the sale of indulgences, to which so unusual an extension was given at that time, Alexander VI being the first to declare officially that they were capable of releasing souls from purgatory. But the orders also had fallen into the extreme of worldliness. What intrigues were set on foot among them for securing the higher appointments! what eagerness was displayed at elections to be rid of a rival, or of a voter believed unfavourable! The latter were sent out of the way as preachers or as inspectors of remote parishes; against the former, they did not scruple to employ the sword, or the dagger,

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and many were destroyed by poison. Meanwhile the comforts men seek from religion became mere matter of sale; the mendicant friars, employed at miserably low wages, caught eagerly at all contingent means of making profit.

While the populace had sunk into almost heathen superstition, and expected their salvation from mere ceremonial observances, but half understood, the higher classes were manifesting opinions of a tendency altogether anti-religious. How profoundly astonished must Luther have been, on visiting Italy in his youth! At the very moment when the sacrifice of the mass was completed, did the priests utter blasphemous words in denial of its reality! It was even considered characteristic of good society, in Rome, to call the principles of Christianity in question. "One passes," says P. Ant. Bandino,^m "no longer for a man of cultivation, unless one put forth heterodox opinions regarding the Christian faith." At court, the ordinances of the Catholic church, and of passages from Holy Scripture, were made subjects of jest—the mysteries of the faith had become matter of derision.

We thus see how all is enchained and connected—how one event calls forth another. The pretensions of temporal princes to ecclesiastical power awaken a secular ambition in the popes, the corruption and decline of religious institutions elicit the development of a new intellectual tendency, till at length the very foundations of the faith become shaken in the public opinion.^f

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